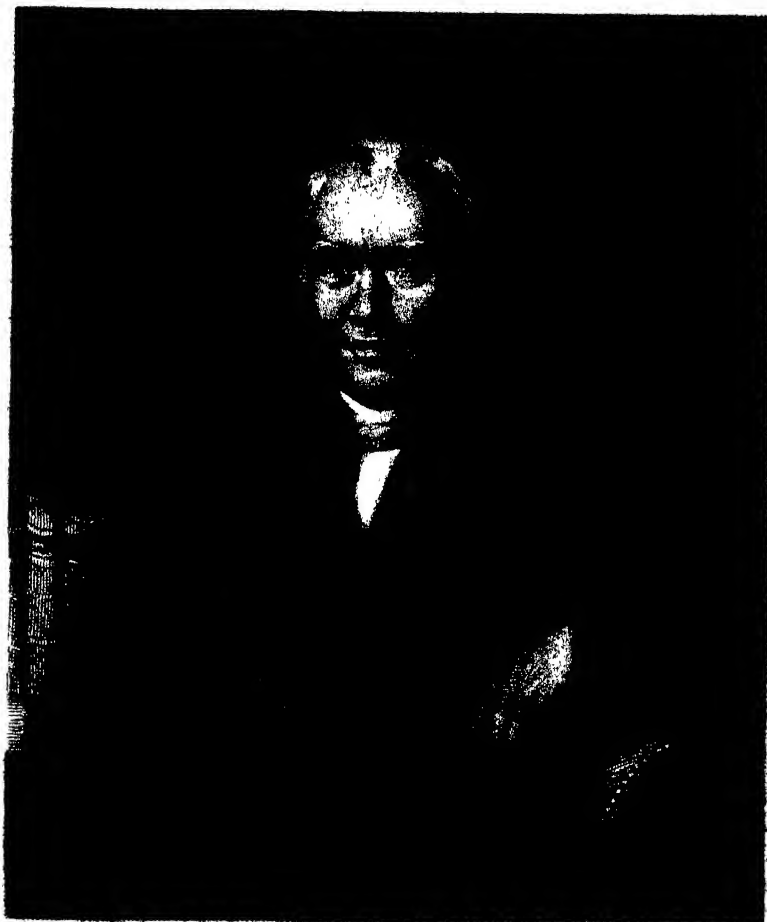






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THE HOLY BIBLE  
CONTAINING THE  
OLD AND NEW TESTAMENT

CAREFULLY PRINTED FROM THE  
AUTHORISED TRANSLATION,

INCLUDING THE  
MARGINAL READINGS AND PARALLEL TEXTS,

WITH A  
COMMENTARY AND CRITICAL NOTES,

BY  
ADAM CLARKE, LL.D., F.A.S., &c. &c.

CONDENSED FROM THE ORIGINAL WORK, WITH OCCASIONAL NOTES ADDED,

BY THE  
REV. ROBERT NEWTON YOUNG.

IN THREE VOLUMES.

VOL. I.

GENESIS TO II. CHRONICLES.

LONDON: WILLIAM TEGG.



## EDITOR'S PREFACE.

It will be obvious to every one that to bring the Six Volume Edition of Dr. Clarke's Commentary within the compass of three volumes must involve considerable abridgement and condensation, especially as the Text and Marginal References must necessarily remain intact.

To act upon one unvarying rule in the work of abridgement has been impossible; but the Editor has kept in view the general principle of fitting the Commentary for domestic and private use, and especially for devotional purposes. Learned and scientific disquisitions on points having only a limited interest, illustrations of travel rendered obsolete by more recent investigation, elaborate citations from classical and ecclesiastical writers, have, with a few exceptions, been cut down, or altogether omitted. So far, however, as it has been possible, all matter essential to the exposition has been retained, in the very words of the Commentator himself.

A few short notes, distinguished by brackets, have been added, where a serious error or a more recent criticism has seemed to require such addition. But the Editor has not felt himself justified in omitting or modifying Dr. Clarke's special views on particular questions, even though they are divergent from the teachings of his own Church, and without the sanction of recent exegesis. Many criticisms, in the department of etymology more particularly, have been retained as characteristic, though fanciful and probably without foundation. Had they been omitted, the individuality of the work would have been destroyed.

Recent researches have added immensely to the exposition and illustration of Holy Scripture; and it has been assumed by some that the new information thus gained has rendered the Commentary of Dr. Clarke obsolete. But though here and there one may meet with exceptional instances, the work as a whole is a monument of erudition and industry, which has no rival, while its devotional passages are of immortal worth.



# THE NAMES AND ORDER

OF ALL THE

## BOOKS OF THE OLD AND NEW TESTAMENTS.

WITH THE NUMBER OF THEIR CHAPTERS.

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## PREFACE TO THE BOOK

OF

## GENESIS.

THE BOOK OF GENESIS has its name from the title it bears in the *Septuagint*, which signifies *the book of the Generation*; but it is called in Hebrew *Bereshith*, "*In the beginning*," from its initial word. It is the most ancient history in the world; and, from the great variety of its singular details and most interesting accounts, is as far superior in its value and importance to all others, as it is in its antiquity. This book contains an account of the creation of the world, and its first inhabitants; the original innocence and fall of man; the rise of religion; the invention of arts; the general corruption and degeneracy of mankind; the universal deluge; the repopling and division of the earth; the origin of nations and kingdoms; and a particular history of the *patriarchs* from *Adam* down to the death of *Joseph*; including a space, at the lowest computation, of 2369 years.

It may be asked how a detail so circumstantial and minute could have been preserved when there was no *writing* of any kind, and when the earth, whose history is here given, had already existed more than 2000 years. There are only *three* ways in which these important records could have been preserved and brought down to the time of *Moses*: viz., *writing*, *tradition*, and *divine revelation*. In the antediluvian world, when the life of man was so protracted, there was comparatively little need for writing of any kind, and perhaps no alphabetical writing then existed. *Tradition* answered every purpose to which writing in any kind of characters could be subservient; and the necessity of erecting *monuments* to perpetuate public events could scarcely have suggested itself, as during those times there could be little danger apprehended of any important fact becoming obsolete, as its history had to pass through very few hands.

From *Adam* to *Noah* there was but *one man* necessary to the correct transmission of the history of this period of 1656 years. Now, this history was, without doubt, perfectly known to *Methuselah*, who lived to see them both. In like manner *Shem* connected *Noah* and *Abraham*, having lived to converse with both; as *Isaac* did with *Abraham* and *Joseph*, from whom these things might be easily conveyed to *Moses* by *Amram*, who was contemporary with *Joseph*. Supposing, then, all the curious facts recorded in the book of *Genesis* had no other authority than the *tradition* already referred to, they would stand upon a foundation of credibility *superior* to any that the most reputable of the ancient Greek and Latin historians can boast. Yet, to preclude all possibility of mistake, the unerring Spirit of God directed *Moses* in the selection of his *facts* and the ascertaining of his *dates*. Indeed, the narrative is so simple, so much like truth, so consistent everywhere with itself, so correct in its dates, so impartial in its biography, so accurate in its philosophical details, so pure in its morality, and so benevolent in its design, as amply to demonstrate that it never could have had an *earthly* origin. In this case, also, *Moses* constructed every thing according to the pattern which God showed him in the mount.



# THE FIRST BOOK OF MOSES,

CALLED

## GENESIS.

### CHAPTER I.

First day's work—*Creation of the heavens and the earth, 1, 2. Of the light and its separation from the darkness, 3-5. Second day's work—The creation of the firmament, and the separation of the waters above the firmament from those below it, 6-8. Third day's work—The waters are separated from the earth, and formed into seas, &c., 9, 10. The earth rendered fruitful, and clothed with trees, herbs, grass, &c., 11-13. Fourth day's work—Creation of the celestial luminaries intended for the measurement of time, the distinction of periods, seasons, &c., 14; and to illuminate the earth, 15. Distinct account of the formation of the sun, moon, and stars, 16-19. Fifth day's work—The creation of fish, fowls, and reptiles in general, 20. Of great aquatic animals, 21. They are blessed so as to make them very prolific, 22, 23. Sixth day's work—Wild and tame cattle created, and all kinds of animals which derive their nourishment from the earth, 24, 25. The creation of man in the image and likeness of God, with dominion given him over the earth and all inferior animals, 26. Man or Adam, a general name for human beings, including both male and female, 27. Their peculiar blessing, 28. Vegetables appointed as the food of man and all other animals, 29, 30. The judgment which God passed on his works at the conclusion of his creative acts, 31.*

IN the <sup>a</sup>beginning <sup>b</sup>God created the heaven and the earth.

2 And the earth was without form and void; and darkness *was* upon the face of the deep.

<sup>a</sup> Prov. viii. 22, 23, 24. Mark xlii. 19. John i. 1, 2. Heb. i. 10.—<sup>b</sup> 1 Chron. xvi. 26. Neh. ix. 6. Ps. viii. 3. xxxiii. 6. lxxxix. 11, 12. cxvi. 5. cii. 25. civ. 24. cxv. 15. cxxi. 2. cxxiv. 8. cxxxiv. 3. cxxxvi. 5. cxlvi. 6. Prov. iii. 19. viii. 26, 27, &c. Eccles. xii. 1. Isa. xxxvii. 16. xlii. 5. xlii. 24. li. 16. lxv. 17. Jer. x. 12. xxxii. 17. ii. 15. Zech. xii. 1. Acts iv. 24. xiv. 15. xvii. 24. Rom. i. 20. Eph. iii. 9.

Verse 1. Many attempts have been made to define the term GOD: as to the word itself, it is pure Anglo-Saxon, and among our ancestors signified, not only the Divine Being, now commonly designated by the word, but also *good*; as in their apprehensions it appeared that *God* and *good* were correlative terms; and when they thought or spoke of him, they were doubtless led from the word itself to consider him as THE GOOD BEING, a fountain of infinite benevolence and beneficence towards his creatures.

A general definition of this great First Cause, as far as human words dare attempt one, may be thus given: The eternal, independent, and self-existent Being: the Being whose purposes and actions spring from himself, without foreign motive or influence: he who is absolute in dominion; the most pure, the most simple, and most spiritual of all essences; infinitely benevolent, beneficent, true, and holy: the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made: illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can be fully apprehended only by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind. Reader, such is the God of the Bible; but how

<sup>1</sup> And the Spirit of God moved upon the face of the waters.

3 And God said, 'Let there be light: and there was light.

Col. i. 16, 17. Heb. i. 2 xl. 3. 2 Pet. iii. 5. Rev. i. 8. iii. 14 iv. 11. x. 6. xiv. 7 xxi. 6. xxii. 13.—<sup>c</sup> Isa. xiv. 18. Jer. iv. 23.—<sup>d</sup> Ps. civ. 30. Isa. xl. 13, 14.—<sup>e</sup> Ps. xxxiii. 6, 9. cxlviii. 5.—<sup>f</sup> Job xxxvi. 30. xxxviii. 19. Ps. xcvi. 11. civ. 2. cxviii. 27. Isa. xiv. 7. xl. 19. John i. 5, 9. in. 19. 2 Cor. iv. 6. Eph. v. 8. 1 Tim. vi. 16. 1 John i. 5. ii. 8.

widely different from the God of most human creeds and apprehensions!

The original word *Elohim*, God, is certainly the plural form of *El*, or *Eloah*, and has long been supposed, by the most eminently learned and pious men, to imply a *plurality* of Persons in the divine nature. As this plurality appears in so many parts of the sacred writings to be confined to *three* Persons, hence the doctrine of the TRINITY, which has formed a part of the creed of all those who have been deemed sound in the faith, from the earliest ages of Christianity. Nor are the Christians singular in receiving this doctrine, and in deriving it from the first words of divine revelation. An eminent Jewish rabbin, Simeon ben Joachi, in his comment on the sixth section of Leviticus, has these remarkable words: "Come and see the mystery of the word *Elohim*; there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding they are all *one*, and joined together in *one*, and are not divided from each other." The verb *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the *unity* of the Divine Persons in this work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the persons, there can be but one will, one purpose, and one infinite and uncontrollable energy.

In the following passages the word *Elohim* is joined with adjectives, verbs, and pronouns *plural*:

4 And God saw the light, that *it was* good: and God <sup>a</sup>divided <sup>b</sup>the light from the darkness.

5 And God called the light <sup>c</sup>Day, and the darkness he called Night. <sup>d</sup>And the evening and the morning were the first day.

<sup>a</sup>2 Cor. vi. 14. — <sup>b</sup>Heb. *between the light and between the darkness.* — <sup>c</sup>Ch. viii. 22. Ps. xix. 2. lxxiv. 16. civ. 20. Jer. xxxiii. 20. 1 Cor. iii. 13. Eph. v. 13. 1 Thess. v. 5. — <sup>d</sup>Heb. *and the evening was,*

Gen. i. 26; iii. 22; xi. 7; xx. 13; xxxi. 7, 53; xxxv. 7. Deut. iv. 7; v. 23; Josh. xxiv. 19; 1 Sam. iv. 8; 2 Sam. vii. 23; Ps. lviii. 12; Isa. vi. 8; Jer. x. 10; xxxiii. 36.

See also Prov. ix. 10; xxx. 3; Ps. cxlix. 2; Eccl. v. 7; xii. 1; Job v. 1; Isa. vi. 3; liv. 5; lxii. 5; Hos. xi. 12, or xii. 1; Mal. i. 6; Dan. v. 18-20; vii. 18-22.

As the word *Elohim* is the term by which the Divine Being is most generally expressed in the Old Testament, it may be necessary to consider it here more at large. It is a maxim that admits of no controversy, that every noun in the Hebrew language is derived from a *verb*, which is usually termed the *radix* or root, from which, not only the noun, but all the different flexions of the verb spring. This *radix* is the third person singular of the pretorite or past tense. The *ideal* meaning of this root expresses some essential property of the thing which it designates, or of which it is an appellative. The root in *Hebrew*, and in its sister language, the Arabic, generally consists of *three* letters, and every word must be traced to its root in order to ascertain its genuine meaning, for there alone is this meaning to be found.

I mention the *Arabic* with the *Hebrew* for two reasons. 1. Because the two languages evidently spring from the same source, and have very nearly the same mode of construction. 2. Because the deficient roots in the Hebrew Bible are to be sought for in the Arabic language, inasmuch as either the Arabic was derived from the Hebrew, or the Hebrew from the Arabic.

The first sentence in the scripture shows the propriety of having recourse to this principle. We have seen that the word *Elohim* is plural; we have traced our term *God* to its source, and have seen its signification; and also a general definition of the *thing* or *being* included under this term, has been tremblingly attempted. We should now trace the *original* to its *root*, but this root does not appear in the Hebrew Bible. Mr. Parkhurst thinks he has found the root in *alah*, *he swore, bound himself by oath*; and hence he calls the ever-blessed Trinity *Elohim*, as *being bound by a conditional oath to redeem man, &c., &c.* Most pious minds will revolt from such a definition, and will be glad with me to find both the *noun* and the *root* preserved in Arabic. *ALLAH* is the common name for *God* in the Arabic tongue, and is derived from the root *alah*, *he worshipped, adored, was struck with astonishment, fear, or terror*; and hence *ilahom*, fear, veneration, and also the *object of religious fear*, the *Deity*, the supreme *God*, the *tremendous Being*. This is not a new idea; *God* was considered in the same light among the ancient Hebrews; and hence Jacob swears by the *fear* of his father Isaac, Gen. xxxi. 53. *Goliath* renders *alah*, *he succoured, &c.* Thus from the *ideal* meaning of this most expressive root, we acquire the most correct notion of the divine nature; for we learn that *God* is the *sole object of adoration*; that the *perfections* of his nature are such as must *astonish* all those who piously contemplate them, and fill with *horror* all who would dare to give his glory to *another*, or break his commandments; that consequently he should be *worshipped* with *reverence* and *religious fear*; and that every sincere worshipper may expect from him *help* in all his weaknesses, trials, difficulties, temptations, &c.; *freedom* from the power, guilt, nature, and consequences of sin; and to be *supported, defended, and saved* to the uttermost, and to the end.

[*Fürst* derives the word *Elohim* with greater probability from a root, to be strong.]

In the *beginning*] Before the creative acts mentioned in this chapter all was ETERNITY. *Time* signifies *duration* measured by the revolutions of the heavenly bodies: but prior to the creation of these bodies there could be no measurement of duration, and consequently no *time*; therefore in the *beginning* must necessarily mean the commencement of time which followed, or rather was produced by, *God's* creative acts, as an effect follows or is produced by a cause.

*Created*] Caused existence where previously to this

6 And God said, <sup>a</sup>Let there be a <sup>b</sup>'firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, <sup>c</sup>and divided the waters which *were* under the firmament from the

and the morning was, — Job xxvi. 7. xxxvii. 18. Ps. xix. 1. civ. 2. cxxxvi. 6. cl. 1. Jer. x. 13. li. 15. — [*Heb. expansion.* — Prov. viii. 28.

moment there was no being. The rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word *bara* expresses the commencement of the existence of a thing, or egression from nonentity to entity. It does not in its *primary* meaning denote the *preserving* or *new forming* things that had previously existed, as some imagine, but *creation* in the proper sense of the term, though it has some other acceptations in other places. The supposition that *God* formed all things out of a pre-existing, eternal nature, is certainly absurd, for if there had been an eternal nature besides an eternal *God*, there must have been two self-existing, independent, and eternal beings, which is a most palpable contradiction.

*The heavens*] The word *eth*, which is generally considered as a *particle*, simply denoting that the word following is in the accusative or oblique case, is often understood by the rabbins in a much more extensive sense. "The particle *eth*," says Aben Ezra, "signifies the *substance* of the thing." The like definition is given by Kimchi in his *Book of Roots*. "This particle," says Mr. Ainsworth, "having the *first* and *last* letters of the Hebrew alphabet in it, is supposed to comprise the *sum* and *substance* of all things." "The particle *eth* (says Buxtorf, Talmudic Lexicon, sub voce) with the Cabalists is often mystically put for the *beginning* and the *end*, as *A* alpha and *Ω* omega are in the Apocalypse." On this ground these words should be translated, "God in the beginning created the *substance* of the heavens and the *substance* of the earth," i.e. the *prima materia*, or first elements, out of which the heavens and the earth were successively formed. The Syriac translator understood the word in this sense, and to express this meaning has used a word which has this signification; and St. Ephraim Syrus, in his comment on this place, uses the same Syriac word, and appears to understand it precisely in the same way. Though the Hebrew words are certainly no more than the notation of a *case* in most places, yet understood here in the sense above, they argue a wonderful philosophic accuracy in the statement of Moses, which brings before us, not a *finished* heaven and earth, as every other translation appears to do, though afterwards the process of their formation is given in detail, but merely the *materials* out of which *God* built the whole system in the six following days.

*The heaven and the earth.*] As the word *shamayim* is plural we may rest assured that it means more than the *atmosphere*, to express which some have endeavoured to restrict its meaning. Nor does it appear that the atmosphere is particularly intended here, as this is spoken of, ver. 6, under the term *firmament*. The word *heavens* must therefore comprehend the whole *solar system*, as it is very likely the whole of this was created in these six days; for unless the earth had been the *centre* of a system, the reverse of which is sufficiently demonstrated, it would be unphilosophic to suppose it was created independently of the other parts of the system, as on this supposition we must have recourse to the almighty power of *God* to suspend the influence of the earth's gravitating power till the fourth day, when the sun was placed in the centre, round which the earth began then to revolve. But as the design of the inspired penman was to relate what especially belonged to our world and its inhabitants, therefore he passes by the rest of the planetary system, leaving it simply included in the plural word *heavens*. In the word *earth* everything relative to the terr-aque-aerial globe is included, that is, all that belongs to the solid and fluid parts of our world with its surrounding atmosphere.

Verse 2. *The earth was without form and void*] The original terms *tohu* and *bohu*, which we translate *without form and void*, are of uncertain etymology; but in this place, and wherever else they are used, they convey the idea of *confusion and disorder*. From these terms it is prob-

waters which were <sup>a</sup>above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, <sup>b</sup>Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the <sup>c</sup>dry land Earth; and the

<sup>a</sup>Ps. cxlviii. 4.—<sup>b</sup>Job xxvi. 10. xxxviii. 8. Ps. xxiv. 2. xxxiii. 7. xcv. 5. clv. 9. cxxvi. 5. 6. Prov. viii. 29. Eccles. i. 7. Jonah

able that the ancient Syrians and Egyptians borrowed their gods, *Theuth* and *Bau*, and the Greeks their *Chaos*. God seems at first to have created the elementary principles of all things; and this formed the grand mass of matter, which in this state must be without arrangement, or any distinction of parts: a vast collection of indescribably confused materials, of nameless entities strangely mixed.

And when this congeries of elementary principles was brought together, God was pleased to spend six days in assimilating, assorting, and arranging the materials, out of which he built up, not only the earth, but the whole of the solar system.

*The Spirit of God*] This has been variously and strangely understood. Some think a *violent wind* is meant, because *ruach* often signifies *wind* as well as *spirit*, as *πνευμα* does in Greek; and the term *God* is connected with it merely, as they think, to express the *superlative degree*. Others understand by it an *elementary fire*. Others, the *sun*, penetrating and drying up the earth with his rays. Others, the *angels*, who were supposed to have been employed as *agents* in creation. Others, a certain *occult principle*, termed the *anima mundi* or *soul of the world*. Others, a *magnetic attraction*, by which all things were caused to gravitate to a common centre. But it is sufficiently evident, from the use of the word in other places, that the Holy Spirit of God is intended; which our blessed Lord represents under the notion of *wind*, John iii. 8; and which, as a *mighty rushing wind* on the day of Pentecost, filled the house where the disciples were sitting, Acts ii. 2, which was immediately followed by their speaking with other tongues, because they were filled with the *Holy Ghost*, ver. 4. These scriptures sufficiently ascertain the sense in which the word is used by Moses.

*Moved*] Was brooding over; for the word expresses that tremulous motion made by the hen while either *hatching* her eggs or *fostering* her young. It here probably signifies the communicating a *vital* or *prolific* principle to the waters. As the idea of *incubation*, or hatching an egg, is implied in the original word, hence probably the notion, which prevailed among the ancients, that the world was generated from an egg.

Verse 3. *And God said, Let there be light*]. Nothing can be conceived more dignified than this form of expression. It argues at once uncontrollable authority, and omnific power; and in human language it is scarcely possible to conceive that God can speak more like himself. Of this passage, Dionysius Longinus, who is highly celebrated over the civilized world for a treatise he wrote, entitled, Concerning the *SUBLIME*, both in prose and poetry, speaks in the following terms; "So likewise the Jewish lawgiver (who was no ordinary man) having conceived a just idea of the divine power, he expressed it in a dignified manner; for at the beginning of his laws he thus speaks: GOD SAID—What? LET THERE BE LIGHT! and there was light. LET THERE BE EARTH! and there was earth." Longinus, sect. ix. edit. Pearce.

Many have asked, "How could light be produced on the first day, and the sun, the fountain of it, not created till the fourth day?" With the various and often unphilosophical answers which have been given to this question I will not meddle, but shall observe that the original word signifies not only *light* but *fire*, see Isa. xxxi. 9, Ezek. v. 2. It is used for the sun, Job xxi. 26. And for the *electric fluid* or *LIGHTNING*, Job xxviii. 3. And it is worthy of remark that it is used in Isa. xlv. 16, for the *heat*, derived from *esh*, the *fire*. He burneth part thereof in the fire: yea, he warmeth himself, and saith, Ah! I have seen the fire, which a modern philosopher who understood the language would not scruple to translate, I have received caloric, or an additional portion of the matter of heat. I therefore conclude that, as

gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth <sup>a</sup>bring forth <sup>b</sup>grass, the herb yielding seed, and the fruit-tree yielding <sup>c</sup>fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, <sup>d</sup>and the tree yielding

i. 9. 2 Pet. iii. 5.—<sup>a</sup>2 Pet. iii. 5.—<sup>d</sup>Heb. vi. 7.—<sup>e</sup>Heb. tender grass.—<sup>f</sup>Luke vi. 44.—<sup>g</sup>Luke vi. 44.

God has diffused the matter of *caloric* or *latent heat* through every part of nature, without which there could be neither vegetation nor animal life, that it is *caloric* or *latent heat* which is principally intended by the original word.

That there is *latent light*, which is probably the same with *latent heat*, may be easily demonstrated: take two pieces of smooth rock crystal, agate, cornelian, or flint, and rub them together briskly in the dark, and the latent light or matter of caloric will be immediately produced and become visible. The light or caloric thus disengaged does not operate in the same powerful manner as the heat or fire which is produced by striking with flint and steel, or that produced by *electric friction*. The existence of this *caloric*—latent or *primitive light*, may be ascertained in various other bodies; it can be produced by the flint and steel, by rubbing two hard sticks together, by hammering cold iron, which in a short time becomes red hot, and by the strong and sudden compression of atmospheric air in a tube. Friction in general produces both *fire* and *light*. God therefore created this universal agent on the first day, because without it no operation of nature could be carried on or perfected.

Verse 4. *God divided the light from the darkness*]. This does not imply that *light* and *darkness* are two distinct substances, seeing *darkness* is only the *privation* of light; but the words simply refer us by anticipation to the rotation of the earth round its own axis once in *twenty-three hours, fifty-six minutes, and four seconds*, which is the cause of the distinction between day and night, by bringing the different parts of the surface of the earth successively into and from under the solar rays; and it was probably at this moment that God gave this rotation to the earth, to produce this merciful provision of day and night.

Verse 6. *And God said, Let there be a firmament*]. Our translators, by following the *firmamentum* of the Vulgate, which is a translation of the *στέρωμα* of the Septuagint, have deprived this passage of all sense and meaning. The Hebrew word, from *raka*, to spread out as the curtains of a tent or pavilion, simply signifies an *expanse* or *space*, but it appears to have been used by Moses to include the whole of the planetary vortex, or the space which is occupied by the whole solar system.

Verse 10. *And God called the dry land Earth; and the gathering together of the waters called he Seas*]. These two constitute what is called the *terrestrial globe*, in which the earth and the water exist in a most judicious proportion to each other. Nearly *three-fourths* of the surface of our globe, from the arctic to the antarctic polar circles, are covered with water. This proportion of *three-fourths* water may be considered as too great, if not useless; but it requires so much aqueous surface to yield a sufficiency of vapours for the purpose of cooling the atmosphere, and watering the earth.

Moses clearly considered the whole *terrestrial globe* as being created in a *fluid* state, the earthy and other particles of matter being mingled with the water. The present form of the earth demonstrates the truth of the Mosaic account; for it is well known that if a soft or elastic globular body be rapidly whirled round on its axis, the parts at the poles will be flattened, and the parts on the equator will be raised up. This is precisely the shape of our earth; it has the figure of an *oblate spheroid*, a figure pretty much resembling the shape of an *orange*. The diameter of the earth at the equator is greater by more than *twenty-three* and a half miles than it is at the poles, allowing the *polar* diameter to be  $\frac{1}{25}$ th part shorter than the *equatorial*.

*And God saw that it was good*]. This is the judgment which God pronounced on his own works. They were *beautiful* and *perfect* in their kind, for such is the import of the word *to*. They were in weight and measure perfect and entire, lacking nothing. But the reader will think it strange

fruit, whose seed *was* in itself, after his kind: and God saw that *it was good*.

13 And the evening and the morning were the third day.

14 And God said, Let there be <sup>a</sup>lights in the firmament of the heaven, to divide <sup>b</sup>the day from the

<sup>a</sup>Deut. iv. 19. Ps. lxxiv. 16. cxxxvi. 7 — <sup>b</sup>Heb. *between the day and between the night*.

that this approbation should be expressed *once* on the *first, fourth, fifth, and sixth* days; *twice* on the *third*, and not at all on the *second*! I suppose that the words, *And God saw that it was good*, have been either lost from the conclusion of the eighth verse, or that the clause in the tenth verse originally belonged to the eighth. It appears, from the Septuagint translation, that the words in question existed originally at the close of the eighth verse, in the copies which they used; for in that Version we still find, *And God saw that it was good*. This reading, however, is not acknowledged by any of Kennicott's or De Rossi's MSS., nor by any of the other Versions.

Verse 11. *Let the earth bring forth grass—herb—fruit-tree, &c.* In these general expressions all kinds of vegetable productions are included. *Fruit-tree* is not to be understood here in the restricted sense in which the term is used among us; it signifies all trees, not only those which bear fruit, which may be applied to the use of men and cattle, but also those which had the power of propagating themselves by seeds, &c. Now, as God delights to manifest himself in the *little* as well as in the *great*, he has shown his consummate wisdom in every part of the *vegetable* creation. Who can account for, or comprehend, the structure of a single tree or plant? The roots, the stem, the woody fibres, the bark, the rind, the air-vessels, the sap-vessels, the leaves, the flowers and the fruits, are so many mysteries. All the skill, wisdom, and power of men and angels could not produce a single grain of *wheat*! A serious and reflecting mind can see the grandeur of God, not only in immense cedars on Lebanon, but also in the endlessly varied *forests* that appear through the microscope in the mould of cheese, stale paste, &c., &c.

Verse 12. *Whose seed was in itself* Which has the power of multiplying itself by seeds, slips, roots, &c., *ad infinitum*; which contains in itself all the rudiments of the future plant through its endless generations. This doctrine has been abundantly confirmed by the most accurate observations of the best modern philosophers. The astonishing power with which God has endued the vegetable creation to multiply its different species, may be instanced in the seed of the *elm*. This tree produces *one thousand five hundred and eighty-four millions* of seeds; and *each of these seeds* has the power of producing the *same number*. How astonishing is this produce! The seeds of the *third* generation from one elm would be many *myriads* of times more than sufficient to stock the whole superficies of all the planets in the solar system! But plants multiply themselves by *slips* as well as by *seeds*. Sir Kenelm Digby saw in 1660 a plant of barley, in the possession of the Fathers of the Christian Doctrine at Paris, which contained 249 stalks springing from one root or grain, and in which he counted upwards of 18,000 grains.

Verse 14. *And God said, Let there be lights, &c.* One principal office of these was to divide between day and night. When night is considered a state of comparative *darkness*, how can lights divide or distinguish it? The answer is easy: The sun is the monarch of the day, which is the state of light; the moon, of the night, the state of darkness. The rays of the sun, falling on the atmosphere, are refracted and diffused over the whole of that hemisphere of the earth immediately under his orb; while those rays of that vast luminary which, because of the earth's smallness in comparison of the sun, are diffused on all sides beyond the earth, falling on the opaque disc of the moon, are reflected back upon what may be called the lower hemisphere, or that part of the earth which is opposite to the part which is illuminated by the sun: and as the earth completes a revolution on its own axis in about twenty-four hours, consequently each hemisphere has alternate day and night. But as the solar light reflected from the face of the moon is computed to be 50,000 times less in intensity and effect than the light of the sun, as it comes directly from himself to our earth (for light *decreases in its intensity as the distance it travels from the sun increases*), therefore a sufficient distinction is made between

night; and let them be for signs, and <sup>c</sup>for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God <sup>d</sup>made two great lights; the greater

<sup>c</sup>Ps. lxxiv. 17. clv. 19.—<sup>d</sup>Ps. cxxxvi. 7, 8, 9. cxlviii. 8, 5.

day and night, or light and darkness, notwithstanding each is ruled and determined by one of these *two great lights*; the moon ruling the night, i.e. reflecting from her own surface back on the earth the rays of light which she receives from the sun. It is true that both the planets and fixed stars afford a considerable portion of light during the night, yet they cannot be said to *rule* or to predominate by their light, because their rays are quite lost in the superior splendour of the moon's light.

*And let them be for signs* Let them ever be considered as continual tokens of God's tender care for man, and as standing proofs of his continual *miraculous* interference; for so the word *oth* is often used. And is it not the almighty energy of God that upholds them in being? The sun and moon also serve as *signs* of the different changes which take place in the atmosphere, and which are so essential for all purposes of agriculture, commerce, &c.

*For seasons* For the determination of the times on which the *sacred festivals* should be held. In this sense the word frequently occurs; and it was right that at the very opening of his revelation God should inform man that there were certain festivals which should be annually celebrated to his glory. Some think we should understand the original word as signifying *months*, for which purpose we know the moon essentially serves through all the revolutions of time.

*For days* Both the hours of the day and night, as well as the different lengths of the days and nights, are distinguished by the longer and shorter spaces of time the sun is above or below the horizon.

*And years* That is, those grand divisions of time by which all *succession* in the vast lapse of duration is distinguished. This refers principally to a complete revolution of the earth round the sun, which is accomplished in 365 days, 5 hours, 48 minutes, and 48 seconds; for though the revolution is that of the earth, yet it cannot be determined but by the heavenly bodies.

Verse 16. *And God made two great lights* Moses speaks of the sun and moon here, not according to their *bulk* or *solid contents*, but according to the *proportion of light* they shed on the earth. The expression has been cavilled at by some who are as devoid of mental capacity as of candour. "The moon," say they, "is not a *great body*;" on the contrary, it is the very smallest in our system." Well, and has Moses said the contrary? He has said it is a *great LIGHT*; had he said otherwise he had not spoken the truth. It is, in reference to the earth, next to the sun himself, the *greatest light* in the solar system; and so true is it that the moon is a *great light*, that it affords more light to the earth than all the planets in the solar system, and all the innumerable stars in the vault of heaven, put together. It is worthy of remark that on the *fourth* day of the creation the sun was formed, and then "first tried his beams athwart the gloom profound;" and that at the conclusion of the *fourth millenary* from the creation, according to the Hebrew, the Sun of Righteousness shone upon the world, as deeply sunk in that mental darkness produced by sin as the ancient world was, while teeming darkness held the dominion, till the sun was created as the dispenser of light. What would the natural world be without the sun? A howling waste, in which neither animal nor vegetable life could possibly be sustained. And what would the moral world be without Jesus Christ, and the light of his word and Spirit? Just what those parts of it now are where his light has not yet shone: "dark places of the earth, filled with the habitations of cruelty," where error prevails without end, and superstition, engendering false hopes and false fears, degrades and debases the mind of man.

Many have supposed that the *days* of the creation answer to so many thousands of years; and that as God created all in *six days*, and rested the *seventh*, so the world shall last *six thousand years*, and the *seventh* shall be the eternal rest that remains for the people of God. To this conclusion they have been led by these words of the apostle, 2 Pet. iii. 8:

light <sup>a</sup> to rule the day, and <sup>b</sup> the lesser light to rule the night: *he made* <sup>c</sup> the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to <sup>a</sup> rule over the day, and over the night; and to divide the light from the darkness: and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the <sup>a</sup> moving creature that hath <sup>b</sup> life, and <sup>c</sup> fowl that may fly above the earth in the <sup>d</sup> open firmament of heaven.

21 And <sup>a</sup> God created great whales, and every

<sup>a</sup> Heb. for the rule of the day.—<sup>b</sup> Ps. viii 3.—<sup>c</sup> Job xxx. iii. 7.—<sup>d</sup> Jer. xxxi. 35.—<sup>e</sup> Or, creeping.—<sup>f</sup> Heb. soul.—<sup>g</sup> Heb. let fowl fly.—

*One day is with the Lord as a thousand years; and a thousand years as one day.* Secret things belong to God; those that are revealed, to us and our children.

*He made the stars also.* Or rather, *He made the lesser light, with the stars to rule the night.*

Verse 20. *Let the waters bring forth abundantly*] There is a meaning in these words which is seldom noticed. Innumerable millions of animalcula are found in water. Eminent naturalists have discovered not less than 30,000 in a single drop! How inconceivably small must each be, and yet each a perfect animal, furnished with the whole apparatus of bones, muscles, nerves, heart, arteries, veins, lungs, viscera in general, animal spirits, &c., &c. What a proof is this of the manifold wisdom of God! But the fecundity or fishes is another point intended in the text; no creatures are so prolific as these. A TENCH lays 1,000 eggs, a carp 20,000, and Leuwenhock counted in a middling-sized cod 9,384,000! Thus, according to the purpose of God, the waters bring forth abundantly. And what a merciful provision is this for the necessities of man! Many hundreds of thousands of the earth's inhabitants live for a great part of the year on fish only. Fish afford, not only a wholesome, but a very nutritive diet; they are liable to few diseases, and generally come in vast quantities to our shores when in their greatest perfection. In this also we may see that the kind providence of God goes hand in hand with his creating energy. While he manifests his wisdom and his power, he is making a permanent provision for the sustenance of man through all his generations.

Verse 21. *And God created great whales*] Though this is generally understood by the different Versions as signifying whales, yet the original must be understood rather as a general than a particular term, comprising all the great aquatic animals, such as the various species of whales, the porpoise, the dolphin, the monocoeros or narwal, and the shark. God delights to show himself in little as well as in great things; hence he forms animals so minute that 30,000 can be contained in one drop of water; and others so great that they seem to require almost a whole sea to float in.

Verse 22. *Let fowl multiply in the earth.*] It is truly astonishing with what care, wisdom, and minute skill God has formed the different genera and species of birds, whether intended to live chiefly on land or in water. The structure of a single feather affords a world of wonders; and as God made the fowls that *they might fly in the firmament of heaven*, ver. 20, so he has adapted the form of their bodies, and the structure and disposition of their plumage, for that very purpose. The head and neck in flying are drawn principally within the breast-bone, so that the whole under-part exhibits the appearance of a ship's hull. The wings are made use of as sails, or rather oars, and the tail as a helm or rudder. By means of these the creature is not only able to preserve the centre of gravity, but also to go with vast speed through the air, either straight forward, circularly, or in any kind of angle, upwards or downwards.

Verse 24. *Let the earth bring forth the living creature, &c.*] A general term to express all creatures endowed with animal life, in any of its infinitely varied gradations. The word *chaitin*, in the latter part of the verse, seems to signify all wild animals, as lions, tigers, &c., and especially such as are carnivorous, or live on flesh, in contradistinction from domestic animals, such as are graminivorous, or live on grass and

living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God blessed them, saying, <sup>a</sup> Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his

<sup>a</sup> Heb. face of the firmament of heaven.—<sup>b</sup> Ch. vi. 20. vii. 14. viii. 19. Ps. civ. 26.—<sup>c</sup> Ch. viii. 17.

other vegetables, and are capable of being tamed, and applied to domestic purposes. These latter are probably meant by *behemah* in the text, which we translate *cattle*, such as horses, kine, sheep, dogs, &c. *Creeping thing*, all the different genera of serpents, worms, and such animals as have no feet. In *beasts* also God has shown his wondrous skill and power; in the vast elephant, or still more colossal mammoth or mastodon, the whole race of which appears to be extinct, a few skeletons only remaining. But his skill and power are not less seen in the beautiful chevrotin, or *tragulus*, a creature of the antelope kind, whose delicate limbs are scarcely so large as an ordinary goose quill. In the reptile kind we see also the same skill and power, not only in the immense snake called *boa constrictor*, but also in the *cobra de manille*, a venomous serpent, only a little larger than a common sewing needle.

Verse 25. *And God made the beast of the earth after his kind, &c.* Every thing both in the animal and vegetable world was made so according to its kind, both in *genus* and *species*, as to produce its own kind through endless generations. Thus the several races of animals and plants have been kept distinct from the foundation of the world to the present day. This is a proof that all future generations of plants and animals have been seminally included in those which God formed in the beginning.

Verse 26. *And God said, Let us make man*] It is evident that God intends to impress the mind of man with a sense of something extraordinary in the formation of his body and soul, when he introduces the account of his creation thus: Let US make man. The word *Adam*, which we translate *man*, is intended to designate the species of animal.

*In our image, after our likeness*] What is said above refers only to the body of man, what is here said refers to his soul. This was made in the *image* and *likeness* of God. Now, as the Divine Being is infinite, he is neither limited by parts, nor definable by passions; therefore he can have no corporeal image after which he made the body of man. The image and likeness must necessarily be intellectual; his mind, his soul, must have been formed after the nature and perfections of his God. The human mind is still endowed with most extraordinary capacities; it was more so when issuing out of the hands of its Creator. God was now producing a spirit, and a spirit too formed after the perfections of his own nature. God is the fountain whence this spirit issued, hence the stream must resemble the spring which produced it. God is holy, just, wise, good, and perfect; so must the soul be that sprang from him: there could be in it nothing impure, unjust, ignorant, evil, low, base, mean, or vile. It was created after the image of God; and that image, St. Paul tells us, consisted in *righteousness, true holiness, and knowledge*, Eph. iv. 24; Col. iii. 10. Hence man was *wise in his mind, holy in his heart, and righteous in his actions*. The text tells us he was the work of ELOHIM, the Divine Plurality, marked here more distinctly by the plural pronouns US and OUR; and to show that he was the master-piece of God's creation, all the persons in the God-head are represented as united in counsel and effort to produce this astonishing creature.

Gregory Nyssen has very properly observed that the superiority of man to all other parts of creation is seen in this, that all other creatures are represented as the effect of God's word, but man is represented as the work of God,



kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

26 And God said, \* Let us make man in our image, after our likeness: and <sup>b</sup> let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, <sup>c</sup> in the image of God created he him; <sup>d</sup> male and female created he them.

28 And God blessed them, and God said unto them, <sup>e</sup> Be fruitful, and multiply, and replenish the

earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that <sup>f</sup> moveth upon the earth.

29 And God said, Behold I have given you every herb <sup>g</sup> bearing seed, which is upon the face of all the earth, and every tree, in the which <sup>h</sup> is the fruit of a tree yielding seed; <sup>i</sup> to you it shall be for meat.

30 And to <sup>j</sup> every beast of the earth, and to every <sup>k</sup> fowl of the air, and to every thing that creepeth upon the earth, wherein <sup>l</sup> there is <sup>m</sup> life, I have given every green herb for meat: and it was so.

31 And <sup>n</sup> God saw every thing that he had made, and, behold, <sup>o</sup> it was very good. And the evening and the morning were the sixth day.

—<sup>a</sup> Heb. *creepeth*.—<sup>b</sup> Heb. *seedling seed*.—<sup>c</sup> Ch. ix. 3. Job. xxxvi. 31. Ps. civ. 14, 15. xxxvii. 25. xlviii. 7. Acts xiv. 17.—<sup>d</sup> Ps. cxiv. 15, 16. cxlvii. 9.—<sup>e</sup> Job xxxviii. 41.—<sup>f</sup> Heb. *a living soul*.—<sup>g</sup> Ps. civ. 24. Lam. iii. 35. 1 Tim. iv. 4.

The morning—*baker*; from *bakar*, he looked out; a beautiful figure which represents the morning as looking out at the East, and illuminating the whole of the upper hemisphere.

The evening and the morning were the sixth day.—It is somewhat remarkable that through the whole of this chapter, whenever the division of days is made, the evening always precedes the morning. The reason of this may perhaps be, that darkness was pre-existent to light, and therefore time is reckoned from the first act of God towards the creation of the world, which took place before light was called forth into existence. It is very likely, for this same reason, that the Jews began their day at six o'clock in the evening, in imitation of Moses's division of time in this chapter. The same peculiarity existed among the Gauls and the Germans.

READER, thou hast now before thee the most ancient and most authentic history in the world; a history that contains the first written discovery that God has made of himself to mankind; a discovery of his own *Being*, in his *wisdom*, *power*, and *goodness*, in which *thou* and the whole human race are so intimately concerned. How much thou art indebted to him for this discovery he alone can teach thee, and cause thy heart to feel its obligations to his wisdom and mercy. *Read* so as to understand, for these things were written for thy learning; therefore *mark* what thou redest, and *inwardly digest*—deeply and seriously meditate on, what thou hast marked, and *pray* to the Father of lights that he may open thy understanding, that thou mayest know these holy scriptures, which are able to make thee wise unto salvation.

God made thee and the universe, and governs all things according to the counsel of his will; that will is infinite goodness, that counsel is unerring wisdom. While under the direction of this counsel, thou canst not err; while under the influence of this will, thou canst not be wretched. Give thyself up to his teaching, and submit to his authority; and, after guiding thee *here* by his counsel, he will at last bring thee to his glory. Every object that meets thy eye should teach thee reverence, submission, and gratitude. The earth and its productions were made for *thee*; and the providence of thy heavenly Father, infinitely diversified in its operations, watches over and provides for thee. Behold the firmament of his power, the sun, moon, planets, and stars, which he has formed not for himself, for he needs none of these things but for his intelligent offspring. What endless gratification has he designed thee in placing within thy reach these astonishing effects of his wisdom and power, and in rendering thee capable of searching out their wonderful relations and connexions, and of knowing himself, the source of all perfection, by having made thee *in his own image*, and in his own likeness! It is true *thou art* fallen; but he has found out a ransom. God so loved thee in conjunction with the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Believe on HIM; through him *alone* cometh salvation; and the *fair* and holy image of God in which *thou wast* created shall be again restored; he will build thee up *as at the first*, restore thy judges and counsellors *as at the beginning*, and in thy second creation, as in thy first, will pronounce thee to be *very good*, and thou shalt show forth the virtues of him by whom *thou art* created anew in Christ Jesus. Amen.

\* Ch. v. 1. ix. 6. Ps. c. 3. Eccles. vii. 29. Acts xvii. 26, 28, 29. 1 Cor. xi. 7. Eph. iv. 24. Col. iii. 10. James iii. 9.—<sup>b</sup> Ch. ix. 2. Ps. vii. 6.—<sup>c</sup> 1 Cor. xi. 7.—<sup>d</sup> Ch. v. 2. Mal. ii. 15. Matt. xix. 4. Mark x. 6.—<sup>e</sup> Ch. ix. 1, 7. Lev. xxvi. 9. Ps. cxxxvii. 8. cxxxviii. 3, 4.

according to plan and consideration; Let us make MAN in our IMAGE, after our LIKENESS.

And let them have dominion.] Hence we see that the dominion was not the image. God created man capable of governing the world, and when fitted for the office, he fixed him in it. We see God's tender care and parental solicitude for the comfort and well-being of this master-piece of his workmanship, in creating the world previously to the creation of man.

It has been supposed by some that God speaks here to the angels, when he says, Let us make man; but to make this a likely interpretation these persons must prove, 1. That angels were then created. 2. That angels could assist in a work of creation. 3. That angels were themselves made in the image and likeness of God. If they were not, it could not be said, in our image, and it does not appear from any part in the sacred writings that any creature but man was made in the image of God.

Verse 28. And God blessed them.] Marked them as being under his especial protection, and gave them power to propagate and multiply their own kind on the earth. A large volume would be insufficient to contain what we know of the excellence and perfection of man, even in his present degraded fallen state. The contrivance, arrangement, action, and re-action of the different parts of the body, show the admirable skill of the wondrous Creator; while the various powers and faculties of the mind, acting on and by the different organs of this body, proclaim the soul's divine origin, and demonstrate that he who was made in the image and likeness of God, was a transcript of his own excellency, destined to know, love, and dwell with his Maker throughout eternity.

Verse 29. I have given you every herb—for meat.] It may be inferred from this passage that man was originally intended to live upon vegetables only; and that no animal whatever was originally designed to prey on others; for nothing is here said to be given to any beast of the earth besides green herbs. Before sin entered into the world, there could be, at least, no violent deaths, if any death at all. But by the particular structure of the teeth of animals God prepared them for that kind of aliment which they were to subsist on after the FALL.

Verse 31. And, behold, it was very good.] Superlatively or only good; as good as they could be. The plan wise, the work well executed, the different parts properly arranged, their nature, limits, mode of existence, manner of propagation, habits, mode of sustenance, &c., &c., properly and permanently established and secured; for every thing was formed to the utmost perfection of its nature, so that nothing could be added or diminished without encumbering the operations of matter and spirit on the one hand, or rendering them inefficient to the end proposed on the other. And God has so done all these marvellous works as to be glorified in all, by all, and through all.

And the evening and the morning were the sixth day.] The word *ereb*, which we translate evening, comes from the root *arab*, to mingle; and properly signifies that state in which neither absolute darkness nor full light prevails. It has nearly the same grammatical signification with our twilight. The Hebrews extended the meaning of the term to the whole duration of night, because it was ever a mingled state, the moon, the planets, or the stars, tempering the darkness with some rays of light.



CHAPTER II.

*The seventh day is consecrated for a sabbath, and the reasons assigned, 1-3. A recapitulation of the six days' work of creation, 4-7. The garden of Eden planted, 8. Its trees, 9. Its rivers, and the countries watered by them, 10-14. Adam placed in the garden, and the command given not to eat of the tree of knowledge on pain of death, 15-17. God purposes to form a companion for the man, 18. The different animals brought to Adam that he might assign them their names, 19, 20. The creation of the woman, 21, 22. The institution of marriage, 23, 24. The purity and innocence of our first parents, 25.*

**THUS** the heavens and the earth were finished, and <sup>a</sup>all the host of them.

2 <sup>b</sup>And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God <sup>c</sup>blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God <sup>d</sup>created and made.

4 <sup>e</sup>These are the generations of the heavens and

<sup>a</sup> Ps. xxxiii. 6. — <sup>b</sup> Exod. xi. xxxi. 17. Deut. v. 14. Heb. iv. 4. — <sup>c</sup> Neh. ix. 14. Isa. lviii. 13. — <sup>d</sup> 11. b. created to make. — <sup>e</sup> Ch. i. 1. Ps. xc. 1, 2. — <sup>f</sup> Ch. i. 12. Ps. civ. 14. — <sup>g</sup> Job xxxviii. 26, 27, 28. —

Verse 1. *And all the host of them.*] The word *host* signifies literally an army, composed of a number of companies of soldiers under their respective leaders; and seems here elegantly applied to the various celestial bodies in our system, placed by the divine wisdom under the influence of the sun. From the original word *tsaba*, a host, some suppose the *Sabeans* had their name, because of their paying divine honours to the heavenly bodies.

Verse 2. *On the seventh day God ended, &c.*] It is the general voice of scripture that God finished the whole of the creation in six days and rested the seventh; giving us an example that we might labour six days, and rest the seventh from all manual exercises. It is worthy of notice that the Septuagint, the Syriac, and the Samaritan, read the sixth day instead of the seventh; and this should be considered the genuine reading, which appears from these Versions to have been originally that of the Hebrew text. How the word *sixth* became changed into *seventh* may be easily conceived from this circumstance. It is very likely that in ancient times all the numerals were signified by letters, and not by words at full length. This is the case in the most ancient Greek and Latin MSS., and in almost all the rabbinical writings. When these numeral letters became changed for words at full length, two letters nearly similar might be mistaken for each other; <sup>1</sup> *tau* stands for *six*, <sup>2</sup> *zain* for *seven*; how easy to mistake these letters for each other when writing the words at full length, and so give birth to the reading in question.

Verse 3. *And God blessed the seventh day.*] The original word *barach*, which is generally rendered to *bless*, has a very extensive meaning. It is frequently used in scripture in the sense of *speaking good of* or *to a person*. So God has spoken *well of* the sabbath, and *good to them* who conscientiously observe it. *Blessing* is applied both to God and man; when God is said to *bless*, we generally understand by the expression that he *communicates* some good; but when man is said to *bless* God, we surely cannot imagine that he *bestows* any gift or confers any benefit on his Maker. *He speaks good of him*, for the giving and fulfilment of his promises.

*Because that in it he had rested.*] *Shabbath*, he rested; hence *sabbath*, the name of the seventh day, signifying a day of rest. He who labours with his *mind* by worldly schemes and plans on the sabbath day is as culpable as he who labours with his *hands* in his accustomed calling. It is by the authority of God that the sabbath is set apart for rest and religious purposes, as the six days of the week are appointed for labour. How wise is this provision! It is essentially necessary, not only to the body of man, but to all the animals employed in his service; take this away and the labour is too great, both man and beast would fail under it. Without this consecrated day religion itself would fail, and the human mind, becoming sensualized, would soon forget its origin and

of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every <sup>a</sup>plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not <sup>b</sup>caused it to rain upon the earth, and there was not a man <sup>c</sup>to till the ground.

6 But <sup>d</sup>there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man <sup>e</sup>of the <sup>f</sup>dust

<sup>b</sup> Ch. iii. 23. — <sup>c</sup> Or, a mist which went up from, &c. — <sup>d</sup> Heb. dust of the ground. — <sup>e</sup> Ch. iii. 19, 23. Ps. ciii. 14. Eccles. xii. 7. Isa. lxiv. 8. 1 Cor. xv. 47.

end. Even as a *political* regulation, it is one of the wisest and most beneficent in its effects of any ever instituted. Those who habitually disregard its moral obligation are, to a man, not only good for nothing, but are wretched in themselves, a curse to society, and often end their lives miserably.

As God formed both the mind and body of man on principles of *activity*, so he assigned him proper employment; and it is his decree that the *mind* shall improve by exercise, and the *body* find increase of vigour and health in honest labour. He who idles away his time in the *six* days is equally culpable in the sight of God as he who works on the *seventh*.

Verse 4. *In the day that the Lord God made, &c.*] The word *Yehovah* is for the first time mentioned here. What it signifies see on Exod. xxiv. 5, 6. Wherever this word occurs in the sacred writings we translate it *LORD*, which word is, through respect and reverence, always printed in capitals. Though our English term *Lord* does not give the particular meaning of the original word, yet it conveys a strong and noble sense. The word in the Anglo-Saxon implies the *giver of bread*, i.e. he who deals out all the necessaries of life. With what propriety then does this word apply to the Lord Jesus, who is emphatically called *the bread of life*; *the bread of God which cometh down from heaven, and which is given for the life of the world!* [It is doubtful whether the Saxon *hlaford* bears this sense. It rather implies rule.]

Verse 5. *Every plant of the field before it was in the earth.*] It appears that God created every thing, not only perfect as it respects its nature, but also in a state of *maturity*; and this was necessary that man, when he came into being, might find every thing ready for his use.

Verse 6. *There went up a mist.*] The plain meaning seems to be this, that the aqueous vapours, ascending from the earth, and becoming condensed in the colder regions of the atmosphere, fell back upon the earth in the form of *dews*, and by this means an equal portion of moisture was distributed to the roots of plants, &c.

Verse 7. *God formed man of the dust.*] In the most distinct manner God shows us that man is a compound being, having a body and soul distinctly and separately created; the body out of the dust of the earth, the soul immediately breathed from God himself. Does not this strongly mark that the soul and body are not the *same thing*? The body derives its origin from the earth; hence because it is earthy it is decomposable and perishable. Of the soul it is said, *God breathed into his nostrils the breath of life*; *nishmath chayim*, the breath of *LIVES*, i.e. animal and intellectual.

Verse 8. *A garden eastward in Eden.*] Though the word *Eden* signifies *pleasure* or *delight*, it is certainly the name of a place. See chap. iv. 16; 2 Kings xix. 12; Isa. xxxvii.

of the ground, and <sup>a</sup>breathed into his <sup>b</sup>nostrils the breath of life; and <sup>c</sup>man became a living soul.

8 And the LORD God planted <sup>a</sup>a garden <sup>c</sup>eastward in <sup>b</sup>'Eden; and there <sup>e</sup>he put the man whom he had formed.

9 And out of the ground made the LORD God to grow <sup>b</sup>every tree that is pleasant to the sight, and good for food; <sup>c</sup>the tree of life also in the midst of the garden, <sup>d</sup>and the tree of knowledge of good and evil.

10 And a river went out of <sup>b</sup>Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth <sup>a</sup>the whole land of Havilah, where there *is* gold;

12 And the gold of that land *is* good; <sup>a</sup>there *is* bdellium and the onyx stone.

\* Job xxxiii. 4. Acts xvii. 25.—<sup>b</sup>Ch. vii. 22. Isa. ii. 22.—<sup>c</sup>1 Cor. xv. 45.—<sup>d</sup>Ch. xiii. 10. Isa. li. 3. Ezek. xxxviii. 13. Joel ii. 3.—<sup>e</sup>Ch. iii. 24.—<sup>f</sup>Ch. iv. 16. 2 Kings xix. 12. Ezek. xxxvii. 23.—<sup>g</sup>Ver. 15.—<sup>h</sup>Ezek. xxxi. 8.—<sup>i</sup>Ch. iii. 22. Prov. iii. 18. xi. 30. Rev. ii. 7. xxii. 2-14.—<sup>j</sup>Ver. 17.—<sup>k</sup>Ch. xxv. 18. 1 Sam. xv. 17.—<sup>l</sup>Numb. xi. 7. Exod. xvi. 31.—<sup>m</sup>Heb. *Cush*.—<sup>n</sup>Dan. x. 4.—<sup>o</sup>Or, *eastward* to

12; Ezek. xvi. 23; Amos i. 5. And such places probably received their name from their fertility, pleasant situation, &c. In this light the Septuagint have viewed it as they render the passage thus: *God planted a paradise in Eden*. Hence the word *paradise* has been introduced into the New Testament, and is generally used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the *gardens of the Hesperides*, where the trees bore golden fruit; the gardens of *Adonis*, a word which is evidently derived from the Hebrew *Eden*; and hence the origin of *sacred gardens* or enclosures dedicated to purposes of devotion, some comparatively innocent, others impure. The word *paradise* is not Greek; in Arabic and Persian it signifies a garden, a vineyard, and also the place of the blessed. As it is a word of doubtful origin its etymology is uncertain.

Verse 9. *The tree of life*] *Chaiyim*; Of *lives*, or *life-giving* tree. It is likely that *this tree of life* was intended as an emblem of that life which man should ever live, provided he continued in obedience to his Maker. And probably the use of this tree was intended as the *means* of preserving the body of man in a state of continual vital energy, and an antidote against death. This seems strongly indicated from chap. iii. 22.

*And the tree of knowledge of good and evil*.] This may mean any tree or plant which possessed the property of increasing the knowledge of what was in nature, yet much more seems intended. Some very eminent men have contended that the passage should be understood *allegorically*! and that the tree of the knowledge of good and evil means simply that *prudence* which was prescribed to regulate the whole of man's conduct. But how could the acquisition of such a faculty be a sin? Or can we suppose that such a faculty could be wanting when man was in a state of perfection? To this it may be answered: The prohibition was intended to *exercise* this faculty in man that it should constantly teach him this moral lesson, that there were some things fit and others unfit to be done, and that in reference to this point the tree itself should be both a constant teacher and monitor. The eating of its fruit would not have increased this moral faculty, but the prohibition was intended to exercise the faculty he already possessed.

Verse 10. *A river went out of Eden, &c.*] It would astonish an ordinary reader, who should be obliged to consult different commentators and critics on the *situation of the terrestrial Paradise*, to see the vast variety of opinions by which they are divided. That there was such a place once there is no reason to doubt; the description given by Moses is too particular and circumstantial to be capable of being understood in any *spiritual* or *allegorical* way. As well might we contend that the persons of Adam and Eve were *allegorical*, as that the place of their residence was such.

Reland supposes it to have been in Armenia, near the sources of the great rivers *Euphrates*, *Tigris*, *Phasis*, and *Araxes*. He thinks *Pison* was the *Phasis*, a river of Colchis, emptying itself into the Euxine Sea, where there is a city

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of <sup>a</sup>Ethiopia.

14 And the name of the third river *is* <sup>a</sup>Hiddekel: that *is* it which goeth <sup>c</sup>toward the east of Assyria. And the fourth river *is* <sup>b</sup>Euphrates.

15 And the LORD God took <sup>a</sup>the man, and <sup>b</sup>put him into the garden of Eden to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden <sup>a</sup>thou mayest freely eat;

17 <sup>a</sup>But of the tree of the knowledge of good and evil, <sup>b</sup>thou shalt not eat of it: for in the day that thou eatest thereof <sup>c</sup>thou shalt surely die.

18 And the LORD God said, *It is* not good that the man should be alone; <sup>a</sup>I will make him an help <sup>b</sup>meet for him.

*Assyria*. Ch. x. 22.—<sup>a</sup>Deut. i. 7. xl. 24. Rev. ix. 14.—<sup>b</sup>Or, *Ad m.*—<sup>c</sup>Ver. 8.—<sup>d</sup>Heb. *eating thou shalt eat*.—<sup>e</sup>Ver. 9.—<sup>f</sup>Ch. iii. 1, 3 11. 17.—<sup>g</sup>Ch. iii. 3 19. Rom. vi. 23. 1 Cor. xv. 66. James i. 15. 1 John v. 16. <sup>h</sup>Heb. *dying thou shalt die*.—<sup>i</sup>Ch. iii. 12. 1 Cor. xi. 9. 1 Tim. ii. 12.—<sup>j</sup>Heb. *as before him*.

called *Chabala*, the pronunciation of which is nearly the same with that of Havilah. The *Gihon* he thinks to be the *Araxes*, which runs into the Caspian Sea. The *Hiddekel* all agree to be the *Tigris*, and the other river, *Phrat*, or *Peruth*, to be the *Euphrates*. [Recent criticism identifies the *Pison* with the *Halys*.]

Verse 12. *There is bdellium and the onyx stone*.] Bochart thinks that *bdellium* means the *pearl-oyster*; and *shoham* is generally understood to mean the *onyx*, a precious stone which has its name from *ovvξ*, *a man's nail*, to the colour of which it nearly approaches.

Verse 15. *Put him into the garden—to dress it, and to keep it*.] Though the garden may be supposed to produce all things *spontaneously*, yet dressing and tilling were afterwards necessary to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence we cannot conceive it possible that man could have been happy if *inactive*. The structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life.

Verse 17. *Of the tree of the knowledge—thou shalt not eat*] This is the first positive precept God gave to man; and it was given as a test of obedience, and a proof of his being in a *dependant, probationary* state. It was necessary that, while constituted lord of this lower world, he should know that he was only God's *viceroy*, and must be accountable to him for the use of his mental and corporeal powers, and for the use he made of the different creatures put under his care. As God is sovereign, he has a right to give to his creatures what commands he thinks proper. An intelligent creature, without a *law* to regulate his conduct, is an absurdity; this would destroy at once the idea of his dependancy and accountability. This rule God gives; and it is no matter of what kind it is, as long as obedience to it is not beyond the powers of the creature who is to obey. God says: There is a certain fruit-bearing tree; thou shalt not eat of its fruit; but of all the other fruits, and they are all that are necessary for thee, thou mayest freely, liberally eat. Had he not an absolute right to say so? And was not man bound to obey?

*Thou shalt surely die*] Literally, *dying thou shalt die*. Thou shalt not only die spiritually, by losing the life of God, but from that moment thou shalt become mortal, and shalt continue in a *dying* state till thou die. This we find literally accomplished; every moment of man's life may be considered as an act of *dying*, till soul and body are separated.

Verse 18. *It is not good that the man should be alone*] Only himself. *I will make him an help meet for him*; a counterpart of himself, one formed from him, and a perfect resemblance of his person. Literally the word signifies one *like*, or *as himself*, standing *opposite* to or *before him*. And this implies that the woman was to be a perfect resemblance of the man, possessing neither inferiority nor superiority, but being in all things *like* and *equal* to himself. As man was made a social creature, it was not proper that he should be alone; for to be alone, i.e. without a matrimonial companion, was *not good*. Hence we find that *celibacy* in general is a

19 \* And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and <sup>b</sup>brought them unto <sup>c</sup>Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam <sup>d</sup>gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 ¶ And the LORD God caused a <sup>e</sup>deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof:

\*Ch. i. 20, 24.—<sup>b</sup>Ps. viii. 6. See vi. 20.—<sup>c</sup>Or. the man.—<sup>d</sup>Heb. called.—<sup>e</sup>Ch. xv. 12. 1 Sam. xxvi. 12.—<sup>f</sup>Heb. builded.—<sup>g</sup>Prov. xviii. 22. Heb. xlii. 4.—<sup>h</sup>Ch. xxix. 14. Judg. ix. 2. 2 Sam. v. 1.

thing that is not good, whether it be on the side of the man or of the woman.

Verse 20. And Adam gave names to all cattle] Two things God appears to have had in view: 1. To show him with what comprehensive powers of mind his Maker had endowed him; and 2. To show him that no creature yet formed could make him a suitable companion. And that this twofold purpose was answered we shall shortly see; for,

1. Adam gave names; but how? From an intimate knowledge of the nature and properties of each creature, without which he never could have given them such names. This one circumstance is a strong proof of the original perfection and excellence of man, while in a state of innocence.

2. Adam was convinced that none of these creatures could be a suitable companion for him, and that therefore he must continue in a state that was not good, or be a further debtor to the bounty of his Maker; for among all the animals which he had named there was not found an help meet for him.

Verse 21. The Lord God caused a deep sleep to fall upon Adam, &c.] This was neither swoon nor ecstasy, but what our translation very properly terms a deep sleep.

And he took one of his ribs] It is immaterial whether we render *teela* a rib, or a part of his side, for it may mean either: some part of man was to be used on the occasion, whether *bone* or *flesh* it matters not; though it is likely, from verse 23, that a part of both was taken; for Adam, knowing how the woman was formed, said, This is *flesh of my flesh, and bone of my bone*. God could have formed the woman out of the dust of the earth, as he had formed the man; but had he done so, she must have appeared in his eyes as a distinct being, to whom he had no natural relation. But as God formed her out of a part of the man himself, he saw she was of the same nature, the same identical flesh and blood, and of the same constitution in all respects, and consequently having equal powers, faculties, and rights. This at once insured his affection, and excited his esteem.

Verse 23. Adam said, This is now bone of my bones, &c.] There is a very delicate and expressive meaning in the original which does not appear in our version. It is probable that the creatures passed in pairs before him, and as they passed received their names. To this circumstance the words in this place seem to refer. Instead of *this now is, zoth happaam*, we should render more literally *this turn*, this creature, which now passes or appears before me, is flesh of my flesh, &c.

She shall be called Woman] A literal version of the Hebrew would appear strange, and yet a literal version is the only proper one. *Ish* signifies man, and the word used to express what we term woman is the name with a feminine termination, *ishshah*, and literally means *she-man*. Most of the ancient Versions have felt the force of the term, and have endeavoured to express it as literally as possible. Our term is a proper and literal translation of the original, and we may thank the discernment of our Anglo-Saxon ancestors for giving it. Wombman, of which woman is a contraction, means the man with the womb.

Verse 24. Therefore shall a man leave his father and his mother] There shall be, by the order of God, a more intimate connexion formed between the man and woman, than can subsist even between parents and children.

And they shall be one flesh.] These words may be understood in a twofold sense. 1. These two shall be one flesh, shall be considered as one body, having no separate or independent rights, privileges, cares, concerns, &c., each being equally interested in all things that concern the

22 And the rib, which the LORD God had taken from man, <sup>f</sup>made he a woman, and <sup>g</sup>brought her unto the man.

23 And Adam said, This is now <sup>h</sup>bone of my bones, and flesh of my flesh: she shall be called <sup>i</sup>Woman, because she was <sup>j</sup>taken out of <sup>k</sup>Man.

24 <sup>l</sup>Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

25 <sup>m</sup>And they were both naked, the man and his wife, and were not <sup>n</sup>ashamed.

xix. 13. Eph. v. 30.—<sup>i</sup>Heb. *Isha*.—<sup>j</sup>1 Cor. xi. 8.—<sup>k</sup>Heb. *Ish*.—<sup>l</sup>Ch. xxxi. 15. Ps. xlv. 10. Mat. xix. 5. Mark x. 7. 1 Cor. vi. 16. Eph. v. 31.—<sup>m</sup>Ch. iii. 7, 10, 11.—<sup>n</sup>Exod. xxxii. 25. Isa. xlvii. 8.

marriage state. 2. These two shall be for the production of one flesh, from their union a posterity shall spring, as exactly resembling themselves as they do each other. Our Lord quotes these words, Mat. xix. 5, with some variation from this text: *They twain shall be one flesh*. So in Mark x. 8. St. Paul quotes it in the same way, 1 Cor. vi. 16, and in Eph. v. 31. The Vulgate Latin, the Septuagint, the Syriac, the Arabic, and the Samaritan, all read the word two. That this is the genuine reading I have no doubt. The word *shenehem*, they two, or both of them, probably occurred in the 24th verse, and not in the 25th; and a copyist having found that he had written it twice, struck out the word in the 24th verse instead of the 25th. Without the word, some have contended a man may have as many wives as he chooses, as the terms are indefinite, *they shall be, &c.*, but with the word marriage is restricted. A man can have in legal wedlock but one wife at the same time.

We have here the first institution of marriage, and we see in it several particulars worthy of our most serious regard. 1. God pronounces the state of celibacy to be a bad state, or, if the reader please, not a good one. This is God's judgment. Councils, and fathers, and doctors, and synods have given a different judgment; but on such a subject they are worthy of no attention. 2. God made the woman for the man, and thus he has shown us that every son of Adam should be united to a daughter of Eve to the end of the world. See on 1 Cor. vii. 3. God made the woman out of the man, to intimate that the closest union should subsist in the matrimonial connexion, so that the man should ever consider and treat the woman as a part of himself; and on the other hand the woman should consider that the man was not made for her, but that she was made for the man; therefore the wife should see that she reverence her husband. Eph. v. 33. How happy must such a state be where God's institution is properly regarded.

Verse 25. They were both naked, &c.] The weather was perfectly temperate, and therefore they had no need of clothing. And as sin had not yet entered into the world, therefore there was no shame, for shame can only arise from a consciousness of sinful or irregular conduct.

Even in a state of innocence, when all was perfection and excellence, when God was clearly discovered in all his works, every place being his temple, every moment a time of worship, and every object an incitement to religious reverence and adoration—even then, God chose to consecrate a seventh part of time to his more especial worship, and to hallow it unto his own service by a perpetual decree. Had the religious observance of the sabbath been never proclaimed till the proclamation of the law on Mount Sinai, then it might have been conjectured that this, like several other ordinances, was a shadow which must pass away with that dispensation; neither extending to future ages, nor binding on any other people. But this was not so. God gave the sabbath, his first ordinance, to man, while all the nations of the world were seminally included in him, and while he stood the father and representative of the whole human race; therefore the sabbath is not for one nation, for one time, or for one place. It is the fair type of heaven's eternal day.

Of this rest, the garden of Eden appears also to have been a type and pledge; and the institution of marriage, the cause, bond, and cement of the social state, was probably designed to prefigure that harmony, order, and blessedness which must reign in the kingdom of God, of which the condition of our first parents in the garden of paradise is justly supposed to have been an expressive emblem.

CHAPTER III.

*Satan, by means of a creature here called the Serpent, deceives Eve, 1-5. Both she and Adam transgress the divine command, and fall into sin and misery, 6, 7. They are summoned before God, and judged, 8-13. The creature called the serpent is degraded and punished, 14. The promise of redemption by the incarnation of Christ, 15. Eve sentenced, 16. Adam sentenced, 17. The ground cursed, and death threatened, 18, 19. Why the woman was called Eve, 20. Adam and Eve clothed with skins, 21. The wretched state of our first parents after their fall, and their expulsion from the garden of Paradise, 22-24.*

**NOW** <sup>a</sup>the serpent was <sup>b</sup>more subtle than any beast of the field which the Lord God had made. And he said unto the woman, <sup>c</sup>Yea, hath God said, Ye shall not eat of every tree of the garden?

<sup>a</sup>Rev. xii. 9. <sup>xx</sup>. 2.—<sup>b</sup>Mat. x. 16. 2 Cor. xi. 3.

Vorse 1. *Now the serpent was more subtle*] That man is in a fallen state, the history of the world, with that of the life and miseries of every human being, establishes beyond successful contradiction. But *how*, and by what *agency*, was this brought about? Who was the *serpent*? of what *kind*? In what *way* did he seduce the first happy pair? The whole account is either a *simple narrative of facts*, or it is an *allegory*. If it be an historical relation, its literal meaning should be sought out; if it be an *allegory*, no attempt should be made to explain it, as it would require a direct revelation to ascertain the sense in which it should be understood, for fanciful illustrations are endless. Believing it to be a *simple relation of facts*, I shall take it up on this ground; and, by a careful examination of the original text, endeavour to fix the meaning, and show the propriety and consistency of the Mosaic account of the Fall of Man. The chief difficulty is found in the question, Who was the *agent* employed in the seduction of our first parents?

The word in the text which we, following the Septuagint, translate *serpent*, is *nachash*; and, according to Luthorf and others, has *three* meanings in scripture. 1. It signifies to *view* or *observe attentively*, to *divine* or *use enchantments*, because in them the augurs *viewed attentively the flight of birds, the entrails of beasts, the course of the clouds, &c.*; and under this head it signifies to *acquire knowledge by experience*. 2. It signifies *brass, brazen*, and is translated in our Bible, not only *brass*, but *chains, fetters, fetters of brass*, and in several places *steel*; see 2 Sam. xxii. 35, Job xx. 24, Ps. xviii. 34; and in one place, at least, *filthiness* or *fornication*, Ezek. xvi. 36. 3. It signifies a *serpent*, but of what kind is not determined. In Job xvi. 13 it seems to mean the *whale* or *hippopotamus*. In Eccles. x. 11 the *nachash* is compared to the *babblers*. In Isa. xxvii. 1, the *crocodile* or *alligator* seems particularly meant by the original. And in Isa. lxxv. 25, the same creature is meant as in Gen. iii. 1, for in the words, *And dust shall be the serpent's meat*, there is an evident allusion to the text of Moses. In Amos ix. 3 the *crocodile* is evidently intended. From the various acceptations of the word, it appears to be a sort of *general term*, confined to no one sense. Hence it will be necessary to examine the root accurately, to see if its ideal meaning will enable us to ascertain the animal intended in the text. We have already seen that *nachash* signifies to *view attentively*, to *acquire knowledge* or *experience by attentive observation*; so *nichashti*, Gen. xxx. 27: *I have learned by experience*; and this seems to be its most general meaning in the Bible. The original word is by the Septuagint translated a *serpent*, not because this was its *fixed* determinate meaning in the sacred writings, but because it was the best that occurred to the translators. And the New Testament writers, who seldom quote the Old Testament but from the Septuagint translation, and often do not change even a word in their quotations, copy this version in the use of this word. In such an inquiry the Arabic may be expected to afford some help, from its great similarity to the Hebrew. A root in this language, very nearly similar to that in the text, seems to cast considerable light on the subject: *chanas*, or *khanasa*, signifies *he departed, drew off, lay hid, seduced, slunk away*; from this root come *akhnas*, *khanasa*, and *khanoo*s, which all signify an *ape* or *satyrus*,

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 <sup>a</sup>But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

<sup>a</sup>Heb. Yea, because, &c.—<sup>d</sup>Ch. ii. 17.

or any creature of the *simia* or *ape* genus. It is very remarkable, also, that from the same root comes *khanas*, the *DEVIL*, which appellative he bears from that meaning of *khanasa*, he *drew off, seduced, &c.*, because he *draws* men off from righteousness, *seduces* them from their obedience to God, &c., &c. Is it not strange that the *devil* and the *ape* should have the same name, derived from the same root, and that root so very similar to the word in the text? But let us return and consider what is said of the creature in question. *Now the nachash was more subtle than any beast of the field which the Lord God had made.* In this account we find, 1. That whatever this *nachash* was, he stood at the head of all inferior animals for wisdom and understanding. 2. That he *walked erect*, for this is necessarily implied in his punishment—*on thy belly (i. e., on all fours) shalt thou go*. 3. That he was *endued with the gift of speech*, for a conversation is here related between him and the woman. 4. That he was also endued with the *gift of reason*, for we find him reasoning and disputing with Eve. 5. That these things were common to this creature, the woman no doubt having often seen him walk erect, talk, and reason; and therefore she testifies *no kind of surprise* when he accosts her in the language related in the text; and indeed, from the manner in which this is introduced, it appears to be only a *part* of a conversation that had passed between them on the occasion: *Yea, hath God said, &c.*

Now I apprehend that none of these things can be spoken of a *serpent* of any species. 1. None of them ever *did* or ever *can* walk erect. The very name *serpent* comes from *serpo*, to creep, and therefore to such it could be neither *curse* nor *punishment* to go on their bellies, i. e. to creep on, as they had done from their creation, and must do while their race endures. 2. They have no *organs* for speech, or any kind of articulate sound; they can only *hiss*. God did not qualify this creature with speech for the occasion; on the contrary, the text intimates that *speech* and *reason* were natural to the *nachash*. Nor can I find that the *serpentine genus* are remarkable for *intelligence*. All these things considered, we are obliged to seek for some other word to designate the *nachash* in the text than the word *serpent*; and it appears to me that a creature of the *ape* or *ouranoutang* kind is here intended; and that Satan made use of this creature as the *most proper* instrument for the accomplishment of his murderous purposes against the life and soul of man. Such a creature answers to every part of the description in the text: it is evident, from the structure of its limbs and their muscles, that it might have been originally designed to walk *erect*, and that nothing less than a sovereign controlling power could induce it to put down *hands* in every respect formed like those of man, and walk like those creatures whose claw-armed paws prove them to have been designed to walk on all fours. The subtlety, cunning, endlessly varied pranks and tricks of these creatures, show them, even *now*, to be more subtle and more *intelligent* than any other creature, man alone excepted. Being *obliged now* to walk on all fours, and gather their food from the ground, they are *religiously* obliged to eat the dust. Add to this their utter aversion to walk *upright*; it requires the utmost discipline to bring them to it, and scarcely anything irritates them more than to be obliged to do it.

4 \* And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then <sup>b</sup> your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* <sup>c</sup> pleasant to the eyes, and a tree to be desired to make *one* wise, she took

<sup>a</sup> Ver. 13. 2 Cor. xi. 3. 1 Tim. ii. 14.—<sup>b</sup> Ver. 7. Acts xxvi. 18.—<sup>c</sup> Heb. *a desire*.—<sup>d</sup> Eccles. xxv. 24. 1 Tim. ii. 14. 1 John ii. 16.—<sup>e</sup> Ver. 12, 17. Hos. vi. 7. Rom. v. 12-19.—<sup>f</sup> Ver. 5.—<sup>g</sup> Ch. ii. 25.—<sup>h</sup> Or, *things to gird about*.—<sup>i</sup> Job xxxviii. 1.—<sup>j</sup> Heb. *wind*. Job

Should any person object against my conclusions, because apparently derived from an Arabic word which is not exactly similar to the Hebrew, he is welcome to take up the Hebrew root only, which signifies to *gaze to view attentively, pry into, inquire narrowly, &c.*, and consider the passage that appears to compare the *nachash* to the *babbling*—Eccles. x. 11—and he will soon find, if he have any acquaintance with creatures of this genus, that for *earnest, attentive watching, looking, &c.*, and for *chattering or babbling*, they have no fellows in the animal world.

I have spent the longer time on this subject, 1. Because it is exceedingly obscure; 2. Because no interpretation hitherto given of it has afforded me the smallest satisfaction; 3. Because I think the above mode of accounting for every part of the whole transaction is consistent and satisfactory, and in my opinion removes many embarrassments, and solves the chief difficulties. I think it can be no solid objection to the above mode of solution that Satan, in different parts of the New Testament, is called the *serpent*, the *serpent that deceived Eve by his subtlety*, the *old serpent, &c.*, for we have already seen that the New Testament writers have borrowed the word from the *Septuagint*, and the *Septuagint* themselves use it in a *vast variety and latitude of meaning*; and surely the *uran-ourang* is as likely to be the animal in question as *nachash* and *ophis* are likely to mean at once a *snake, a crocodile, a hippopotamus, fornication, a chain, a pair of fetters, a piece of brass, a piece of steel, and a conjuror*. [It is scarcely necessary to say that Dr. Clarke's theory of the *nachash* has found little favour among critics. The ordinary sense of the word is without doubt that which the Authorized Version gives.]

*Yea, hath God said!* This seems to be the continuation of a discourse of which the preceding part is not given, and a proof that the creature in question was endued with the gift of reason and speech, for no surprise is testified on the part of Eve.

Verse 3. *Neither shall ye touch it!* Did not the woman add this to what God had before spoken?

Verse 4. *Ye shall not surely die!* The tempter, through the *nachash*, insinuates the impossibility of her dying, as if he had said, God has created thee immortal, thy death therefore is impossible; and God knows this, for as thou livest by the tree of life, so shalt thou get increase of wisdom by the tree of knowledge.

Verse 5. *Your eyes shall be opened!* Your understanding shall be greatly enlightened and improved; and *ye shall be as gods*, like God, so the word should be translated; for what idea could our first parents have of gods before idolatry could have had any being, because sin had not yet entered into the world? The Syriac has the word in the singular number.

Verse 6. *The tree was good for food!* Exactly what the apostle calls the *desire of the flesh*; the tree was good for food: the *desire of the eye*; it was pleasant to the sight: and the *pride of life*; it was a tree to be desired to make one wise. Those who think that Adam was created so perfect as to preclude the possibility of his increase in knowledge, have taken a very false view of the subject. We shall certainly be convinced that our first parents were in a state of sufficient perfection when we consider, 1. That they were endued with a vast capacity to obtain knowledge. 2. That all the means of information were within their reach. 3. That there was no hinderance to the most direct conception of occurring truth. 4. That all the objects of knowledge, whether natural or moral, were ever in hand. 5. That they had the strongest propensity to know; and 6. The greatest pleasure in knowing. We see at once how transgression came; it was natural for them to desire to be increasingly wise. God had implanted

of the fruit thereof; <sup>a</sup> and did eat, and gave also unto her husband with her, <sup>c</sup> and he did eat.

7 And <sup>b</sup> the eyes of them both were opened, <sup>d</sup> and they knew that they were naked; and they sewed fig-leaves together, and made themselves <sup>e</sup> aprons.

8 And they heard <sup>f</sup> the voice of the Lord God walking in the garden in the <sup>g</sup> cool of the day; and Adam and his wife <sup>h</sup> hid themselves from the pre-

xxxiv. 21, 22. Ps. cxxxix. 1-12.—<sup>b</sup> Job xxxi. 33. Prov. v. 3. Jer. xxiii. 24. Amos ix. 3. Jonah i. 3, 10. Heb. iv. 13. Ch. iv. 9. Josh. vii. 17-19. Rev. xx. 12, 13.

this desire in their minds; but he showed them that this desire should be gratified in a *certain way*; that *prudence and judgment* should always regulate it; that they should carefully examine what God had opened to their view; and should not pry into what he chose to conceal. There are doubtless many subjects which angels are capable of knowing, and which God chooses to conceal even from them, because that knowledge would tend neither to their perfection nor happiness.

Verse 7. *The eyes of them both were opened!* They now had a sufficient discovery of their sin and folly in disobeying the command of God, they could discern between good and evil; and what was the consequence? Confusion and shame were engendered, because innocence was lost and guilt contracted.

Let us review the whole of this melancholy business, the *fall* and its effects.

1. From the New Testament we learn that Satan associated himself with the creature which we term the *serpent*, in order to seduce and ruin mankind; 2 Cor. xi. 3; Rev. xii. 9, xx. 2. 2. That this creature was the most suitable to his purpose, as being the most subtle of all beasts of the field. 3. As he knew that while they *depended on God* they could not be ruined, he therefore endeavoured to seduce them from this dependence. 4. He does this by working on that propensity of the mind to desire an increase of knowledge with which God, for the most gracious purposes, had endued it. 5. In order to succeed, he insinuates that God through motives of envy had given the prohibition. 6. As their present state of blessedness must be inexpressibly dear to them, he endeavours to persuade them that they could not fall from this state: *Ye shall not surely die*—ye shall not only retain your present blessedness, but it shall be greatly increased; a temptation by which he has ever since fatally succeeded in the ruin of multitudes of souls, whom he persuaded that being once *right* they could never *finally* go wrong. 7. As he kept the unlawfulness of the means proposed out of sight, they listened, and, fixing their eye only on the promised good, neglecting the positive command, and determining to become wise and independent at all events, *they took of the fruit, and did eat*.

Let us now examine the effects.

1. *Their eyes were opened*, and they saw they were naked. They saw that they were stripped of their excellence; that they had lost their innocence; and that they had fallen into a state of indigence and danger. 2. Though their eyes were opened yet their mind was clouded, and their judgment confused. It was dishonourable and shameful to break the commandment of God; but it was neither to go *naked*, when clothing was not necessary. 3. They seem in a moment, not only to have lost sound judgment, but also *reflection*; a short time before Adam was so wise that he could name all the creatures brought before him, according to their respective natures and qualities; now, he does not know the first principle concerning the divine nature, that *it knows all things*, and that it is omnipresent, therefore he endeavours to hide himself among the trees from the eye of the *all-seeing* God! 4. This account could never have been credited had not the indisputable proofs and evidences of it been continued by uninterrupted succession to the present time. All the descendants of this first guilty pair resemble their degenerate ancestors, and copy their conduct. The original *mode* of transgression is still continued, and the *original sin* in consequence.

Verse 8. *The voice of the Lord!* The voice is properly used here, for as God is an infinite Spirit, and cannot be confined to any *form*, so he can have no *personal* appearance. It is very likely that God used to converse with them in the



sence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, *Where art thou?*

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*

13 And the LORD God said unto the woman, *What is this that thou hast done?* And the woman said, *The serpent beguiled me, and I did eat.*

14 And the LORD God said *unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon*

\*Ch. ii. 25. Exod. iii. 6. Ps. cxix. 120. Isa. xxxiii. 14. lvi. 11. 1 John iii. 20. —b Ch. ii. 18. 20. Job xxxi. 33. Prov. xxviii. 13. Luke x. 29. James i. 13, 15. —c Ver. 4. 2 Cor. xi. 3. 1 Tim. ii. 12. —d Exod. xxi. 29, 32. —e Isa. lxxv. 25. Mic. vii. 17. —f Mat. iii. 7. xlii. 38. xliii. 33. John viii. 44. Acts xlii. 10. 1 John iii. 8. —g Ps. cxxxii. 11. Isa. vii. 14. Mic. v. 3. Mat. i. 23, 25. Luke i. 31, 34, 35. Gal. iv. 4. —h Rom. xvi. 20. Col. ii. 15. Heb. ii. 14. 1

garden, and that the usual time was the *decline* of the day, *lervach haiyom*, in the evening breeze; and probably this was the time that our first parents employed in the more solemn acts of their religious worship, at which God was ever present. The time for this solemn worship is again come, and God is in his place; but Adam and Eve have sinned, and therefore, instead of being found in the place of worship, are hidden among the trees! Reader, how often has this been thy case?

Verse 10. *I was afraid, because I was naked*] See the immediate consequences of sin. 1. SHAME, because of the ingratitude marked in the rebellion, and because that in aiming to be like God they were now sunk into a state of the greatest wretchedness. 2. FEAR, because they saw they had been deceived by Satan, and were exposed to that death and punishment from which he had promised them an exemption. *Shame and fear* were the first fruits of sin, and fruits which it has invariably produced from the first transgression to the present time.

Verse 12. *And the man said, &c.*] Adam is obliged to acknowledge his transgression; and he does this in such a way as to shift off the blame from himself, and lay it upon God and upon the woman! *This woman whom thou didst give to be with me to be my companion* (for so the word is repeatedly used), *she gave me, and I did eat.* I have no farther blame in this transgression; I did not *pluck* the fruit; *she* took it and gave it to me. When the woman is questioned she lays the blame upon God and the serpent. Thou didst make him much wiser than thou didst make me, and therefore my simplicity and ignorance were overcome by his superior wisdom and subtlety; I can have no fault here, the fault is *his*, and his who made him so wise and me so ignorant. Their posterity copy their example. How few ingenuously confess their own sin! They are continually making excuses for their crimes; the strength and subtlety of the tempter, the natural weakness of their own minds, the unfavourable circumstances in which they were placed, &c., &c., are all pleaded as excuses for their sins, and thus the possibility of repentance is precluded; for till a man *take his sin to himself*, till he acknowledge that *he alone* is guilty, he cannot be humbled, and consequently cannot be saved. Reader, till thou accuse thyself, and *thyself only*, and feel that *thou alone* art responsible for all thy iniquities, there is no hope of thy salvation.

Verse 14. *And the Lord God said unto the serpent*] The tempter is not asked *why he deceived the woman*; he cannot roll the blame on any other. His fault admits of no excuse, and therefore God begins to pronounce sentence on *him* first. And here we must consider a twofold sentence, one on *Satan* and the other on the *agent* he employed. *The nashash*, whom I suppose to have been at the head of all the inferior animals, and in a sort of society and intimacy with man, is to be greatly

thy belly shalt thou go, and *dust shalt thou eat* all the days of thy life:

15 And I will put enmity between thee and the woman, and between *thy seed* and *her seed*; *he* shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; *in sorrow thou shalt bring forth children*; and thy desire shall be *to thy husband*, and he shall *rule over thee*.

17 And unto Adam he said, *Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life;*

18 *Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

19 *In the sweat of thy face shalt thou eat bread,*

John v. 5. Rev. xii. 7, 17. —1 Ps. xlviii. 6. Isa. xlii. 8. xxi. 3. John xvi. 21. 1 Tim. ii. 15. —2 Ch. iv. 7. —3 Or, *subject to thy husband.* —4 Cor. xi. 3. xiv. 34. Eph. v. 22, 23, 24. 1 Tim. ii. 11, 12. Tit. ii. 5. 1 Pet. iii. 1, 5, 8. —5 1 Sam. xv. 23. —6 Ch. ii. 17. —7 Eccles. i. 2, 3. Isa. xxiv. 5, 6. Rom. viii. 20. —8 Job v. 7. Eccles. ii. 23. —9 Job xxxi. 40. —10 Heb. cause to bud. —11 Ps. civ. 14. Job i. 21. Ps. xc. 3. civ. 2. —12 Eccles. i. 13. 2 Thess. iii. 10.

degraded, entirely banished from human society, and deprived of the gift of speech. Thou shalt be considered the most contemptible of animals; thou shalt no longer walk erect, but mark the ground equally with thy hands and feet; though formerly possessed of the faculty to distinguish, choose, and cleanse thy food, thou shalt feed henceforth like the most stupid and abject quadruped, through all the innumerable generations of thy species.

Verse 15. *I will put enmity between thee and the woman*] This has been generally supposed to apply to a certain enmity subsisting between men and serpents; but this is rather a fancy than a reality. It is yet to be discovered that the serpentine race have any peculiar enmity against mankind, nor is there any proof that men hate serpents more than they do other noxious animals. But we are not to look for merely *literal meanings* here; it is evident that Satan, who actuated this creature, is alone intended in this part of the prophetic declaration. God in his endless mercy has put enmity between men and him; so that, though all mankind love his *service*, yet all invariably hate *himself*. Were it otherwise, who could be saved? But there is a deeper meaning in the text than even this, especially in these words, *it shall bruise thy head*, or rather, *hu, HE*; who? The seed of the woman; the person is to come by the woman, and by her alone, without the concurrence of man. Therefore the address is not to Adam and Eve, but to *Eve alone*; and it was in consequence of this purpose of God that Jesus Christ was born of a virgin; this, and this alone, is what is implied in the promise of the seed of the woman bruising the head of the serpent. Jesus Christ died to put away sin by the sacrifice of himself, and to destroy him who had the power of death, that is, the devil. Thus he *bruises his head*—destroys his power and lordship over mankind, turning them from the power of Satan unto God; Acts xxvi. 18. And Satan *bruises his heel*—God so ordered it, that the salvation of man could only be brought about by the death of Christ; and even the spiritual seed of our blessed Lord have the heel often bruised, as they suffer persecution, temptation, &c., which may be all that is intended by this part of the prophecy.

Verse 16. *Unto the woman he said*] She being second in the transgression, is brought up the second to receive her condemnation, and to hear her punishment: I will greatly multiply, or *multiplying I will multiply*; i. e. I will multiply thy sorrows, and multiply those sorrows by other sorrows, and this during conception and pregnancy, and particularly so in parturition or child-bearing. And this curse has fallen in a heavier degree on the woman than on any other female. *Thy desire shall be to thy husband*—thou shalt not be able to shun the great pain and peril of child-bearing, for thy desire, *thy appetite*, shall be to thy husband; and he shall rule over thee, though at their creation both were formed

till thou return unto the ground; for out of it wast thou taken: for <sup>a</sup>dust thou art, and <sup>b</sup>unto dust shalt thou return.

20 And Adam called his wife's name <sup>c</sup>Eve; <sup>d</sup>because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 And the LORD God said, <sup>e</sup>Behold, the man is become as one of us, to know good and evil: and

<sup>a</sup> Ch. ii. 7. Dan. xii. 2.—<sup>b</sup> Job xxi. 26. xxxiv. 15. Ps. civ. 29. Eccles. iii. 20. xii. 7. Dan. xii. 2. Rom. v. 12. Heb. ix. 27.—<sup>c</sup> Heb. Chavah. That is, living.—<sup>d</sup> Acts xvii. 26.—<sup>e</sup> Ver. 5. Like

with equal rights; but subjection to the will of her husband is one part of her curse.

Verse 17. *Unto Adam he said*] The man being the last in the transgression, is brought up last to receive his sentence. *Cursed is the ground for thy sake*—from henceforth its fertility shall be greatly impaired; *in sorrow shalt thou eat of it*—be in continual perplexity concerning the seed-time and the harvest, the cold and the heat, the wet and the dry.

Verse 18. *Thorns also and thistles, &c.*] In the curse pronounced on the ground, there is much more implied than generally appears. The amazing fertility of some of the most common thistles and thorns renders them the most proper instruments for the fulfilment of this sentence against man. Thistles multiply enormously; a species called the *Carolina sylvestris* bears ordinarily from 20 to 40 heads, each containing from 100 to 150 seeds.

Another species, called the *Acanthum vulgare*, produces above 100 heads, each containing from 300 to 400 seeds. Suppose we say that these thistles produce at a medium only 80 heads, and that each contains only 300 seeds, the first crop from these would amount to 24,000. The fourth year's growth from these will amount to 7,962,624,000,000,000,000, a progeny more than sufficient to stock, not only the surface of the whole world, but of all the planets in the solar system, so that no other plant or vegetable could possibly grow, allowing but the space of one square foot for each plant.

As to THORNS, the bramble, which occurs so commonly and is so mischievous, is a sufficient proof how well the means are calculated to secure the end. The *genista*, or *spinosa vulgaris*, is allowed to be one of the most mischievous shrubs on the face of the earth.

Verse 19. *In the sweat of thy face*] Though the whole body may be thrown into a profuse sweat, if hard labour be long continued, yet the face or forehead is the first part whence this sweat begins to issue. Thus then the very commencement of every man's labour may put him in mind of his sin and its consequences.

*Dust thou art, and unto dust shalt thou return.*] God had said that in the day they ate of the forbidden fruit, *dying they should die*—they should then become mortal and continue under the influence of a great variety of unfriendly agencies, till the spirit, finding its earthly house no longer tenable, should return to God who gave it; and the body, being decomposed, should be reduced to its primitive dust. It is evident from this that man would have been immortal had he never transgressed, and that this state of continual life and health depended on his obedience to his Maker.

Verse 20. *And Adam called his wife's name Eve; because she was the mother of all living.*] Our translators often follow the *Septuagint*; it is a pity they had not done so here, as the *Septuagint* translation is literal and correct: "And Adam called his wife's name *Life*, because she was the mother of all the living." This is a proper and faithful representation of the Hebrew text, for the *Chavvah* of the original, which we have corrupted into *Eve*, a word destitute of all meaning, answers exactly to the *Ḳayn* of the *Septuagint*, both signifying *life*; as does also the Hebrew *chai* to the Greek *ζωων*, both of which signify *the living*. Adam called his wife's name *Life*, because she was to be the mother of all human beings, and because she was to be the mother of HIM who was to give *life* to a world dead in trespasses, and dead in sins, Eph. ii. 1, &c.

Verse 21. *God made coats of skins*] It is very likely that the skins out of which their clothing was made were taken off animals whose blood had been poured out as a *sin-offering* to God; for, as we find Cain and Abel offering sacrifices to God, we may fairly presume that God had

now, lest he put forth his hand, 'and take also of the tree of life, and eat, and live for ever;

23 Therefore the LORD God sent him forth from the garden of Eden, <sup>a</sup>to till the ground from whence he was taken.

24 So he drove out the man; and he placed <sup>b</sup>at the east of the garden of Eden <sup>c</sup>Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Isa. xix. 12. xlvii. 12, 13. Jer. xxii. 23.—<sup>a</sup> Ch. ii. 9.—<sup>b</sup> Ch. ii. 5. iv. 2. ix. 20. Eccles. v. 9.—<sup>c</sup> Ch. ii. 8.—<sup>d</sup> Exod. xxv. 2, 20. 1 Kings vi. 25-28. Josh. v. 13. 1's. civ. 4. Heb. i. 7.

given them instructions on this head; nor is it likely that the notion of a sacrifice could have ever occurred to the mind of man without an express revelation from God. Hence we may safely infer, 1. That as Adam and Eve needed this clothing as soon as they fell, and death had not as yet made any ravages in the animal world, it is most likely that the skins were taken off victims offered under the direction of God himself, and in faith of HIM who, in the fulness of time, was to make an atonement by his death. And 2. It seems reasonable also that this matter should be brought about in such a way that Satan and death should have no triumph, when the very first death that took place in the world was an emblem and type of that death which should conquer Satan, destroy his empire, reconcile God to man, convert man to God, sanctify human nature, and prepare it for heaven.

Verse 22. *Behold, the man is become as one of us*] The Hebrew has *hayah*, which is the third person preterite tense, and signifies *was*, not *is*. The *Samaritan text*, the *Samaritan Version*, the *Syriac*, and the *Septuagint*, have the same tense. These lead us to a very different sense, and indicate that there is an ellipsis of some words which must be supplied in order to make the sense complete. Some suppose that his removal from the tree of life was in mercy to prevent a second temptation. He before imagined that he could gain an increase of wisdom by eating of the tree of knowledge, and Satan would be disposed to tempt him to endeavour to elude the sentence of death, by eating of the tree of life. Others imagine that the words are spoken ironically. But God is ever consistent with himself; and surely his infinite pity prohibited the use of either *sarcasm* or *irony*, in speaking of so dreadful a catastrophe, that was in the end to occasion the agony and bloody sweat, the cross and passion, the death and burial, of Him in whom dwelt all the fulness of the Godhead bodily, Col. ii. 9.

Verse 24. *So he drove out the man*] Three things are noted here: 1. God's displeasure against sinful man, evidenced by his expelling him from this place of blessedness; 2. Man's unworthiness for the place, of which he had rendered himself unworthy by his ingratitude and transgression; and 3. His reluctance to leave this place of happiness. He was, as we may naturally conclude, *unwilling* to depart, and God drove him out.

*He placed at the East*] Or before the garden of Eden, before what may be conceived its gate or entrance; THE cherubim. Hebrew plurals in the masculine end in general in *im*: to add an *s* to this when we introduce such words into English, is very improper; therefore the word should be written *cherubim*, not *cherubims*. But what were these? They are utterly unknown. From the description in Exod. xxvi. 1, 31; 1 Kings vi. 29, 32; 2 Chron. iii. 14, it appears that the cherubs were sometimes represented with two faces namely, those of a lion and of a man; but from Ezek. i. 5, &c., x. 20, 21, we find that they had four faces and four wings; the faces were those of a man, a lion, an ox, and an eagle; but it seems there was but one body to these heads. The two-faced cherubs were such as were represented on the curtains and veil of the tabernacle, and on the wall, doors, and veil of the temple; those with four faces appeared only in the Holy of Holies.

The word *kerub* never appears as a verb in the Hebrew Bible, and therefore is justly supposed to be a word compounded of *ke*, a particle of resemblance, *like to*, *like as*, and *rab*, he was great, powerful, &c. Hence it is very likely that the cherubs to whatever order of being they belonged, were emblems of the ALL-MIGHTY, and were those creatures by whom he produced the great effects of his power. These an-

gelic beings were for a time employed in guarding the entrance to Paradise, and keeping the way of, or road to the tree of life. This, I say, for a time; for it is very probable that God soon removed the tree of life, and abolished the garden, so that its situation could never after be positively ascertained.

By the flaming sword turning every way, or flame folding back upon itself, we may understand the formidable appearances which these cherubim assumed, in order to render the passage to the tree of life inaccessible.

To what has already been said on the awful contents of this chapter, I can add little that can either set it in a clearer light, or make its solemn subject more impressive. How abominable must sin be in the sight of God, when it has not only defaced his own image from the soul of man, but has also become a source of natural and moral evil throughout every part of the globe! How wonderful is the economy of God! That which entered into the world as one of the

prime fruits and effects of sin, is now an instrument in his hands to prevent the extension of its contagion. If men were permitted to live nearly a thousand years to mature and perfect their infectious and destructive counsels, what a sum of iniquity and ruin would the face of the earth present! Even while they are laying plans to extend the empire of death, God, by the very means of death itself, prevents the completion of their pernicious and diabolic designs. Thus what man, by his wilful obstinacy, does not permit grace to correct and restrain, God, by his sovereign power, brings in death to control.

Life and immortality are, however, brought to light by the gospel; and he only who keepeth the sayings of the Son of God shall live for ever. Though the body is dead—consigned to death, because of sin, yet the spirit is life because of righteousness; and on those who are influenced by this Spirit of righteousness, the second death shall have no power.

## CHAPTER IV.

*The birth, trade, and religion of Cain and Abel, 1-7. Cain murders his brother Abel, 8. God calls him into judgment for it, 9, 10. He is cursed, 11, 12. He despairs, 13, 14. A promise given him of preservation, and a mark set on him to prevent his being killed, 15. He departs from God's presence, 16. Has a son, whom he calls Enoch; and builds a city, which he calls after his name, 17. Cain has several children, among whom are Lamech, the first bigamist, 18, 19. Jubal, who taught the use of tents and feeding cattle, 20. Jubal, the inventor of musical instruments, 21. Tubal-cain, the inventor of smith-work, 22. Strange speech of Lamech to his wives, 23, 24. Seth born to Adam and Eve in the place of Abel, 25. Enoch born, and the worship of God restored, 26.*

**AND** Adam knew Eve his wife; and she conceived, and bare <sup>a</sup>Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother <sup>b</sup>Abel. And Abel was <sup>c</sup>a keeper of sheep, but Cain was <sup>d</sup>a tiller of the ground.

<sup>a</sup> That is, gotten, or acquired.—<sup>b</sup> Heb. *Habel*.—<sup>c</sup> Heb. a feeder, ver. 25, 29. 1 John iii. 10, 12, 15. Ps. cxxii. 3. John viii. 44.—<sup>d</sup> Ch.

Verse 1. *I have gotten a man from the Lord.*] Cain, signifies acquisition; hence Eve says *kanithi*, I have gotten or acquired a man, *eth Yehovah*, the Lord. Most expositors think that Eve imagined Cain to be the promised seed that should bruise the head of the serpent. This exposition really seems too refined for that period. It is very likely that she meant no more than to acknowledge that it was through God's peculiar blessing that she was enabled to conceive and bring forth a son, and that she had now a well-grounded hope that the race of man should be continued on the earth. Unless she had been under divine inspiration she could not have called her son (even supposing him to be the promised seed) *Jehovah*; and that she was not under such an influence her mistake sufficiently proves, for Cain, so far from being the Messiah, was of the wicked one; 1 John iii. 12. We may therefore suppose that *eth Yehovah*, THE LORD, is an elliptical form of expression for *meeth Yehovah*, FROM THE LORD, or *through the divine blessing*.

Verse 2. *And she again bare his brother Abel.*] Literally, *She added to bear his brother*. From the very face of this account it appears evident that Cain and Abel were twins. [This theory is not sustained by the original.]

*Abel was a keeper of sheep.*] Adam was originally a gardener, Abel a shepherd, and Cain an agriculturist or farmer. These were the three primitive employments, and, I may add, the most rational, and consequently the best calculated to prevent strife and an immoderate love of the world.

Verse 3. *In process of time.*] *Mikkets yamim*, at the end of days. Some think the anniversary of the creation to be here intended; it is more probable that it means the sabbath, on which Adam and his family undoubtedly offered oblations to God, as the divine worship was certainly insti-

3 And <sup>e</sup>in process of time it came to pass, that Cain brought <sup>f</sup>of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of <sup>g</sup>the firstlings of his <sup>h</sup>flock, and of the fat thereof. And the LORD had <sup>i</sup>respect unto Abel and to his offering;

iii. 23. ix. 20.—<sup>e</sup> Heb. at the end of days.—<sup>f</sup> Num. xviii. 12.—<sup>g</sup> Num. xviii. 17. Prov. iii. 9.—<sup>h</sup> Heb. sheep, or goats.—<sup>i</sup> Heb. xi. 4.

tuted, and no doubt the sabbath properly observed in that family. This worship was, in its original institution, very simple. It appears to have consisted of two parts: 1. *Thanksgiving* to God as the author and dispenser of all the bounties of nature, and oblations indicative of that gratitude. 2. *Piacular sacrifices* to his justice and holiness, implying a conviction of their own sinfulness, confession of transgression, and faith in the promised Deliverer. If we collate the passage here with the apostle's allusion to it, Heb. xi. 4, we shall see cause to form this conclusion.

*Cain brought of the fruit of the ground an offering.*] The word *minchah* is explained, Lev. ii. 1, &c., to be an offering of fine flour, with oil and frankincense. It was in general a eucharistic or gratitude offering, and is simply what is implied in the *fruits of the ground* brought by Cain to the Lord, by which he testified his belief in him as the Lord of the universe, and the dispenser of secular blessings.

Verse 4. *Abel, he also brought of the firstlings of his flock.*] Dr. Kennicott contends that the words *he also brought*, should be translated, *Abel brought it also*, i.e. a *minchah* or *gratitude offering*; and besides this he brought of the first-born of his flock, and it was by this alone that he acknowledged himself *sinner*, and professed faith in the promised Messiah. To this circumstance the apostle seems evidently to allude, Heb. xi. 4: *By FAITH Abel offered  $\pi\lambda\epsilon\iota\omega\alpha$   $\theta\upsilon\sigma\iota\alpha$* , a MORE or GREATER sacrifice; not a more excellent (for this is no meaning of the word  $\pi\lambda\epsilon\iota\omega\upsilon$ ), which leads us to infer, according to Dr. Kennicott, that Abel, besides his *minchah*, brought also *θυσία*, a victim, to be slain for his sins; and this he chose out of the first-born of his flock, which, in the order of God, was a representation of the Lamb of God that was to take away the sin of the world; and what confirms this exposition more is the



5 But unto Cain and to his offering he had not respect. And Cain was very wroth, <sup>a</sup>and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou <sup>b</sup>not be accepted? and if thou doest not well, sin lieth at the door. And <sup>c</sup>unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and <sup>d</sup>slew him.

9 And the LORD said unto Cain, <sup>e</sup>Where is Abel thy brother? And he said, 'I know not: Am I my brother's keeper?

<sup>a</sup>Ch. xxxi. 2. Num. xvi. 15. Isa. iii. 10, 11. Ps. xx. 3.—<sup>b</sup>Or, have the excellency. Heb. xi. 4. Prov. xxi. 27. Job xxix. 4.—<sup>c</sup>Or, subject unto thee. Ch. iii. 16.—<sup>d</sup>Job. xi. 15. Ps. xxiv. 3-6. Iv. 21. cxxxix. 19. Wisd. x. 3. Mat. xxiii. 35. 1 John iii. 12. Jude 11.—<sup>e</sup>Ch. iii. 9, 11. Ps. ix. 12.—<sup>f</sup>Job xxii. 13, 14. Ps. x. 13, 14. John

observation of the apostle: *God testifying <sup>g</sup>tois <sup>h</sup>doulos, of his GIFTS*, which certainly shows he brought more than *one*. According to this interpretation, Cain, the father of Deism, not acknowledging the necessity of a vicarious sacrifice, nor feeling his need of an atonement, according to the dictates of his *natural religion*, brought a *minchah* or *eucharistic* offering to the God of the universe. Abel, not less grateful, brought a *similar* offering, and by adding a *sacrifice* to it, acknowledged himself a *sinner*, and thus, deprecating the divine displeasure, showed forth the death of Christ till he came. Thus his offerings were accepted, while those of Cain were rejected; for this, as the apostle says, was done by FAITH, and therefore he obtained witness that he was righteous, or a justified person, God testifying with his gifts, the *thank-offering* and the *sin-offering*, by accepting them, that faith in the promised seed was the only way in which he could accept the services and offerings of mankind.

Verse 5. *Unto Cain*] As being unconscious of his sinfulness, and consequently unhumbled, and to his offering, as not being accompanied, as Abel's was, with faith and a sacrifice for sin, he had not respect. Of the manner in which God testified his approbation we are not informed; it was probably, as in the case of Elijah, by sending down fire from heaven, and consuming the sacrifice.

Verse 6. *Why art thou wroth?*] This was designed as a gracious warning, and a preventive of the meditated crime.

Verse 7. *If thou doest well*] That which is right in the sight of God, shalt thou not be accepted? Does God reject any man who serves him in simplicity and godly sincerity? But if thou doest not well, have recourse to thy Maker for mercy; a *sin-offering* lieth at thy door; an animal proper to be offered as an atonement for sin is now couching at the door of thy fold.

The words *chattah*, and *chattaah*, frequently signify *sin*; but I have observed more than a hundred places in the Old Testament where they are used for *sin-offering*, and translated *ἀπαρτία* by the Septuagint, which is the term the apostle uses, 2 Cor. v. 21: *He hath made him to be sin (ἀπαρτία), A SIN-OFFERING for us, who knew no sin*. How many sinners perish, not because there is not a Saviour able and willing to save them, but because they will not use that which is within their power.

*Unto thee shall be his desire, &c.*] These words spoken of Abel's submission to Cain as his superior, are spoken to remove Cain's envy.

Verse 8. *Cain talked with Abel his brother*] Or rather Cain said to Abel, &c. In the most correct editions of the Hebrew Bible there is a small space left here in the text and a circular mark which refers to a note in the margin, intimating that there is a hiatus or deficiency in the verse. Now this deficiency is supplied in the principal ancient Versions and in the Samaritan text. In this the supplied words are, LET US WALK OUT INTO THE FIELD. This addition is completely lost from every MS. of the Pentateuch now known; and yet it is sufficiently evident from the Samaritan text, the Samaritan Version, the Syriac, Septuagint, and Vulgate,

10 And he said, What hast thou done? the voice of thy brother's <sup>a</sup>blood <sup>b</sup>crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, <sup>c</sup>'My punishment is greater than I can bear.

14 <sup>d</sup>'Behold, thou hast driven me out this day from the face of the earth; and <sup>e</sup>from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, <sup>f</sup>that every one that findeth me shall slay me.

viii. 44.—<sup>a</sup>Heb. bloods.—<sup>b</sup>Acts v. 3, 9. Heb. xii. 24. James v. 4. Rev. vi. 10.—<sup>c</sup>Or, Mine iniquity is greater than that it may be forgiven. Rev. xvi. 9.—<sup>d</sup>Job xv. 20-24. Prov. xiv. 32. xxviii. 1. Ps. cxliii. 7. 2 Thess. i. 9.—<sup>e</sup>Ps. li. 11.—<sup>f</sup>Ch. ix. 6. Num. xxxv. 19, 21, 27.

that it was in the most authentic copies of the Hebrew before and some time since the Christian era. The words may therefore be safely considered as a part of the sacred text, and with them the whole passage reads clear and consistently: "And Cain said unto Abel his brother, Let us go out into the field: and it came to pass, when they were in the field, that Cain rose up," &c.

It is here supposed that the first murder committed in the world was the consequence of a religious dispute; however this may have been, millions since have been sacrificed to prejudice, bigotry, and intolerance. Here, certainly, originated the many-headed monster, *religious persecution*; the spirit of the wicked one in his followers impels them to afflict and destroy all those who are partakers of the Spirit of God. Every persecutor is a legitimate son of the *old murderer*. This is the first triumph of Satan; it is not merely a death that he has introduced, but a *violent* one, as the first-fruits of sin. It is not the death of an *ordinary* person, but of the most *holy* man then in being; it is not brought about by the *providence* of God, or by a gradual failure and destruction of the earthly fabric, but by a violent separation of body and soul; it is not done by a *common enemy*, from whom nothing better could be expected, but by the hand of a *brother*, and for no other reason but because the object of his envy was more righteous than himself. Alas! how exceeding sinful does sin appear in its first manifestation!

Verse 10. *The voice of thy brother's blood*] Some think that by the *voice of thy brother's blood* the cries of Abel's widow and children are to be understood, as it is very probable that he was *father of a family*; indeed his occupation and sacrifices seem to render this probable, and probability is all we can expect on such a subject. God represents these as calling aloud for the punishment of the murderer; and it is evident that Cain expected to fall by the hands of some persons who from his *consanguinity*, had the right of the avenger of blood; for now that the murder is found out, he expects to suffer death for it. See ver. 14.

Verse 12. *A fugitive and a vagabond shalt thou be*] Thou shalt be expelled from the presence of God, and from thy family connections, and shalt have no fixed *secure* residence in any place. The Septuagint render this, *thou shalt be groaning and trembling upon the earth*—the horror of thy crime shall ever haunt thee, and thou shalt never have any well-grounded hope that God will remit the punishment thou deservest. No state out of endless perdition can be considered *more* awful than this.

Verse 13. *My punishment is greater than I can bear.*] The margin reads, *Mine iniquity is greater than that it may be forgiven*. The original words may be translated, *Is my crime too great to be forgiven?* Words which we may presume he uttered on the verge of black despair. It is most probable that *avon* signifies rather the *crime* than the *punishment*; in this sense it is used Lev. xxvi. 41, 43, 1 Sam. xxviii. 10, 2 Kings vii. 9; and *nasa* signifies to remit or forgive. The marginal reading is, therefore, to be preferred to that in the text.

Verse 14. *Behold thou hast driven me out*] In verses 11, 12, God states two parts of Cain's punishment: 1. The

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him <sup>a</sup>seven-fold. And the Lord <sup>b</sup>set a mark upon Cain, lest any finding him should kill him.

16 And Cain <sup>c</sup>went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare <sup>d</sup>Enoch: and he builded a city, <sup>e</sup>and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat <sup>f</sup>Lamech.

19 And Lamech took unto him two wives: the

name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as <sup>g</sup>dwell in tents, and of *such as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an <sup>h</sup>instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for <sup>i</sup>I have slain a man to my wounding, and a young man <sup>j</sup>to my hurt.

24 <sup>k</sup>If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

<sup>a</sup>Ps. lxxix. 12.—<sup>b</sup>Ezek. ix. 4, 6.—<sup>c</sup>2 Kings xlii. 23. xxiv. 20. Jer. xxiii. 39. iii. 3.—<sup>d</sup>Heb. *Chanoch*. Ch. v. 18, 22.—<sup>e</sup>Ps. xlix. 11. 2 Sam. xviii. 18.—<sup>f</sup>Heb. *Lamech*. Ch. v. 21. xxxvi. 2. ii. 18, 24.—

<sup>g</sup>Jer. xxxv. 9, 10. Heb. xi. 9. Rom. iv. 11, 12.—<sup>h</sup>Heb. *whetloer*. Exod. xxv. 3. 2 Chron. ii. 7.—<sup>i</sup>Or, *I would slay a man in my wound*, &c. Ch. xlix. 6.—<sup>j</sup>Or, *in my hurt*.—<sup>k</sup>Ver. 15.

ground was cursed, so that it was not to yield any adequate recompence for his most careful tillage. 2. He was to be a fugitive and a vagabond, having no place in which he could dwell with comfort or security. To these Cain himself adds others. 1. His being hidden from the face of God; which appears to signify his being expelled from that particular place where God had manifested his presence, in or contiguous to Paradise, whither our first parents resorted as to an oracle, and where they offered their daily adorations. 2. The continual apprehension of being slain, as all the inhabitants of the earth were at that time of the same family, the parents themselves still alive, and each having a right to kill this murderer of his relative. 3. The terrors of a guilty conscience; his awful apprehension of God's judgments, and of being everlastingly banished from the beatific vision.

Verse 15. *The Lord set a mark upon Cain*] What this mark was, has given rise to a number of frivolously curious conjectures. Some say he was *paralytic*; this seems to have arisen from the version of the Septuagint. The Targum of Jonathan ben Uzziel says the sign was probably one of the letters of the word *Jehovah*. The author of *Bereshith Rabba*, a comment on Genesis, says the mark was a circle of the sun rising upon him. *Abravanel* says the sign was Abel's dog, which constantly accompanied him. Some of the doctors in the Talmud say that it was the letter *tau* marked on his forehead, which signified his contrition, as it is the first letter in the word *teshubah*, repentance. Rabbi Joseph, wiser than the rest, says it was a long horn growing out of his forehead!

The Hebrew word *oth*, which we translate a mark, signifies a sign or token. Thus, Gen. ix. 13, the bow was to be *leath*, for a sign or token that the world should not be destroyed; therefore the words, *And the Lord set a mark upon Cain*, should be translated, And the Lord appointed to Cain a token or sign, to convince him that no person should be permitted to slay him. Some think that he did repent and find mercy. I can only say *this was possible*. Most people who read this account wonder why Cain should dread being killed, when it does not appear to them that there were any inhabitants on the earth at that time besides himself and his parents. To correct this mistake, let it be observed that the death of Abel took place in the one hundred and twenty-eighth or one hundred and twenty-ninth year of the world. Now, supposing that Adam at one hundred and thirty years of age had one hundred and thirty children, which is quite possible, and each of these a child at sixty-five years of age, and one in each successive year, the whole, in the one hundred and thirtieth year of the world, would amount to one thousand two hundred and nineteen persons; a number sufficient to found several villages, and to excite the apprehensions under which Cain appeared at this time to labour.

Verse 17. *She—bare Enoch*] As *Chanoch* signifies instructed, dedicated, or initiated, and especially in sacred things, it may be considered some proof of Cain's repentance, that he appears to have dedicated this son to God, who, in his father's stead, might minister in the sacerdotal office, from which Cain, by his crime, was for ever excluded.

Verse 19. *Lamech took—two wives*] He was the first who dared to reverse the order of God by introducing polygamy.

Verse 20. *Jabal—was the father*] The inventor or teacher, for so the word is understood, 1 Sam. x. 12. He was the first who invented tent-making, and the breeding and managing of cattle; or he was, in these respects, the most eminent in that time. Though Abel was a shepherd, it is not likely he was such on an extensive scale.

Verse 21. *Jubal—the father*] i.e. The inventor of musical instruments, such as the *kinnor*, which we translate harp, and the *ugab*, which we render organ; it is very likely that both words are generic, the former including under it all stringed instruments, and the latter all wind instruments.

Verse 22. *Tubal-cain*] The first smith on record, who taught how to make warlike instruments and domestic utensils out of brass and iron. Agricultural instruments must have been in use long before, for Cain was a tiller of the ground, and so was Adam, and they could not have cultivated the ground without spades, hooks, &c.

Of Naamah nothing more is spoken in the scriptures; but the Targum of Jonathan ben Uzziel makes her the inventress of funeral songs and lamentations. R. S. Jarchi says she was the wife of Noh, and quotes *Bereshith Rabba* in support of the opinion. Some of the Jewish doctors say her name is recorded in scripture because she was an upright and chaste woman; but others affirm that the whole world wandered after her, and that of her evil spirits were born into the world.

Verse 23. *And Lamech said unto his wives*] The speech of Lamech to his wives is in hemistichs in the original, and consequently, as nothing of this kind occurs before this time, it is very probably the oldest piece of poetry in the world.

The following is, as nearly as possible, a literal translation:

“And Lamech said unto his wives,  
Adah and Zillah, hear ye my voice;  
Wives of Lamech, hearken to my speech;  
For I have slain a man for wounding me,  
And a young man for having bruised me.  
If Cain shall be avenged seven-fold,  
Also Lamech seventy and seven.”

It is supposed that Lamech had slain a man in his own defence, and that his wives being alarmed lest the kindred of the deceased should seek his life in return, to quiet their fears he makes this speech, in which he endeavours to prove that there was no room for fear on this account; for if the slayer of the wilful murderer, Cain, should suffer a seven-fold punishment, surely he who should kill Lamech for having slain a man in self-defence, might expect a seventy-seven-fold punishment. If the words be read interrogatively, as they certainly may, the sense will be much clearer, and some of the difficulties will be removed:

“Have I slain a man, that I should be wounded?  
Or a young man, that I should be bruised?”

But this supposes some previous reason or conversation.

Verse 25. *God—hath appointed me another seed instead of Abel*] Eve must have received on this occasion some divine communication, else how could she have known that this son was appointed in the place of Abel, to continue that holy line by which the Messiah was to come? From this we see that the line of the Messiah was determined from the beginning, and that it was not first fixed in the days of Abraham; for the promise was then only renewed,

25 And Adam knew his wife again; and she bare a son, and <sup>a</sup>called his name <sup>b</sup>Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

<sup>a</sup>Ch. v. 3.—<sup>b</sup>Heb. *Sheth*.—<sup>c</sup>That is appointed or put. <sup>d</sup>Ch. v. 6.—<sup>e</sup>Heb. *Enosh*.—<sup>f</sup>Or, to call themselves by the name of the LORD.—<sup>g</sup>1 Kings xviii. 24. 1's. cxvi. 17. Isa. xlv. 5. xlviii. 1. lxiii. 19.

and that branch of his family designated by which the sacred line was to be continued. And it is worthy of remark that Seth's posterity *alone* continued after the flood, when all the other families of the earth were destroyed, Noah being the tenth descendant from Adam through Seth.

Particular care was taken that, where there were two or more sons in a family, the one through whom God particularly designed to bring his Son into the world was, by some special providence, pointed out. Thus, in the family of Adam, Seth was chosen; in the family of Noah, Shem; in the family of Abraham, Isaac; and in that of David, Solomon and Nathan. All these things God watched over by an especial providence from the beginning, that when Jesus Christ should come it might be clearly seen that he came by the promise, through *grace*, and not by *nature*.

Vers 26. *Then began men to call upon the name of the Lord.* The marginal reading is, *Then began men to call themselves by the name of the Lord*; which words are supposed to signify that in the time of Enos the true followers of God began to distinguish themselves, and to be distinguished by others, by the appellation of *Sons of God*; those of the other branch of Adam's family, among whom the divine worship was not observed, being distinguished by the name, *Children of Men*. It must not be dissembled that many eminent men have contended that *kuchal*, which we translate *began*, should be rendered *began profanely*, or *then profanation began*, and from this time they date the origin of idolatry. Most of the Jewish doctors were of this opinion, and Maimonides has discussed it at some length in his Treatise on Idolatry.

1. We see here the vast importance of worshipping God according to his own mind; no sincerity, no uprightness of

26 And to Seth, <sup>a</sup>to him also there was born a son; and he called his name <sup>c</sup>Enos: then began men <sup>b</sup>to call upon the name of the <sup>d</sup>LORD.

Joel. ii. 32. Zeph. iii. 9. Acts xi. 26. Rom. x. 13. 1 Cor. i. 2. Eph. iii. 14, 15.

intention, can atone for the neglect of positive commands delivered in divine revelation, when this revelation is known. He who will bring an eucharistic offering instead of a sacrifice, while a sin-offering lieth at the door, as he copies Cain's conduct, may expect to be treated in the same manner. Reader, remember that thou hast an entrance unto the holiest through the veil, that is to say *his flesh*; and those who come in this way, God will in no wise cast out.

2. We see the horrible nature of envy: its eye is evil merely because God is good; it easily begets hatred; hatred, deep settled malice; and malice, murder! Watch against the first appearance of this most destructive passion, the prime characteristic of which is to seek the destruction of the object of its malevolence, and finally to ruin its possessor.

3. Be thankful to God that, as weakness increased and wants became multiplied, God enabled man to find out useful inventions, so as to lessen excessive labour, and provide every thing indispensably necessary for the support of life. He who carefully attends to the dictates of honest, sober industry, is never likely to perish for lack of the necessities of life.

4. As the followers of God at this early period found it indispensably necessary to separate themselves from all those who were irreligious and profane, and to make a public profession of their attachment to the truth, so it should be now. There are still men of profane minds, whose spirit and conduct are destructive to godliness; and in reference to such the permanent order of God is, *Come out from among them, touch not the unclean thing, and I will receive you*. He who is not determined to be a Christian at all events, is not far from being an Infidel. Those only who confess Christ among men shall be acknowledged before his Father and the angels of God.

## CHAPTER V.

A recapitulation of the account of the creation of man, 1, 2; and of the birth of Seth, 3. Genealogy of the ten antediluvian patriarchs, 3-31. Enosh's extraordinary piety, 22; his translation to heaven without seeing death, 24. The birth of Noah, and the reason of his name, 29; his age at the birth of Japheth, 32.

**THIS** is the <sup>a</sup>book of the generations of Adam. In the day that God created man, in <sup>b</sup>the likeness of God made he him;

2 <sup>c</sup>Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

<sup>a</sup>1 Chron. i. 1. Mat. i. 1. Luke iii. 38, 39.—<sup>b</sup>Ch. i. 26. Wisd. ii. 23. Eph. iv. 24. Col. iii. 10.—<sup>c</sup>Ch. i. 27.

Vers 1. *The book of the generations* [*Sepher* in Hebrew, which we generally translate *book*, signifies a register, an account, any kind of writing, even a letter, such as the bill of divorce. Here it means the account or register of the generations of Adam or his descendants to the five hundredth year of the life of Noah.

*In the likeness of God made he him*] This account is again introduced to keep man in remembrance of the heights of glory whence he had fallen; and to prove to him that the miseries and death consequent on his present state were produced by his transgression, and did not flow from his original state.

Vers 3. *And Adam lived an hundred and thirty years, &c.*] The scripture chronology, especially in the ages of

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and <sup>a</sup>called his name Seth:

4 <sup>c</sup>And the days of Adam after he had begotten Seth were eight hundred years; <sup>b</sup>and he begat sons and daughters:

<sup>a</sup>Ch. iv. 25.—<sup>b</sup>1 Chron. i. 1, &c.—<sup>c</sup>Ch. i. 28.

some of the antediluvian and postdiluvian patriarchs, has exceedingly puzzled chronologists, critics, and divines. The printed Hebrew text, the Samaritan, the Septuagint, and Josephus, are all different, and have their respective vouchers and defenders.

*And begat a son in his own likeness, after his image*] Words nearly the same with those chap. i. 26. What this *image* and *likeness* of God were we have already seen, and we may rest assured that the *same* image and likeness are not meant here. The *body* of Adam was created provisionally immortal, i.e. while he continued obedient he could not die; but his obedience was voluntary, and his state, a probationary one. The *soul* of Adam was created in the moral image of God, in *knowledge, righteousness, and true holiness*. He had

5 And all the days that Adam lived were nine hundred and thirty years : \* and he died.

6 And Seth lived an hundred and five years, and <sup>b</sup> begat Enos :

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters :

8 And all the days of Seth were nine hundred and twelve years : and he died.

9 And Enos lived ninety years, and begat <sup>c</sup> Cainan :

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters ;

11 And all the days of Enos were nine hundred and five years : and he died.

12 And Cainan lived seventy years, and begat <sup>d</sup> Mahalaleel :

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters :

14 And all the days of Cainan were nine hundred and ten years : and he died.

15 And Mahalaleel lived sixty and five years, and begat <sup>e</sup> Jared :

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters ;

17 And all the days of Mahalaleel were eight hundred ninety and five years : and he died.

18 And Jared lived an hundred sixty and two years, and he begat <sup>f</sup> Enoch :

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters :

20 And all the days of Jared were nine hundred sixty and two years : and he died.

21 And Enoch lived sixty and five years, and begat <sup>g</sup> Methuselah :

22 And Enoch <sup>h</sup> walked with God after he begat Methuselah three hundred years, and begat sons and daughters :

23 And all the days of Enoch were three hundred sixty and five years :

24 And <sup>i</sup> Enoch walked with God : and he *was* not ; for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat <sup>j</sup> Lamech :

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters :

27 And all the days of Methuselah were nine hundred sixty and nine years : and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son :

29 And he called his name <sup>k</sup> Noah, <sup>l</sup> saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground <sup>m</sup> which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters :

31 And all the days of Lamech were seven hundred seventy and seven years : and he died.

32 And Noah was five hundred years old : and Noah begat <sup>n</sup> Shem, Ham, <sup>o</sup> and Japheth.

<sup>a</sup> Ch. ii. 19. Heb. ix. 27. — <sup>b</sup> Ch. iv. 26. — <sup>c</sup> Heb. Kenan. — <sup>d</sup> Gr. Maleleel. — <sup>e</sup> Heb. Jered. — <sup>f</sup> Jude 14. 15. — <sup>g</sup> Gr. Mathusala. — <sup>h</sup> Ch. vi. 9. xvii. 1. xxiv. 40. 2 Kings xx. 3. Ps. xvi. 8. cxvi. 9. cxxviii. 1. Mic. vi. 8. Mal. ii. 6. — <sup>i</sup> 2 Kings ii. 11. Ecclus. xlv. 16. xlix.

14. Heb. xi. 5. — <sup>j</sup> Heb. Lamech. — <sup>k</sup> Gr. Nos. Luke iii. 36. Heb. xi. 7. 1 Pet. iii. 20. — <sup>l</sup> That is, rest or comfort. — <sup>m</sup> Ch. iii. 17. iv. 11. — <sup>n</sup> Ch. vi. 10. — <sup>o</sup> Ch. x. 21.

now sinned, and consequently had *lost* this moral resemblance to his Maker; he had also become *mortal* through his breach of the law. His image and likeness were therefore widely different at *this time* from what they were *before*; and his begetting children in this image and likeness plainly implies that they were imperfect like himself, mortal like himself, sinful and corrupt like himself. For it is impossible that he, being impure, fallen from the divine image, could beget a pure and holy offspring, unless we could suppose it possible that a *bitter fountain* could send forth *sweet waters*, or that a *cause* could produce *effects* totally dissimilar from itself.

Verse 22. *And Enoch walked with God—three hundred years*] There are several things worthy of our most particular notice in this account :

1. The name of this patriarch; *Enoch*, from *chanack*, which signifies to *instruct*, to *initiate*, to *dedicate*. From his subsequent conduct we are authorised to believe he was early *instructed* in the things of God, *initiated* into the worship of his Maker, and *dedicated* to his service.

2. His religious conduct. He *walked with God*; he *set himself to walk*, he was *fixedly purposed* and *determined* to live to God. Those who are acquainted with the original will at once see that it has this force.

3. The *circumstances* in which he was placed. He was a patriarch; the king, the priest, and the prophet of a numerous family; he *walked three hundred years with God*, and *begat sons and daughters*; therefore *marriage* is no hindrance even to the perfection of piety; much less inconsistent with it, as some have injudiciously taught.

4. The astonishing *height of piety* to which he had arrived; being cleansed from all filthiness of the flesh and of the spirit, we find not only his soul but his body purified, so that he *was capable* of immediate translation to the paradise of God. There are few cases of this kind on record; but probably there might be more, many more, were the followers of God more faithful to the grace they receive.

5. Enoch attained this state of religious and spiritual excellence in a time when, comparatively speaking, there were few helps, and no *written revelation*. It is not the want of

grace nor of the means of grace that is the cause of the decay of this primitive piety, but the want of faithfulness in those who have the light, and yet will not walk as children of the light.

6. If the grace of God could work such a mighty change in those primitive times, when life and immortality were not brought to light by the gospel, what may we not expect in these times, in which all things are possible to him who believes?

7. It is said that Enoch not only *walked with God*, but also that *he pleased God*, and had the *testimony* that *he did please God*, Heb. xi. 5. Hence we learn that it was *then* possible to have the continual evidence or testimony that all that a man did and purposed was pleasing in the sight of Him who searches the heart, and by whom devices are weighed: and if it was possible *then*, it is surely, through the same grace, possible *now*; for God, and Christ, and faith, are still the same.

Verse 27. *The days of Methuselah were nine hundred sixty and nine years*] This is the longest life mentioned in scripture, and probably the longest ever lived; but we have not authority to say positively that it was the longest.

Verse 29. *This same shall comfort us*] This is an allusion, as some think, to the name of Noah, which they derive from *nacham*, to comfort; but it is much more likely that it comes from *nach* or *nuach*, to rest, to settle, &c. These words seem to have been spoken *prophetically* concerning Noah, who built the ark for the preservation of the human race, who seems to have been a typical person: for when he offered his sacrifice after the drying up of the waters, it is said that God smelled a savour of rest, and said he would not curse the ground any more for man's sake, chap. viii. 21; and from that time the earth seems to have had upon an average the same degree of fertility; and the life of man, in a few generations after, was settled in the mean at threescore years and ten.

Verse 32. *Noah begat Shem, Ham, and Japheth*] Japheth was the eldest son of Noah, but *Shem* is mentioned first, because it was from him, in a direct line, that the Messiah

came. *Ham* was certainly the youngest of Noah's sons, and, from what we read, chap. ix. 22, the worst of them; and how he comes to be mentioned out of his natural order is not easily to be accounted for.

Among many important things presented to our view in this chapter, several of which have been already noticed, we may observe that, of all the antediluvian patriarchs,

Enoch, who was probably the best man, was the shortest time upon earth; his years were exactly as the days in a solar revolution, viz., three hundred and sixty-five; and like the sun he fulfilled a glorious course, shining more and more unto the perfect day, and was taken, when in the meridian splendour, to shine like the sun in the kingdom of his Father for ever.

## CHAPTER VI.

*The children of God, among whom the true religion was at first preserved, corrupt it by forming matrimonial connexions with irreligious women, 1, 2. God, displeased with these connexions and their consequences, limits the continuance of the old world to one hundred and twenty years, 3. The issue of those improper connexions termed giants, 4. An affecting description of the depravity of the world, 5, 6. God threatens the destruction of every living creature, 7. Noah and his family find grace in his sight, 8. The character and family of Noah, 9, 10. And a further description of the corruption of man, 11, 12. Noah is forewarned of the approaching destruction of the human race, 13; and is ordered to build an ark for the safety of himself and household, the form and dimensions of which are particularly described, 14-16. The deluge threatened, 17. The covenant of God's mercy is to be established between him and the family of Noah, 18. A male and female of all kinds of animals that could not live in the waters to be brought into the ark, 19, 20. Noah is commanded to provide food for their sustenance, 21; and punctually follows all these directions, 22.*

**AND** it came to pass, <sup>a</sup>when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair; and they <sup>b</sup>took them wives of all which they chose.

3 And the LORD said, <sup>c</sup>My Spirit shall not always strive with man, <sup>d</sup>for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children

to them, *the same became mighty men which were of old, men of renown.*

5 And God said that the wickedness of man *was* great in the earth, and that <sup>e</sup>every *'*imagination of the thoughts of his heart *was* only evil <sup>f</sup>continually.

6 And it <sup>g</sup>repented the LORD that he had made man on earth, and it <sup>h</sup>grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; <sup>i</sup>both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah <sup>k</sup>found grace in the eyes of the LORD.

<sup>a</sup> Ch. i. 28. <sup>2</sup> Esdr. iii. 7.—<sup>b</sup> Deut. vii. 3, 4.—<sup>c</sup> Gal. v. 16, 17. <sup>1</sup> Pet. iii. 19, 20.—<sup>d</sup> Ps. lxxviii. 39.—<sup>e</sup> Or, the whole imagination. The Hebrew word signifieth, not only the imagination, but also the purposes and desires.—<sup>f</sup> Ch. viii. 21. <sup>1</sup> Dent. xxix. 19. <sup>1</sup> Prov. vi. 18.

<sup>2</sup> Esdr. iii. 8. <sup>3</sup> Mat. xv. 19.—<sup>4</sup> Heb. every day.—<sup>5</sup> See Num. xxiii. 19. <sup>1</sup> Sam. xv. 11, 29. <sup>2</sup> Sam. xxiv. 16. <sup>3</sup> Mal. iii. 6. <sup>4</sup> James i. 17.—<sup>5</sup> Isa. lxiii. 10. <sup>6</sup> Eph. iv. 30.—<sup>7</sup> Heb. from man unto beast.—<sup>8</sup> Ch. xix. 19. <sup>9</sup> Exod. xxxiii. 12, 13, 16, 17. <sup>10</sup> Luke i. 30. <sup>11</sup> Acts vii. 46.

Verse 1. *When men began to multiply*] As there is a distinction made here between *men* and those called the *sons of God*, it is generally supposed that the immediate posterity of Cain and that of Seth are intended. The first were *mere men*, such as fallen nature may produce, degenerate sons of a degenerate father, governed by the desire of the flesh, the desire of the eye, and the pride of life. The others were *sons of God*, not *angels*, as some have dreamed, but such as were, according to our Lord's doctrine, *born again, born from above*, John iii. 3, 5, 6, &c., and made children of God by the influence of the Holy Spirit, Gal. v. 6. The former were apostates from the true religion, the latter were those among whom it was preserved and cultivated.

Verse 3. *My Spirit shall not always strive*] God delights in mercy, and therefore a gracious warning is given. Even at this time the earth was ripe for destruction.

Verse 4. *There were giants in the earth*] *Nephilim*, from *naphal*, "he fell." Those who had apostatized or fallen from the true religion. The Septuagint translate the original word by one which literally signifies *earth-born*, and which we, following them, term *giants*, without having any reference to the meaning of the word, which we generally conceive to signify persons of enormous stature. But the word when properly understood makes a very just distinction between the sons of men and the sons of God; those were the *nephilim*, the fallen, earth-born men, with the animal and devilish mind. These were the *sons of God*, who were born from above; children of the kingdom, because children of God.

*The same became mighty men—men of renown.*] It may be necessary to remark here that our translators have rendered seven different Hebrew words by the one term *giants*, viz., *nephilim*, *gibborim*, *enachim*, *rephaim*, *emim*, and

*zanzumim*; by which appellatives are probably meant in general persons of great knowledge, piety, courage, wickedness, &c., and not men of enormous stature as is generally conjectured.

Verse 5. *The wickedness of man was great*] What an awful character does God give of the inhabitants of the antediluvian world! 1. They were *flesh* (ver. 3), wholly sensual, their souls no longer discerning their high destiny, but ever minding earthly things. 2. They were in a state of wickedness. 3. This wickedness *was great*—was continually increasing, so that the whole earth was corrupt before God. 4. *All the imaginations of their thoughts were evil*—the very first embryo of every idea, the fgment of every thought, the very materials out of which perception, conception, and ideas were formed, were all evil. 5. All these were evil without any mixture of good. 6. They were evil continually—there was no interval of good, no moment allowed for serious reflection, no holy purpose, no righteous act. 7. To complete the whole, God represents himself as *repenting* because he had made them, and as *grieved at the heart* because of their iniquities! Had not these been voluntary transgressions, crimes which they might have avoided, could he speak of them in the manner he does here? 8. So incensed is the most holy and the most merciful God, that he is determined to destroy the work of his hands: *And the Lord said, I will destroy man whom I have created*; ver. 7. How great must the evil have been, and how provoking the transgressions, which obliged the most compassionate God, for the vindication of his own glory, to form this awful purpose! Fools make a mock at sin, but none except fools.

Verse 8. *Noah found grace in the eyes of the Lord.*] Why? Because he was, 1. *A just man*, a man who gave to all their

9 These are the generations of Noah : \* Noah was a just man, and <sup>b</sup>perfect in his generations, and Noah <sup>c</sup>walked with God :

10 And Noah begat three sons, <sup>d</sup>Shem, Ham, and Japheth.

11 The earth also was corrupt <sup>e</sup>before God, and the earth was <sup>f</sup>'filled with violence.

12 And God <sup>g</sup>'looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, <sup>h</sup>"The end of all flesh is come before me; for the earth is filled with violence through them : <sup>i</sup>'and, behold, I will destroy them <sup>j</sup>'with the earth.

14 Make thee an ark of gopher wood; <sup>k</sup>'rooms shalt thou make in the ark, and shalt pitch it <sup>l</sup>'within and without with pitch.

15 And this is the fashion which thou shalt make

it of: The length of the ark *shall be* three hundred cubits, <sup>m</sup>the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window <sup>n</sup>"shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door <sup>o</sup>of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 <sup>p</sup>"And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein <sup>q</sup>is the breath of life, <sup>r</sup>'from under heaven; and every thing that <sup>s</sup>is in the earth shall die.

18 But with thee will I <sup>t</sup>'establish my covenant; and <sup>u</sup>'thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, <sup>v</sup>'two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male or female.

20 Of fowls after their kind, and of cattle after

\* Ch. vii. 1. Ezek. xiv. 14, 20. Ecclus. xlv. 17. Rom. i. 17. Heb. xi. 7. 2 Pet. ii. 5.—<sup>b</sup> Or, upright.—<sup>c</sup> Ch. v. 22.—<sup>d</sup> Ch. v. 32.—<sup>e</sup> Ch. vii. 1. x. 9. xiii. 13. 2 Chron. xxxiv. 27. Luke i. 6. Rom. ii. 13. iii. 19.—<sup>f</sup> Ezek. viii. 17. xviii. 16. Hab. ii. 8, 17.—<sup>g</sup> Ch. xviii. 21. Ps. xiv. 2. xxxiii. 13, 14. lili. 2, 3.—<sup>h</sup> Jer. ii. 13. Ezek. vii. 2, 3, 6. Amos vii. 2. 1 Pet. iv. 7.—<sup>i</sup> Ver. 17.—<sup>j</sup> Or, from the earth.—<sup>k</sup> Heb.

nests.—<sup>l</sup> Exod. ii. 3.—<sup>m</sup> Ch. vii. 20. Deut. iii. 11.—<sup>n</sup> Ch. viii. 6.—<sup>o</sup> Ch. vii. 16. Luke xiii. 25.—<sup>p</sup> Ver. 13. Ch. vii. 4, 21, 22, 23. 2 Pet. ii. 5. Ps. xxix. 10. xciii. 3, 4. Amos ix. 6.—<sup>q</sup> Ch. ii. 7. Ch. vii. 15.—<sup>r</sup> Ch. ix. 9.—<sup>s</sup> Ch. vii. 1, 7, 13. 1 Pet. iii. 20. 2 Pet. ii. 5.—<sup>t</sup> Ch. vii. 8, 9, 15, 16.

due; for this is the ideal meaning of the original word. 2. He was perfect in his generation—he was in all things a consistent character, never departing from the truth in principle or practice. 3. He walked with God—he was not only righteous in his conduct, but he was pious, and had continual communion with God. The same word is used here as before in the case of Enoch.

Verse 13. I will destroy them with the earth.] Not only the human race was to be destroyed, but all terrestrial animals, i.e. those which could not live in the waters. These must necessarily be destroyed when the whole surface of the earth was drowned. But destroying the earth may probably mean the alteration of its constitution.

Verse 14. Make thee an ark.] *Tebath*, a word which is used only to express this vessel, and that in which Moses was preserved, Exod. ii. 3, 5. It signifies no more than our word vessel in its common acceptation, without any particular reference to shape or form.

Gopher wood.] Some think the cedar is meant; others, the cypress. Bochart renders this probable, 1. From the appellation, supposing the Greek word *κυπαρισσο*, cypress, was formed from the Hebrew *gopher*. 2. Because the cypress is not liable to rot, nor to be injured by worms. 3. The cypress was anciently used for ship-building. 4. This wood abounded in Assyria, where it is probable Noah built the ark.

Verse 15. Thou shalt make—the length of the ark—three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.] Allowing the cubit, which is the length from the elbow to the tip of the middle finger, to be eighteen inches, the ark must have been four hundred and fifty feet in length, seventy-five in breadth, and forty-five in height. But the ancient cubit was twenty-one, or nearly twenty-two inches. And from this it will appear that the three hundred cubits of the ark's length make five hundred and forty-seven feet; the fifty for its breadth, ninety-one feet two inches; and the thirty for its height, fifty-four feet eight inches. When these dimensions are examined, the ark will be found to be a vessel whose capacity was more than sufficient to contain all persons and animals said to have been in it, with sufficient food for each for more than twelve months.

At the first view the number of animals contained in the ark may appear so immense that no space but the forest could be thought sufficient to contain them. If, however, we come to a calculation, the number of the different genera or kinds of animals will be found much less than is generally imagined. Naturalists have divided the whole system of zoology into CLASSES and ORDERS, containing genera and species. There are six classes thus denominated: 1. *Mammalia*; 2. *Aves*; 3. *Amphibia*; 4. *Pisces*; 5. *Insecta*; and 6. *Vermea*. With the three last of these, viz. fishes, insects, and worms, the question can have little to do.

The different species in the first class amount, the cete excluded, to five hundred and forty-three.

The different species in the second class, the anseres excepted, amount to two thousand three hundred and seventy-two.

The third class contains three hundred and sixteen species.

When the quantum of room which these animals and their provender required for one year, is compared with the capacity of the ark, we shall be led to conclude, with the learned Bishop Wilkins, "that of the two it is more difficult to assign a number and bulk of necessary things to answer to the capacity of the ark, than to find sufficient room for the several species of animals and their food already known to have been there." [More accurate information considerably modifies these calculations. According to Johnson's Physical Atlas (edition 1856), there are 1658 species of mammals, 6266 birds, and 642 reptiles. It is evident that these could not have been stowed in a vessel of the dimensions specified. The only refuge from this and many other difficulties is the theory that the flood, though universal in its relation to man and his habitation, was geographically local.]

Verse 16. A window shalt thou make.] What this was cannot be absolutely ascertained. The original word *tsolar* signifies clear or bright; the Septuagint did not understand the word as signifying any kind of window or light. It is probably a word which should be taken in a collective sense, signifying apertures for air and light.

In a cubit shalt thou finish it above.] Probably meaning that the roof should be left a cubit broad at the apex or top, and that it should not terminate in a sharp ridge.

Verse 17. I—do bring a flood.] A word used only to designate the general deluge, being never applied to signify any other kind of inundation; and does not the Holy Spirit intend to show by this that no other flood was ever like this, and that it should continue to be the sole one of the kind?

Verse 18. With thee will I establish my covenant.] The word signifies properly a purification or purifier, because in all covenants made between God and man, sin and sinfulness were ever supposed to be on man's side, and that God could not enter into any covenant or engagement with him without a purifier; hence, in all covenants, a sacrifice was offered for the removal of offences.

Almost all nations, in forming alliances, &c., made their covenants or contracts in the same way. A sacrifice was provided, its throat was cut, and its blood poured out before God; then the whole carcase was divided through the spinal marrow from the head to the rump, so as to make exactly two equal parts; these were placed opposite to each other, and the contracting parties passed between them, or entering at opposite ends, met in the centre, and there took the covenant oath.

Thou shalt come into the ark, &c., so committing himself to God's preservation, Heb. xi. 7. And under this the covenant or testament of eternal salvation by Christ was also



their kind, of every creeping thing of the earth after his kind, two of every sort <sup>a</sup> shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is

<sup>a</sup> Ch. vii. 9, 15. See ch. ii. 19.

implied, the apostle testifying, 1 Pet. iii. 21, that the anti-type, baptism, doth also now save us; for baptism is a seal of our salvation, Mark xvi. 16. To provide a Saviour, and the means of salvation, is GOD's part; to accept this Saviour, laying hold on the hope set before us, is ours.

Verse 19. *To keep them alive.*] God might have destroyed all the animal creation, and created others to occupy the new world, but he chose rather to preserve those already created. The Creator and Preserver of the universe does nothing but what is essentially necessary to be done.

caten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22 <sup>b</sup> Thus did Noah; <sup>c</sup> according to all that God commanded him, so did he.

<sup>b</sup> Heb. xl. 7. See Exod. xl. 16.—<sup>c</sup> Ch. vii. 5, 9, 16.

Verse 21. *Of all food that is eaten*] That is, of the food proper for every species of animals.

Verse 22. *Thus did Noah*] He prepared the ark; and during one hundred and twenty years preached righteousness to that sinful generation by the *Spirit of Christ*; for it was only through him that the doctrine of repentance could ever be successfully preached. The people in Noah's time are represented as *shut up in prison*—arrested and condemned by God's justice, but graciously allowed the space of one hundred and twenty years to repent in.

## CHAPTER VII.

God informs Noah that within seven days he shall send a rain upon the earth, that shall continue for forty days and nights; and therefore commands him to take his family, with the different clean and unclean animals, and enter the ark, 1-4. This command punctually obeyed, 5-9. In the seventeenth day of the second month, in the six hundredth year of Noah's life, the waters from the opened windows of heaven, and the broken up fountains of the great deep, were poured out upon the earth, 10-12. The different quadrupeds, fowls, and reptiles, come unto Noah, and the Lord shuts him and them in, 13-16. The waters increase, and the ark floats, 17. The whole earth is covered with water fifteen cubits above the highest mountains, 18-20. All terrestrial animals die, 21-23. And the waters prevail one hundred and fifty days, 24.

**AND** the LORD said unto Noah, <sup>a</sup> Come thou and all thy house into the ark: for <sup>b</sup> thee have I seen righteous before me in this generation.

2 Of every <sup>c</sup> clean beast thou shalt take to thee by <sup>d</sup> sevens, the male and his female; <sup>e</sup> and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth <sup>f</sup> forty days and forty nights; and every living substance that I have made will I <sup>g</sup> destroy from off the face of the earth.

5 <sup>h</sup> And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 <sup>i</sup> And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

<sup>a</sup> Ver. 7, 13. Mat. xxiv. 38. Luke xvii. 26. Heb. xi. 7. 1 Pet. iii. 20. 2 Pet. ii. 5.—<sup>b</sup> Ch. vi. 9. Ps. xxxiii. 18, 19. Prov. x. 9. 2 Pet. ii. 9.—<sup>c</sup> Ver. 8. Lev. xi.—<sup>d</sup> Heb. seven seven.—<sup>e</sup> Lev. x. 10. Ezek. xlv. 23.—<sup>f</sup> Ver. 12, 17.—<sup>g</sup> Heb. blot out.—<sup>h</sup> Ch. vi. 22.—<sup>i</sup> Ver.

Verse 2. *Of every clean beast*] So we find the distinction between clean and unclean animals existed long before the Mosaic law.

Verse 4. *Forty days*] This period became afterwards sacred, and was considered a proper space for humiliation. Deut. ix. 9, 11; 1 Kings xix. 8; Mat. iv. 2.

Verse 11. *In the six hundredth year, &c.*] He had just entered on his six hundredth year.

*Second month*] The first month was *Tisri*, which answers to the latter half of September, and first half of October; and the second was *Marcheshvan*, which answers to part of October and part of November. After the deliverance from Egypt, the

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, <sup>j</sup> after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all <sup>k</sup> the fountains of the great deep broken up, and the <sup>l</sup> windows of heaven were opened.<sup>m</sup>

12 <sup>n</sup> And the rain was upon the earth forty days and forty nights.

13 In the self-same day <sup>o</sup> entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 <sup>p</sup> They, and every beast after his kind, and all the cattle after their kind, and every creeping thing

1. —<sup>j</sup> Or, on the seventh day. —<sup>k</sup> Ch. viii. 2. Prov. viii. 28. Ezek. xxvi. 19. —<sup>l</sup> Or, flood-gates. —<sup>m</sup> Ch. i. 7. viii. 2. Ps. lxxviii. 23. —<sup>n</sup> Ver. 4, 17. —<sup>o</sup> Ver. 1, 7. Ch. vi. 18. Heb. xi. 7. 1 Pet. iii. 20. 2 Pet. ii. 5. —<sup>p</sup> Ver. 2, 3, 8, 9.

beginning of the year was changed from *Marcheshvan* to *Nisan*, which answers to a part of our March and April.

*Were all the fountains of the great deep broken up, and the windows of heaven were opened.*] It appears that an immense quantity of waters occupied the centre of the antediluvian earth; and as these burst forth, by the order of God, the circumambient strata must sink, in order to fill up the vacuum occasioned by the elevated waters.

By the opening of the windows of heaven is probably meant the precipitating all the aqueous vapours which were suspended in the whole atmosphere, so that, as Moses expresses it, chap. i. 7, the waters that were above the firmament were

that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every <sup>a</sup> sort.

15 And they <sup>b</sup> went in unto Noah into the ark, two and two of all flesh wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, <sup>c</sup> as God had commanded him: and the Lord shut him in.

17 <sup>d</sup> And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; <sup>e</sup> and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; <sup>f</sup> and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 <sup>g</sup> And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in <sup>h</sup> whose nostrils was <sup>i</sup> the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and <sup>j</sup> Noah only remained alive, and they that were with him in the ark.

24 <sup>k</sup> And the waters prevailed upon the earth an hundred and fifty days.

<sup>a</sup> Heb. wing. — <sup>b</sup> Ch. vi. 20. — <sup>c</sup> Ver. 2, 3. — <sup>d</sup> Ver. 4, 12. — <sup>e</sup> Ps. civ. 26. — <sup>f</sup> Ps. civ. 6. Jer. iii. 23. <sup>g</sup> Ch. vi. 13, 17. Ver. 4. Job xxii. 16. <sup>h</sup> Esdr. iii. 9, 10. Wisd. x. 4. Matt. xxiv. 39. Luke xvii. 27. <sup>i</sup> 1 Pet.

iii. 6. — <sup>j</sup> Ch. ii. 7. — <sup>k</sup> Heb. the breath of the spirit of life. Ch. ii. 7. vii. 17. — Ezra xiv. 14, 20. Mal. iii. 13. Wisd. x. 4. 1 Pet. iii. 21. 2 Pet. ii. 5, iii. 6. — <sup>l</sup> Ch. viii. 3, 4, compared with ver. 11 of this chapter.

again united to the waters which were below the firmament, from which on the second day of creation they had been separated.

Verse 15. *And they went in, &c.*] It was physically impossible for Noah to have collected such a vast number of tame and ferocious animals, nor could they have been retained in their wards by mere natural means. How then were they brought from various distances to the ark and preserved there? Only by the power of God. And now we may reasonably suppose that their natural enmity was so far removed or suspended that the lion might dwell with the lamb, and the wolf lie down with the kid, though each might still require his peculiar aliment.

Verse 16. *The Lord shut him in.*] This seems to imply that God took him under his especial protection, and as he shut him in, so he shut the others out.

Verse 22. *Of all that was in the dry land*] From this we may conclude that such animals only as could not live in the water were preserved in the ark.

Verse 24. *And the waters prevailed upon the earth an hundred and fifty days.*] The breaking up of the fountains of the great deep, and the raining forty days and nights, had raised the waters fifteen cubits above the highest mountains; after which forty days it appears to have continued at its height for one hundred and fifty days more.

## CHAPTER VIII.

At the end of one hundred and fifty days the waters begin to subside, 1-3. The ark rests on mount Ararat, 4. On the first of the tenth month the tops of the hills appear, 5. The window opened, and the raven sent out, 6, 7. The dove sent forth and returns, 8, 9. The dove sent forth a second time, and returns with an olive leaf, 10, 11. The dove sent out the third time and returns no more, 12. On the twentieth day of the second month the earth is completely dried, 13, 14. God orders Noah, his family, and all the creatures, to come out of the ark, 15-19. Noah builds an altar, and offers sacrifices to the Lord, 20. They are accepted; and God promises that the earth shall not be cursed thus any more, notwithstanding the iniquity of man, 21, 22.

AND God <sup>a</sup> remembered Noah, and every living thing and all the cattle that was with him in the ark: <sup>b</sup> and God made a wind to pass over the earth, and the waters asswaged;

2 <sup>c</sup> The fountains also of the deep and the windows of heaven were stopped, and <sup>d</sup> the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end <sup>e</sup> of the hundred and fifty days, the waters were abated.

4 And the ark rested in the seventh month, on

the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters <sup>f</sup> decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass, at the end of forty days, that Noah opened <sup>g</sup> the window of the ark which he had made:

7 And he sent forth a raven, which went forth <sup>h</sup> to and fro, until the waters were dried up from off the earth.

<sup>a</sup> Ch. xix. 29. Exod. ii. 24. 1 Sam. i. 19. — <sup>b</sup> Exod. xiv. 21. — <sup>c</sup> Ch. xi. 7. Prov. viii. 28. — <sup>d</sup> Job xxxviii. 37. — <sup>e</sup> Heb. in going and re-

turning. — <sup>f</sup> Ch. vii. 24. — <sup>g</sup> Heb. were in going and decreasing. — <sup>h</sup> Ch. vi. 16. — <sup>i</sup> Heb. in going forth and returning.

Verse 1. *And God made a wind to pass over the earth*] Such a wind as produced a strong and sudden evaporation. The effects of these winds, which are frequent in the East, are truly astonishing.

Verse 4. *The mountains of Ararat.*] As there is a great

chain of mountains which are called by this name, it is impossible to determine on what part of them the ark rested; but the highest part, called by some the *finger mountain*, has been fixed on as the most likely place.

Verse 7. *He sent forth a raven, which went forth to and*



8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth ; then he put forth his hand, and took her, and *“pulled her in unto him into the ark.”*

10 And he stayed yet other seven days ; and again he sent forth the dove out of the ark ;

11 And the dove came in to him in the evening ; and lo, in her mouth *was* an olive leaf plucked off : so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days, and sent forth the dove ; which returned not again unto him any more.

13 And it came to pass in the six hundredth <sup>b</sup> and first year, in the first month, the first *day* of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and, behold the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

<sup>a</sup> Heb. *caused her to come.*—<sup>b</sup> Ch. vii. 11.—<sup>c</sup> Ch. vii. 13.—<sup>d</sup> Ch. vii. 15.—<sup>e</sup> Ch. 1. 22.—<sup>f</sup> Heb. *families*.—<sup>g</sup> Lev. xi.—<sup>h</sup> Lev. i. 9. Ezek. xx. 41. 2 Cor. ii. 15. Eph. v. 2.—<sup>i</sup> Heb. *a savour of rest.*—<sup>j</sup> Ch. iii. 17. vi.

*fro*] It is generally supposed that the raven *flew off*, and was seen no more, but from the Hebrew text it is evident that she did *return*, but *was not taken into the ark*.

Verse 8. *He sent forth a dove*] The dove was sent forth *thrice* ; the first time she *speedily* returned, having gone but a little way from the ark. After seven days, being sent out a *second time*, she returned with an *olive leaf plucked off*, an emblem of the restoration of peace between God and the earth ; and from this circumstance the olive has been the emblem of peace among all civilized nations. At the end of the other seven days the dove, being sent out the *third time*, returned no more, from which Noah conjectured that the earth was now sufficiently drained. See verse 17.

Verse 14. *And in the second month, on the seven and twentieth day*] From this it appears that Noah was in the ark a complete solar year, or three hundred and sixty-five days.

Verse 20. *Noah builded an altar.*] As we have already seen that Adam, Cain, and Abel offered sacrifices, there can be no doubt that they had altars on which they offered them ; but this, builded by Noah, is certainly the *first* on record. It is worthy of remark that, as the old world began with sacrifice, so also did the new. Religion, or the proper mode of worshipping the Divine Being, is the invention or institution of God himself ; and sacrifice, in the act and design, is the essence of religion. Without sacrifice, actually offered or implied, there never was, there never can be, any religion. Even in the heavens, a lamb is represented before the throne of God as newly slain, Rev. v. 6, 12, 13. The design of sacrificing is two-fold : the *slaying* and *burning* of the victim point out, 1st, that the life of the sinner is forfeited to divine justice ; 2ndly, that his soul deserves the fire of perdition.

The Jews have a tradition that the place where Noah built his altar was the same in which the altar stood which was built by Adam, and used by Cain and Abel, and the same spot on which Abraham afterwards offered up his son Isaac.

Verse 21. *The Lord smelled a sweet savour*] That is, He was well pleased with this religious act, performed in obedience to his own appointment, and in faith of the promised Saviour. That this sacrifice prefigured that which was offered by our blessed Redeemer in behalf of the world, is sufficiently evident from the words of St. Paul, Eph. v. 2.

*I will not again curse the ground*] I will not add to curse the ground—there shall not be another deluge to destroy the whole earth ; for the imagination of man's heart, *ki*, ALTHOUGH the imagination of man's heart should be evil, i.e. should they become afterwards as evil as they have been before, I will not destroy the earth by a FLOOD. God has other means of destruction ; and the next time he visits by a general judgment, FIRE is to be the agent, 2 Pet. iii. 7.

Verse 22. *While the earth remaineth, seed-time and harvest, &c.*] There is something very expressive in the original,

16 Go forth of the ark, *“thou, and thy wife, and thy sons, and thy sons' wives with thee.”*

17 Bring forth with thee *“every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth ; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.”*

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him :

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their *“kinds,”* went forth out of the ark.

20 And Noah builded an altar unto the LORD ; and took of *“every clean beast, and of every clean fowl, and offered burnt offerings on the altar.”*

21 And the LORD smelled <sup>a</sup> a *“sweet savour : and the LORD said in his heart, I will not again curse the ground any more for man's sake ; <sup>b</sup> for the imagination of man's heart is evil from his youth ; neither will I again smite any more every thing living, as I have done.”*

22 <sup>c</sup> While the earth <sup>d</sup> remaineth, seed-time and harvest, and cold and heat, and summer and winter, and <sup>e</sup> day and night, shall not cease.

17.—<sup>a</sup> Or, *though.*—<sup>b</sup> Ch. vi. 5. Job xiv. 4. xv. 14. Ps. li. 5. Jer. xvii. 9. Matt. xv. 19 Rom. i. 21. iii. 23.—<sup>c</sup> Ch. ix. 11. 15.—<sup>d</sup> Isa. liv. 8.—<sup>e</sup> Heb. *as yet all the days of the earth.*—<sup>f</sup> Jer. xxxiii. 20. 25.

until all the DAYS of the earth ; for God does not reckon its duration by centuries, and the words themselves afford a strong presumption that the earth shall not have an *endless* duration.

*Seed-time and harvest.*—Most European nations divide the year into four distinct parts, called *quarters* or *seasons* ; but there are six divisions in the text, and probably all intended to describe the seasons in one of these postdiluvian years, particularly in that part of the globe, Armenia, where Noah was when God gave him, and mankind through him, this gracious promise. From the Targum of Jonathan on this verse we learn that in Palestine their *seed-time* was in September, at the autumnal equinox ; their *harvest* in March, at the vernal equinox ; that their *winter* began in December, at the solstice ; and their *summer* at the solstice in June.

This is a very merciful promise to the inhabitants of the earth. There may be a variety in the seasons, but no season essentially necessary to vegetation shall utterly fail. The times which are of greatest consequence to the preservation of man are distinctly noted ; there shall be both *seed-time* and *harvest*—a proper time to deposit the different grain in the earth, and a proper time to reap the produce of this seed.

The ark has been considered a type of our blessed Lord ; and hence it has been observed, that “as all those who were out of the ark perished by the flood, so those who take not refuge in the meritorious atonement of Christ Jesus must perish everlastingly.” Of all those who, having the opportunity of hearing the gospel, refuse to accept of the sacrifice it offers them, this saying is true ; but the parallel is not good. Myriads of those who perished during the flood probably repented, implored mercy, and found forgiveness : for God ever delights to save, and Jesus was the Lamb slain from the foundation of the world. And there is much reason to believe that those who during the *forty days'* rain would naturally flee to the high lands and tops of the highest mountains, would earnestly implore that mercy which has never been denied, even to the most profligate, when under deep humiliation of heart they *“have returned to God.”*

St. Peter, 1 Epist. iii. 21, makes the ark a figure of baptism, and intimates that we are saved by this, as the eight souls were saved by the ark. But let us not mistake the apostle by supposing that the mere ceremony itself saves any person : he tells us that the salvation conveyed through this sacred rite is not the putting away the filth of the flesh, but the answer of a good conscience toward God ; i.e. remission of sins and regeneration by the Holy Spirit, which are signified by this baptism. A good conscience never existed where remission of sins had not taken place ; and every person knows that it is God's prerogative to forgive sins, and that no ordinance can confer it, though ordinances may be the means to convey it when piously and believingly used.

CHAPTER IX.

*God blesses Noah and his sons, 1. The brute creation to be subject to them through fear, 2. The first grant of animal food, 3. Eating of blood forbidden, 4. Cruelty to animals forbidden, 5. A manslayer to forfeit his life, 6. The covenant of God established between him and Noah and the whole brute creation, 8-11. The rainbow given as the sign and pledge of his covenant, 12-17. The three sons of Noah people the whole earth, 18, 19. Noah plants a vineyard, drinks of the wine, is intoxicated, and lies exposed in his tent, 20, 21. The reprehensible conduct of Ham, 22. The laudable carriage of Shem and Japheth, 23. Noah prophetically declares the servitude of the posterity of Ham, 24, 25; and the dignity and increase of Shem and Japheth, 26, 27. The age and death of Noah, 28, 29.*

**AND** God blessed Noah and his sons, and said unto them, <sup>a</sup>Be fruitful, and multiply, and replenish the earth.

<sup>2</sup> <sup>b</sup>And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

<sup>3</sup> <sup>c</sup>Every moving thing that liveth shall be meat for you; even as the <sup>d</sup>green herb have I given you <sup>e</sup>all things:

<sup>4</sup> <sup>f</sup>But flesh with the life thereof, *which is the blood thereof*, shall ye not eat.

<sup>5</sup> And surely your blood of your lives will I require; <sup>g</sup>at the hand of every beast will I require it, and <sup>h</sup>at the hand of man; at the hand of every <sup>i</sup>man's brother will I require the life of man.

<sup>6</sup> <sup>j</sup>Whoso sheddeth man's blood, by man shall his blood be shed; <sup>k</sup>for in the image of God made he man.

<sup>7</sup> And you, <sup>l</sup>be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

<sup>a</sup> Ch. i. 28. Ver. 7, 19. Ch. x. 32.—<sup>b</sup> Ch. i. 28. Hos. ii. 18.—<sup>c</sup> Deut. xii. 16. xiv. 8, 9, 11. Acts x. 12, 13.—<sup>d</sup> Ch. i. 29.—<sup>e</sup> Rom. xiv. 14, 20. 1 Cor. x. 23, 26. Col. ii. 16. 1 Tim. iv. 3, 4.—<sup>f</sup> Lev. xvii. 10, 11, 14. xix. 26. Deut. xii. 23. 1 Sam. xiv. 34. Acts xv. 20, 29.—<sup>g</sup> Exod. xxi. 28.—<sup>h</sup> Ch. iv. 9, 10. Ps. ix. 12.—<sup>i</sup> Acts xvii.

Verse 1. *God blessed Noah*] Even the increase of families, which appears to depend on merely natural means, and sometimes fortuitous circumstances, is all of God. It is by his power and wisdom that the human being is formed, and it is by his providence alone that man is supported and preserved.

Verse 2. *The fear of you and the dread, &c.*] Prior to the fall man ruled the inferior animals by love and kindness, for then gentleness and docility were their principal characteristics. After the fall untractableness, with savage ferocity, prevailed among almost all orders of the brute creation; enmity to man seems particularly to prevail; and had not God in his mercy impressed their minds with the fear and terror of man, so that some submit to his will while others flee from his residence, the human race would long ere this have been totally destroyed by the beasts of the field.

Verse 3. *Every moving thing—shall be meat*] There is no positive evidence that animal food was ever used before the flood. We may infer that the earth was less productive after the flood than it was before, and that the human constitution was so impaired by the alterations which had taken place through the whole economy of nature as to require a higher nutriment than vegetables could supply.

Verse 4. *But flesh with the life thereof, which is the blood*] The blood was most solemnly forbidden, because it was the life of the beast, and this life was to be offered to God as an atonement for sin. Hence the blood was ever held sacred, because it was typical of that blood by which we enter into the holiest. 1. Before the deluge it was not eaten, because animal food was not in use. 2. After the deluge it was prohibited, as we find above; and, being one of the seven Noachic precepts, it was not eaten previously to the publication of the Mosaic law. 3. At the giving of the law, and at several times during the ministry of Moses, the prohibition was most solemnly, and with awful penalties, renewed. Hence

<sup>8</sup> And God spake unto Noah, and to his sons with him, saying,

<sup>9</sup> And I, <sup>m</sup>behold, I establish <sup>n</sup>my covenant with you, and with your seed after you;

<sup>10</sup> <sup>o</sup>And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

<sup>11</sup> <sup>p</sup>I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

<sup>12</sup> And God said, <sup>q</sup>This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

<sup>13</sup> I do set <sup>r</sup>my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

<sup>14</sup> <sup>s</sup>And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

<sup>15</sup> And <sup>t</sup>I will remember my covenant which is

26.—<sup>1</sup> Exod. xxi. 12, 14. Lev. xxiv. 17. Mat. xxvi. 52. Rev. xlii. 10.—<sup>2</sup> Ch. i. 27.—<sup>3</sup> Ver. 1, 19. Ch. i. 28.—<sup>4</sup> Ch. vi. 18.—<sup>5</sup> Isa. liv. 9.—<sup>6</sup> Ps. cxiv. 9.—<sup>7</sup> Isa. liv. 9.—<sup>8</sup> Ch. xvii. 11.—<sup>9</sup> Rev. iv. 3.—<sup>10</sup> Eccles. xlii. 41, 12.—<sup>11</sup> Exod. xxviii. 12. Lev. xxi. 42, 45. Ezek. xvi. 60.

we may rest assured that no blood was eaten previously to the Christian era, nor indeed ever since by the Jewish people. 4. That the prohibition has been renewed under the Christian dispensation, can admit of little doubt by any man who dispassionately reads Acts xv. 20, 29, xxi. 25, where even the Gentile converts are charged to abstain from it on the authority, not only of the apostles, but of the Holy Ghost, who gave them there and then especial direction concerning this point; see Acts xv. 28; not for fear of stumbling the converted Jews, the gloss of theologians, but because it was one τῶν παραγὰς τούτων, of those necessary points, from the burden (βάρος) of obedience to which they could not be excused. 5. This command is still scrupulously obeyed by the oriental Christians, and by the whole Greek church; and why? because the reasons still subsist.

Verse 5. *Surely your blood—will I require; at the hand of every beast*] This is very obscure, but if taken literally it seems to be an awful warning against cruelty to the brute creation; and from it we may conclude that horse-racers, hare-hunters, bull-baiters, and cock-fighters shall be obliged to give an account to God for every creature they have wantonly destroyed.

Verse 6. *Whoso sheddeth man's blood, by man shall his blood*] Hence it appears that whoever kills a man, unless unwittingly, as the scripture expresses it, shall forfeit his own life.

A man is accused of the crime of murder; of this crime he is guilty or he is not: if he be guilty of murder he should die; if not, let him be punished according to the demerit of his crime; but for no offence but murder should he lose his life. As punishment should be ever proportioned to crimes, so the highest punishment due to the highest crime should not be inflicted for a minor offence.

Verse 18. *I do set my bow in the cloud*] From the well-known cause of this phenomenon it cannot be rationally

between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember <sup>a</sup>the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant which I have established between me and all flesh that *is* upon the earth.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: <sup>b</sup>and Ham *is* the father of <sup>c</sup>Canaan.

19 <sup>d</sup>These *are* the three sons of Noah: <sup>e</sup>and of them was the whole earth overspread.

20 And Noah began to be <sup>f</sup>an husbandman, and he planted a vineyard:

21 And he drank of the wine, <sup>g</sup>and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the

nakedness of his father, and told his two brethren without.

23 <sup>h</sup>And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, <sup>i</sup>Cursed be Canaan; <sup>j</sup>a servant of servants shall he be unto his brethren.

26 And he said, <sup>k</sup>Blessed be the Lord God of Shem; and Canaan shall be <sup>l</sup>his servant.

27 God shall <sup>m</sup>enlarge Japheth, <sup>n</sup>and he shall dwell in the tents of Shem; and <sup>o</sup>Canaan shall be his servant.

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

<sup>a</sup>Ch. xvii. 13, 19.—<sup>b</sup>Ch. x. 6.—<sup>c</sup>Heb. Chennan.—<sup>d</sup>Ch. v. 32.—<sup>e</sup>Ch. viii. 17, x. 32. 1 Chron. i. 4, &c.—<sup>f</sup>Ch. ii. 19, 23, iv. 2, v. 29. Prov. x. 11. xii. 11. Eccles. v. 9.—<sup>g</sup>Prov. xx. 1. 1 Cor. x. 12.—<sup>h</sup>Exod.

xx. 12. Gal. vi. 1.—<sup>i</sup>Deut. xxvii. 16.—<sup>j</sup>Iosh. iv. 23. 1 Kings ix. 20, 21.—<sup>k</sup>Ps. cxliv. 15. Heb. xi. 16.—<sup>l</sup>Or, servant to them.—<sup>m</sup>Or, persuade.—<sup>n</sup>Eph. ii. 13, 14. iii. 6.—<sup>o</sup>Ver. 25, 26.

supposed that there was no rainbow in the heavens *before* the time mentioned in the text, for as the rainbow is the natural effect of the sun's rays falling on drops of water, and of their being refracted and reflected by them, it must have appeared at different times from the creation of the sun and the atmosphere. Nor does the text intimate that the bow was *now* created for a *sign* to Noah and his posterity; but that what was *formerly* created, or rather that which was the necessary effect, in certain cases, of the creation of the sun and atmosphere, should *now* be considered by them as an unfailing token of their continual preservation from the waters of a deluge; therefore the text speaks of what *had already been done*, and not of what was *now* done, "My bow I have given, or put in the cloud;" as if he said: As surely as the rainbow is a necessary effect of sunshine in rain, and must continue such as long as the sun and atmosphere endure, so surely shall this earth be preserved from destruction by water; and its preservation shall be as necessary an effect of my promise as the rainbow is of the shining of the sun during a shower of rain.

Verses 17, *This is the token*.] Both the *Greeks* and *Latins*, as well as the *Hebrews*, have ever considered the rainbow as a divine token or portent; and both of these nations have even deified it, and made it a messenger of the gods.

As I believe the rainbow to have been intended solely for the purpose mentioned in the text, I forbear to make spiritual uses and illustrations of it. Many have done this, and their observations may be very edifying, but they certainly have no foundation in the text.

Verses 20, *Noah began to be an husbandman*.] A man of the ground, a farmer; by his *beginning* to be an husbandman we are to understand his recommencing his agricultural operations, which, undoubtedly, he had carried on for six hundred years before, but this had been interrupted by the flood.

Verses 21, *He drank of the wine, &c.*] It is very probable that this was the first time the vine was cultivated; and it is as probable that the strength or intoxicating power of the expressed juice was never before known. Noah, therefore, might have drunk it at this time without the least blame, as he knew not till this trial the effects it would produce. No blame can be attached to the character of Noah, unless from a *subsequent* account it should appear that, knowing the power and effects of the liquor, he repeated the act. Some expositors seem to be glad to fix on a fact like this, which by *their distortion* becomes a *crime*; and then, in a strain of sympathetic tenderness, affect to deplore "the failings and imperfections of the *best of men*;" when, from the interpretation that *should* be given of the place, neither *failing* nor *imperfection* can possibly appear.

Verses 22-24, *And Ham, the father of Canaan, &c.*] Had Noah not been innocent God would not have endured him with the spirit of prophecy on this occasion, and testified such marked disapprobation of *their* conduct. The conduct of Shem and Japheth was such as became pious and affectionate children, who appear to have been in the habit of treating their father with decency, reverence, and obedient respect. On the one the spirit of prophecy (not the incensed father) pronounces a curse; on the others the same spirit (not parental tenderness) pronounces a blessing. But the curse pronounced on the Canaanites does not exclude them from the possibility of obtaining salvation; it extends not to the *soul* and to *eternity*, but merely to their bodies and to time; though, if they continued to abuse their liberty, resist the Holy Ghost, and refuse to be saved on God's terms, then the wrath of divine justice must come upon them to the uttermost.

Verses 29, *The days of Noah were nine hundred and fifty years*.] The oldest patriarch on record, Methuselah only excepted.

## CHAPTER X.

*The generations of the sons of Noah, 1. JAPHETH and his descendants, 2-4. The Isles of the Gentiles, or Europe, peopled by the Japhethites, 5. HAM and his posterity, 6-20. Nimrod, one of his descendants, a mighty hunter, 8, 9, founds the first kingdom, 10. Nineveh and other cities founded, 11, 12. The Canaanites in their nine grand branches or families, 15-18. Their territories, 19. SHEM and his posterity, 21-31. The earth divided in the days of Peleg, 25. The territories of the Shemites, 30. The whole earth peopled by the descendants of Noah's three sons, 32.*

**NOW** these are the generations of the sons of Noah; Shem, Ham, and Japheth: \* and unto them were sons born after the flood.

2 <sup>b</sup> The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and <sup>c</sup> Dodanim.

5 By these were <sup>d</sup> the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 \* And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and

Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod; he began to be a mighty one in the earth.

9 He was a mighty <sup>e</sup> hunter <sup>f</sup> before the LORD: wherefore it is said, Even as Nimrod, the mighty hunter before the LORD.

10 <sup>h</sup> And the beginning of his kingdom was <sup>i</sup> Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land <sup>j</sup> went forth Asshur, and builded Nineveh, and <sup>k</sup> the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lebahim, and Naphtulim,

\* Ch. ix. 1, 7, 19. — <sup>b</sup> 1 Chron. i. 5, &c. — <sup>c</sup> Or, as some read it, Rodanim. — <sup>d</sup> Ps. lxxii. 10. Jer. ii. 10. xxv. 22. Zeph. ii. 11. — <sup>e</sup> 1 Chron. i. 8, &c. — <sup>f</sup> Jer. xvi. 16. Mic. vii. 2. — <sup>g</sup> Ch. vi. 11. —

<sup>h</sup> Mic. v. 6. <sup>i</sup> Gr. Babylon. — <sup>j</sup> Or, he went out into Assyria. — <sup>k</sup> Or, the streets of the city.

Verse 1. *Now the generations*] It is extremely difficult to say what particular nations and peoples sprang from the three grand divisions of the family of Noah, because the names of many of those ancient people have become changed in the vast lapse of time from the deluge to the Christian era; yet some are so very distinctly marked that they can be easily ascertained, while a few still retain their original names.

Verse 2. *The sons of Japheth*] Japheth is supposed to be the same with the *Japetus* of the Greeks, from whom, in an extremely remote antiquity, that people were supposed to have derived their origin.

*Gomer*] Supposed by some to have peopled Galatia. From him the *Cimbrians* are supposed to have derived their origin.

*Magog*] Supposed by many to be the father of the *Scythians* and *Tartars*, or *Tatars*, as the word should be written.

*Madai*] Generally supposed to be the progenitor of the *Medes* [though in all probability the name, as in many other instances in this list, is ethnic, and not personal].

*Javan*] It is almost universally agreed that from him sprang the *Ionians*, of Asia Minor.

*Tubal*] Some think he was the father of the *Iberians*; and that *Meshech*, who is generally in scripture joined with him, was the founder of the *Cappudocians*, from whom proceeded the *Musconites*.

*Tiras*] From this person, according to general consent, the *Thracians* derived their origin.

Verse 3. *Ashkenaz*] Probably gave his name to *Sacagena*, a very excellent province of Armenia. Some suppose that from Ashkenaz the *Euxine Sea* derived its name, but others suppose that from him the Germans derived their origin.

*Riphath*] Or *Diphath*, the founder of the *Paphlagonians*, which were anciently called *Riphatori*.

*Togarmah*] The *Sauromates*, or inhabitants of Turcomania.

Verse 4. *Elishah*] As *Javan* peopled a considerable part of Greece, it is in that region that we must seek for the settlements of his descendants; *Elishah* probably was the first who settled at *Elis*, in Peloponnesus.

*Tarshish*] He first inhabited *Cilicia*, whose capital anciently was the city of *Tarsus* [more probably *Tartessus*, in Spain].

*Kittim*] Some think Cyprus is meant.

*Dodanim*] Or *Rodanim* [though this is not probable]. Some suppose that this family settled at *Dodona*, in Epirus; [but the evidence is in favour of the identity of Dodanim with the *Dardani*].

Verse 5. *Isles of the Gentiles*] EUROPE, of which this is allowed to be a general epithet.

*Every one after his tongue*] This refers to the time posterior to the confusion of tongues and dispersion from *Babel*.

Verse 6. *Cush*] Who peopled the Arabic nome near the Red Sea in Lower Egypt.

*Mizraim*] This family certainly peopled Egypt; and both in the East and West Egypt is called *Mezr* and *Mezraim*.

*Phut*] Who first peopled an Egyptian district, bordering on Libya.

*Canaan*] He who first peopled the land so called, known also by the name of the *Promised Land*.

Verse 7. *Seba*] The founder of the *Sabreans* [more probably *Meroe*, in Ethiopia]. There seem to be three different people of this name mentioned in this chapter, and a fourth in chap. xxv. 3.

*Havilah*] The country included within that branch of the river *Pison* which ran out of the *Euphrates* into the bay of Persia, and bounded Arabia Felix on the east.

*Sabtah*] Supposed by some to have first peopled an isle or peninsula called *Sophia*, in the Persian Gulf. [Doubtful.]

*Raamah*] Or *Ragmah*, a city near the Persian Gulf.

*Sabtechah*] In *Caramania*; [it has not been satisfactorily identified].

*Sheba*] Supposed to have had his residence beyond the *Euphrates*, in the environs of *Charriar*, *Eden*, &c. [Later criticism is in favour of South Arabia.]

*Dedan*] Supposed to have peopled a part of Arabia, on the confines of Idumea.

Verse 8. *Nimrod*] He is called a *mighty hunter before the Lord*; and from ver. 10 we learn that he founded a kingdom which included the cities *Babel*, *Erech*, *Accad*, and *Calneh*, in the land of *Shinar*. Though the words are not definite, it is very likely he was a very bad man. His name *Nimrod* comes from *marad*, he rebelled; and the *Targum*, on 1 Chron. i. 10, says: *Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord*. [This derivation of his name is not sustained. The word is Cushite or Assyrian. There is nothing in the text to warrant the conclusion that he was a bad man.]

Verse 10. *The beginning of his kingdom was Babel*] *Babel* signifies confusion.

*In the land of Shinar*] The same as mentioned chap. xi. 2. It appears that *Shinar* must have been in the southern part of Mesopotamia.

Verse 11. *Out of that land went forth Asshur*] The marginal reading is to be preferred here. He—*Nimrod*—went out unto Assyria and built *Nineveh*; and hence Assyria is called the land of *Nimrod*, Mic. v. 6. The city of *Nineveh*, the capital of Assyria, is supposed to have had its name from *Ninus*, the son of *Nimrod*; but probably *Ninus* and *Nimrod* are the same person. [Assyria was founded by *Asshur*, and the name *Ninus* is probably not personal but representative.]

*Rehoboth, and Calah, &c.*] Nothing certain is known concerning the situation of these places.

Verse 13. *Mizraim begat Ludim*] *Ludim* is evidently the name of a people, inhabitants of a district in Egypt.

*Lebahim*] The *Libyans*, or a people who dwelt on the west of the Thebaid, and were called *Libyo-Egyptians*.

*Naphtulim*] Even the conjecturers can scarcely fix a place for these people.

Verse 14. *Pathrusim*] The inhabitants of the Delta, in Egypt.

*Casulhim*] The inhabitants of *Colchis*; [more probably a district of Upper Egypt].

*Philistim*] The people called *Philistines*, the constant plagues and frequent oppressors of the Israelites, whose history may be seen at large in the books of Samuel, Kings, &c.

14 And Pathrusim, and Casluhim (\* out of whom came Philistim), and Caphtorim.

15 And Canaan begat <sup>b</sup> Sidon his first-born, and Heth,

6 And the Jebusite, and the Amorite, and the Girgashite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 \* And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto <sup>d</sup> Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The \* children of Shem; Elam, and Asshur, and <sup>e</sup> Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat <sup>f</sup> Salah<sup>h</sup>; and Salah begat Eber.

25 <sup>i</sup> And unto Eber were born two sons: the name of one *was* <sup>j</sup> Peleg, for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 <sup>k</sup> These *are* the families of the sons of Noah, after their generations, in their nations; <sup>l</sup> and by these were the nations divided in the earth, after the flood.

\* 1 Chron. i. 12.—<sup>b</sup> Heb. Tzidon. — <sup>c</sup> Ch. xlii. 12, 14, 15, 17 xv. 18–21. Num. xxxiv. 2–12. Josh. xii. 7, 8.—<sup>d</sup> Heb. Azzah. — <sup>e</sup> 1

Chron. i. 17, &c.—<sup>f</sup> Heb. Arpachshad. — <sup>g</sup> Heb. Shelah. — <sup>h</sup> Ch. xi. 12. — <sup>i</sup> 1 Chron. i. 19.—<sup>j</sup> That is, division. — <sup>k</sup> Ver. 1.—<sup>l</sup> Ch. ix. 19.

[Caphtorim.] Inhabitants of Cyprus, according to Calmet. [Later researchers place them in Egypt.]

Verse 15. *Sidon*] Who probably built the city of this name, and was the father of the *Sidonians*.

*Heth*] From whom came the Hittites, so remarkable among the Canaanitish nations.

Verse 16. *The Jebusite - Amorite, &c.*] Are well known as being the ancient inhabitants of Canaan, expelled by the children of Israel.

Verse 21. *Shem also, the father of all the children of Eber*] It is generally supposed that the *Hebrews* derived their name from *Eber* or *Heber*, son of Shem; but it appears much more likely that they had it from the circumstance of Abraham *passing over* (for so the word *abar* signifies) the river Euphrates to come into the land of Canaan.

Verse 22. *Elam*] From whom came the *Elamites*, near to the Medes, and whose chief city was *Elymais*.

*Asshur*] Who gave his name to a vast province (afterwards a mighty empire) called *Assyria*.

*Arphaxad*] From whom *Arrapachitis* in Assyria was named.

*Lud*] The founder of the *Lydians*, in Asia Minor.

*Aram*] The father of the *Arameans*, afterwards called *Syrians*.

Verse 25. *Peleg*] From *palag*, to divide, because in his days, which is supposed to be about one hundred years after the flood, the earth was divided among the sons of Noah. Though some are of opinion that a *physical* division and not a *political* one, is what is intended here, viz., a separation of continents and islands from the main land; the earthy parts having been united into one great continent previously to the days of Peleg. This opinion appears to me the most likely, for what is said ver. 5 is spoken by way of *anticipation*. [This theory has few supporters.]

Verses 26–30. *Joktan*] He had thirteen sons who had their dwelling from Mesha unto Sephar, a mount of the east, which places Calmet supposes to be mount *Masius* on the west in Mesopotamia, and the mountains of the *Saphirs* on the east in Armenia, or of the *Tappirs* farther on in Media.

There are many customs and usages, both sacred and civil, which have prevailed in all parts of the world, which could owe their origin to nothing but a general institution, which could never have existed had not mankind been originally of the same blood, and instructed in the same common notions before they were dispersed. Among these usages may be reckoned, 1. The numbering by *tens*. 2. Their computing time by a cycle of seven days. 3. Their setting apart the seventh day for religious purposes. 4. Their use of sacrifices, propitiatory and eucharistical. 5. The consecration of temples and altars. 6. The institution of sanctuaries or places of refuge, and their privileges. 7. Their giving a tenth part of the produce of their fields, &c. for the use of the altar. 8. The custom of worshipping the Deity *bare-footed*. 9. Abstinence of the men from all sensual gratifications previously to their offering sacrifice. 10. The order of priesthood and its support. 11. The notion of legal pollutions, defilements, &c. 12. The universal tradition of a general deluge. 13. The universal opinion that the rainbow was a divine sign, or portent, &c., &c.

The wisdom and goodness of God are particularly manifested in re-peopling the earth by means of *three persons*, all of the same family, and who had witnessed the destruction of the world by the flood, while themselves were preserved in the ark. By this very means the true religion was propagated over the earth. It is on this ground alone that we can account for the uniformity and universality of the above traditions, and for the grand outlines of religious truth which are found in every quarter of the world.

## CHAPTER XI.

All the inhabitants of the earth, speaking one language and dwelling in one place, 1, 2, purpose to build a city and a tower to prevent their dispersion, 3, 4. God confounds their language, and scatters them over the whole earth, 5–9. Account of the lives and families of the postdiluvian patriarchs. Shem, 10, 11. Arphaxad, 12, 13. Sarai, 14, 15. Eber, 16, 17. Peleg, 18, 19. Ragau or Reu, 20, 21. Serug, 22, 23. Nahor, 24, 25. Terah and his three sons, Haran, Nahor, and Abram, 26, 27. The death of Haran, 28. Abram marries Sarai, and Nahor marries Milcah, 29. Sarai is barren, 30. Terah, Abram, Sarai, and Lot, leave Ur of the Chaldees, and go to Haran, 31. Terah dies in Haran, aged two hundred and five years, 32.

**AND** the whole earth was of one <sup>a</sup>language, and of one <sup>b</sup>speech.

2 And it came to pass, as they journeyed <sup>c</sup>from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And <sup>d</sup>they said one to another, Go to, let us make brick, and <sup>e</sup>burn them throughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city, and a tower <sup>f</sup>whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 <sup>g</sup>And the Lord came down to see the city and the tower, which the children of men builded.

<sup>a</sup> Heb. lip. — <sup>b</sup> Heb. words — <sup>c</sup> Or, eastward, as ch. xiii. 11. 2 Sam. vi. 2, with 1 Chron. xiii. 6 — <sup>d</sup> Heb. a man said to his neighbour — <sup>e</sup> Heb. burn them to a burning. — <sup>f</sup> Deut. i. 28. — <sup>g</sup> Ch. xviii. 21. — <sup>h</sup> Ch. ix. 19. Acts xvii. 26. — <sup>i</sup> Ver. 1. — <sup>j</sup> Ps. ii. 1. — <sup>k</sup> Ch. i. 26. Ps. ii. 4

Verse 1. *The whole earth was of one language* In all likelihood the HEBREW; and of one speech—articulating the same words in the same way. It is generally supposed, that after the confusion mentioned in this chapter, the Hebrew language remained in the family of Heber. The proper names, and their significations given in the scripture, seem incontestable evidences that the Hebrew language was the original language of the earth—the language in which God spake to man, and in which he gave the revelation of his will to Moses and the prophets. [Modern linguistic research, while confirming the theory of one primeval language, favours the Sanscrit rather than the Hebrew. The point is by no means settled.]

Verse 2. *As they journeyed from the east* Assyria, Mesopotamia, and the country on the borders and beyond the Euphrates, are called the east in the sacred writings.

Noah and his family, landing after the flood on one of the mountains of Armenia, would doubtless descend and cultivate the valleys; as they increased they appear to have passed along the banks of the Euphrates, till, at the time specified here, they came to the plains of Shinar, allowed to be the most fertile country in the east.

Verse 3. *Let us make brick* There was an utter scarcity of stones in that district; and on this account they were obliged to use slime, that is, bitumen, for mortar.

Verse 4. *Let us build us a city and a tower* Mr. Hutchinson supposed that the design of the builders was to erect a temple to the host of heaven, and translated the passage, its head or summit to the heavens, i.e. to the heavenly bodies: and, to make this interpretation the more probable, he says that previously to this time the descendants of Noah were all agreed in one form of religious worship (*mesaphah achath, and of one lip*), i.e. they had one litany; and as God confounded their litany they began to disagree in their religious opinions, and branched out into sects and parties, each associating with those of his own sentiment; and thus their tower or temple was left unfinished.

It is probable that their being of one language and of one speech implies, not only a sameness of language, but also a unity of sentiment and design. Proposing to settle themselves in the plains of Shinar, instead of spreading themselves over all the countries of the earth according to the design of God, they encouraged one another to build a city and a tower, probably a temple, "lest," say they, "we be scattered abroad upon the face of the whole earth;" but God having confounded their language and disturbed their counsels, they went off in different directions, and thus became scattered abroad upon the face of the earth.

An account of this tower, and of the confusion of tongues, is given by several ancient authors. Herodotus saw the tower and described it. A Sybil, whose oracle is yet extant, spoke both of it and of the confusion of tongues; so did Eupolemus and Abydenus. It was probably from a disguised representation of the Hebrew text that the Greek and Roman poets took their fable of the giants waging war with the gods, and piling mountain upon mountain in order to scale heaven.

Verse 5. *And the Lord came down* A lesson, says an ancient Jewish commentator, to magistrates to examine every evidence before they decree judgment and execute justice.

6 And the Lord said, Behold, <sup>a</sup>the people is one, and they have all <sup>b</sup>one language; and this they begin to do; and now nothing will be restrained from them, which they have <sup>c</sup>imagined to do.

7 Go to, <sup>d</sup>let us go down, and there confound their language, that they may <sup>e</sup>not understand one another's speech.

8 So <sup>f</sup>the LORD scattered them abroad from thence <sup>g</sup>upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called <sup>h</sup>Babel; <sup>i</sup>because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Acts ii. 4, 5, 6. — <sup>a</sup> Ch. xlii. 23. Deut. xxviii. 49. Jer. v. 15 1 Cor. xiv. 2, 11. — <sup>b</sup> Luke i. 51. — <sup>c</sup> Ch. x. 25, 32. — <sup>d</sup> That is, confusion. — <sup>e</sup> Wisd. x. 5. 1 Cor. xiv. 23.

Verse 6. *The people is one, &c.* It is very likely that the original language was composed of monosyllables, and that each had a distinct ideal meaning, and only one meaning. Where this simple monosyllabic language prevailed men would necessarily have simple ideas, and a corresponding simplicity of manners. In order therefore to remove the unity of sentiment and design, which I suppose to be the necessary consequence of such a language, God confounded their language—caused them to articulate the same word differently, to affix different ideas to the same term, and perhaps, by transposing syllables and interchanging letters, form new terms and compounds, so that the mind of the speaker was apprehended by the hearer in a contrary sense to what was intended.

I shall not examine how the different languages of the earth were formed. It certainly was not the work of a moment; different climates must have a considerable share in the formation of tongues, by their influence on the organs of speech. The invention of new arts and trades must give birth to a variety of terms and expressions. Merchandise, commerce, and the cultivation of the sciences, would produce their share; and different forms of government, modes of life, and means of instruction, also contribute their quota. The Arabic, Chaldean, Syriac, and Æthiopic, still bear the most striking resemblance to their parent, the Hebrew. Many others might be reduced to a common source, yet every where there is sufficient evidence of this confusion. Every language is confounded less or more but that of eternal truth. This is ever the same; in all countries, climates, and ages, the language of truth, like that God from whom it sprang, is unchangeable. It speaks in all tongues, to all nations, and in all hearts: "There is one God, the fountain of goodness, justice, and truth. MAN, thou art his creature, ignorant, weak, and dependant; but he is all-sufficient—hates nothing that he has made—loves thee—is able and willing to save thee; return to and depend on him, take his revealed will for thy law, submit to his authority, and accept eternal life on the terms proposed in his word, and thou shalt never perish nor be wretched." This language of truth all the ancient and modern Babel-builders have not been able to confound, notwithstanding their repeated attempts. How have men toiled to make this language clothe their own ideas; and thus cause God to speak according to the pride, prejudice, and worst passions of men! But through a just judgment of God, the language of all those who have attempted to do this has been confounded, and the word of the Lord abideth for ever.

Verse 7. *Go to* A form of speech which, whatever it might have signified formerly, now means nothing.

Verse 9. *Therefore is the name of it called Babel* Babel, from bal, to mingle, confound, destroy; hence Babel, from the mingling together and confounding of the projects and language of these descendants of Noah. [The native etymology is Bab-il, i.e. the gate of God. This was probably the name originally given to it; the other sense was attached after the confusion.]

Besides Mr. Hutchinson's opinion (see on ver. 4), there have been various conjectures concerning the purpose for which this tower was built. Some suppose it was intended



10 \*These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 \*And Eber lived four and thirty years, and begat <sup>d</sup> Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat <sup>e</sup> Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat <sup>f</sup> Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and <sup>g</sup> begat Abram, Nahor, and Haran.

27 Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* <sup>h</sup> Sarai; and the name of Nahor's <sup>i</sup> wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But <sup>j</sup> Sarai was barren; she *had* no child.

31 And Terah <sup>k</sup> took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from <sup>l</sup> Ur of the Chaldees, to go into <sup>m</sup> the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

\*Ch. x. 22. 1 Chron. i. 17.—<sup>b</sup> See Luke iii. 36.—<sup>c</sup> 1 Chron. i. 19.—<sup>d</sup> Called, Luke iii. 35, *Phalec*.—<sup>e</sup> Luke ii. 36, *Saruch*.—<sup>f</sup> Luke iii. 34, *Thara*.—<sup>g</sup> Josh. xxiv. 2. 1 Chron. i. 28.—<sup>h</sup> Ch. xvii. 15. xx

12.—<sup>i</sup> Ch. xxii. 20.—<sup>j</sup> Ch. xvi. 1, 2. xviii. 11, 12.—<sup>k</sup> Ch. xii. 1.—<sup>l</sup> Neb. ix. 7. Judith v. 7. Act. vii. 4. Heb. xi. 8.—<sup>m</sup> Ch. x. 19. xiv. 10. xix. 4

to afford an asylum to the builders and their families in case of another general deluge. Others think that it was designed to be a grand city, the seat of government, in order to prevent a general dispersion. This God would not permit, as he had purposed that men should be dispersed over the earth, and therefore caused the means which they were using to prevent it to become the grand instrument of its accomplishment.

Vorse 10. *These are the generations of Shem*] This may be called the *holy family*, as from it sprang Abraham, Isaac, Jacob, the twelve patriarchs, David, Solomon, and all the great progenitors of the Messiah.

The Scripture chronology, as it exists in the Hebrew text, the Samaritan, the Septuagint, Josephus, and some of the Fathers, is greatly embarrassed; and it is yet much more so in the various systems of learned and unlearned chronologists.

Vorse 12. *And Arphaxad lived*] St. Luke follows the Septuagint, and brings in here Cainan. But the Hebrew text, both here and in 1 Chron. i., is perfectly silent on this subject, and the best chronologists have agreed in rejecting this as a spurious generation.

Vorse 26. *And Terah lived seventy years, and begat Abram, Nahor, and Haran.*] Many have been greatly puzzled with the account here, supposing, because Abram is mentioned first, that therefore he was the *eldest* son of Terah; but he is only put first by way of *dignity* and pre-eminence. Abram was born, not when his father Terah was seventy, but when he was one hundred and thirty.

Vorse 29. *Milcah, the daughter of Haran*] Many suppose Sarai and Iscah are the same person; but this is improbable, as Iscah is expressly said to be the daughter of Haran, and Sarai was the daughter of Terah, and half-sister of Abram.

Vorse 31. *They went forth—from Ur of the Chaldees*] Ur appears to have been a city of some considerable con-

sequence at that time in Chaldaea; but *where* situated is not well known. It probably had its name *Ur*, which signifies *fire*, from the *worship* practised there. The learned are almost unanimously of opinion that the ancient inhabitants of this region were *ignicolists* or *worshippers of fire*, and in that place this sort of worship probably originated; and in honour of this element, the symbol of the Supreme Being, the whole *country*, or a particular *city* in it, might have had the name *Ur*. The Chaldees mentioned here had not this name in the time of which Moses speaks, but they were called so in the time in which Moses wrote. From Chased, the son of Nahor, descended the *Chasdim* (whence the Χαλδαῖοι, Chaldeans, of the Septuagint, Vulgate, and all later Versions), who afterwards settled on the south of the Euphrates.

The building of Babel, the confusion of tongues, and the first call of Abram, led to the accomplishment of *three* grand and important designs: 1. The peopling of the whole earth; 2. The preservation of the true religion by the means of one family; and 3. The preservation of the line uncorrupted by which the Messiah should come. When God makes a discovery of himself by a particular revelation, it must begin in some particular *time*, and be given to some particular *person*, and in some particular *place*. But if this be the case, have not others cause to complain because not thus favoured? Not at all, unless the favouring of the one for a *time* should necessarily cut off the others for *ever*. But this is not the case. Abram was first favoured. Isaac and Jacob also received the promises, the twelve patriarchs through their father, and the whole Jewish people through them. Afterwards the designs of God's endless mercy were more particularly unfolded; and the word, which seemed to be confined for two thousand years to the descendants of a single family, bursts forth on all hands, salvation is preached to the Gentiles, and thus in Abram's seed all the nations of the earth are blessed.

CHAPTER XII.

*God calls Abram to leave Haran and go into Canaan, 1; promises to bless him, and through him all the families of the earth, 2, 3. Abram, Sarai, Lot, and all their household, depart from Canaan, 4, 5; pass through Sichem, 6. God appears to him, and renews the promise, 7. His journey described, 8, 9. On account of a famine in the land he is obliged to go into Egypt, 10. Fearing lest, on account of the beauty of his wife the Egyptians should kill him, he desires her not to acknowledge that she is his wife, but only his sister, 11-13. Sarai, because of her beauty, is taken into the palace of Pharaoh, king of Egypt, who is very liberal to Abram on her account, 14-16. God afflicts Pharaoh and his household with grievous plagues on account of Sarai, 17. Pharaoh, on finding that Sarai was Abram's wife, restores her honourably, and dismisses the patriarch with his family and their property, 18-20.*

**NOW** the <sup>a</sup>LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2 <sup>b</sup> And I will make of thee a great nation, <sup>c</sup> and I will bless thee, and make thy name great; <sup>d</sup> and thou shalt be a blessing:

3 <sup>e</sup> And I will bless them that bless thee, and curse him that curseth thee: <sup>f</sup> and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and <sup>g</sup> the souls that they had gotten

<sup>h</sup> in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram <sup>i</sup> passed through the land unto the place of Sichem, <sup>j</sup> unto the plain of Moreh. <sup>k</sup> And the Canaanite was then in the land.

7 <sup>l</sup> And the LORD appeared unto Abram, and said, <sup>m</sup> Unto thy seed will I give this land: and there builded he an altar <sup>n</sup> unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, <sup>o</sup> having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and <sup>p</sup> called upon the name of the LORD.

9 And Abram journeyed, <sup>q</sup> going <sup>r</sup> on still toward the south.

<sup>a</sup> Ch. xv. 7. Neh. ix. 7. Isa. xli. 2. Acts vii. 3. Heb. xi. 8. — <sup>b</sup> Ch. xvii. 6. xviii. 18. Deut. xxvi. 5. 1 Kings iii. 8. <sup>c</sup> Ch. xxiv. 35. — <sup>d</sup> Ch. xxviii. 4. Gal. iii. 14. — <sup>e</sup> Ch. xxvii. 29. Exod. xxi. 22. Num. xxiv. 9. — <sup>f</sup> Ch. xviii. 18. xxi. 17. Acts

iii. 25. Gal. iii. 8. — <sup>g</sup> Ch. xiv. 14. — <sup>h</sup> Ch. xi. 31. — <sup>i</sup> Heb. xi. 9. — <sup>j</sup> Deut. xi. 30. Judg. vii. 1. — <sup>k</sup> Ch. x. 18, 19. xii. 7. — <sup>l</sup> Ch. xvii. 1. — <sup>m</sup> Ch. xiii. 15. xvii. 8. Ps. cv. 9, 11. — <sup>n</sup> Ch. xiii. 4. — <sup>o</sup> Heb. in going and journeying. — <sup>p</sup> Ch. xlii. 3.

Verse 1. *Get thee out of thy country*] There is great dissension between commentators concerning the call of Abram; some supposing he had two distinct calls, others that he had but one. At the conclusion of the preceding chapter, verse 31, we find Terah and all his family leaving Ur of the Chaldees, in order to go to Canaan. This was, no doubt, in consequence of some divine admonition. While resting at Haran, on their road to Canaan, Terah died, chapter xi. 32; and then God repeats his call to Abram, and orders him to proceed to Canaan, chap. xii. 1.

*Thy father's house*] Terah being now dead, it is very probable that the family were determined to settle at Char-ran; and as Abram might have felt inclined to stop with them in this place, hence the ground and necessity of the second call recorded here, and which is introduced in a very remarkable manner; *lech lecha, go for thyself*. If none of the family will accompany thee, yet go for thyself unto THAT LAND which I will shew thee. God does not tell him what land it is, that he may still cause him to walk by faith and not by sight. The apostle assures us that in all this Abram had spiritual views; he looked for a better country, and considered the land of promise only as typical of the heavenly inheritance.

Verse 2. *I will make of thee a great nation*] The Jewish people; and *make thy name great*, alluding to the change of his name from Abram, a high father, to Abraham, the father of a multitude.

Verse 3. *In thee*] In the Messiah, who shall spring from thee, shall all the families of the earth be blessed; for as he shall take on him human nature from the posterity of Abraham, he shall taste death for every man, his gospel shall be preached throughout the world, and innumerable blessings be derived on all mankind through his death and intercession.

Verse 5. *The souls that they had gotten in Haran*] This may apply either to the persons who were employed in the service of Abram, or to the persons he had been the instrument of converting to the knowledge of the true God; and in this latter sense the Chaldee paraphrasts understood the

passage, translating it, *The souls of those whom they proselyted in Haran*.

*They went forth to go into the land of Canaan*] As Abram left his own country, father's house, and kindred, took at the command of God a journey to this promised land, nor ceased till he arrived in it; so we should cast aside every weight, come out from among the workers of iniquity, set out for the kingdom of God, nor ever rest till we reach the heavenly country. How many set out for the kingdom of heaven, make good progress for a time in their journey, but halt before the race is finished!

Verse 6. *The plain of Moreh*.] *Elon* should be translated oak, not plain; it is likely the place was remarkable for a grove of those trees, or for one of a stupendous height and bulk.

Verse 7. *The Lord appeared*] In what way this appearance was made we know not; it was probably by the great angel of the covenant, Jesus the Christ. It is worthy of remark that Abram is the first man to whom God is said to have shown himself or appeared: 1. In Ur of the Chaldees, Acts vii. 2: and 2. At the oak of Moreh, as in this verse. As Moreh signifies a teacher, probably this was called the oak of Moreh or the teacher because God manifested himself here, and instructed Abram concerning the future possession of that land by his posterity, and the dispensation of the mercy of God to all the families of the earth through the promised Messiah.

Verse 8. *Beth-el*] The place which was afterwards called Beth-el by Jacob, for its first name was Luz. It literally signifies the house of God.

*And pitched his tent—and—builded an altar unto the Lord*] Where Abram has a tent, there God must have an ALTAR, as he well knows there is no safety but under the divine protection. How few who build houses ever think on the propriety and necessity of building an altar to their Maker! The house in which the worship of God is not established cannot be considered as under the divine protection.

*And called upon the name of the Lord*.] Dr. Shuckford



10 And there was <sup>a</sup>a famine in the land; and Abram <sup>b</sup>went down into Egypt to sojourn there, for the famine <sup>c</sup>was <sup>c</sup>grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife Behold now, I know that thou <sup>d</sup>art <sup>d</sup>a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This <sup>e</sup>is his wife; and they <sup>e</sup>will kill me, but they will save thee alive.

13 'Say, I pray thee, thou <sup>f</sup>art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass that, when Abram was come into Egypt, the Egyptians <sup>g</sup>beheld the woman that she <sup>h</sup>was very fair.

15 The princes also of Pharaoh saw her, and

<sup>a</sup>Ch. xxvi. 1. — <sup>b</sup>Ps. cv. 13. — <sup>c</sup>Ch. xlii. 1. — <sup>d</sup>Ver. 14. Ch. xxvi. 7. — <sup>e</sup>Ch. xx. 11. xxvi. 7. — <sup>f</sup>Ch. xx. 6, 13. See ch. xxvi. 7. — <sup>g</sup>Ch. xxxix. 7. — <sup>h</sup>Mat. v. 28. — <sup>i</sup>Ch. xx. 2. — <sup>j</sup>Ch. xx. 14. — <sup>k</sup>Ch. xx. 18. — 1

strongly contends that *kara beshem* does not signify to call on the name, but to invoke in the name. Abram was taught even in these early times to approach God through a Mediator; and that Mediator, since manifested in the flesh, was known by the name Jehovah. Does not our Lord allude to such a discovery as this when he says, *Abraham rejoiced to see my day; and he saw it, and was glad?* John viii. 56.

Verse 10. *There was a famine in the land*] Of Canaan. This is the first famine on record, and it prevailed in the most fertile land then under the sun; and why? God made it desolate for the wickedness of those who dwelt in it.

Verse 11. *Thou art a fair woman to look upon*] Widely differing in her complexion from the swarthy Egyptians, and consequently more likely to be coveted by them. It appears that Abram supposed they would not scruple to take away the life of the husband in order to have the undisturbed possession of the wife. The age of Sarai at this time is not well agreed on by commentators, some making her ninety, while others make her only sixty-five. Probably she was but sixty-five; and as in those times people lived much longer, and disease seems to have had but a very contracted influence, women and men would necessarily arrive more slowly at a state of perfection, and retain their vigour and complexion much longer than in later times.

Verse 13. *Say, I pray thee, thou art my sister*] Abram did not wish his wife to tell a falsehood, but he wished her to suppress a part of the truth. From chap. xx. 12 it is evident she was his step-sister, i.e. his sister by his father, but by a different mother.

Verse 15. *The woman was taken into Pharaoh's house.*] Pharaoh appears to have been the common appellation of the Cushite shepherd kings of Egypt, who had conquered this land, as is conjectured, about seventy-two years before this time. The word is supposed to signify king in the ancient Egyptian language. [More probably the title corresponds to PHRA of the hieroglyphics, the meaning of which is "the sun."] All the kings of Egypt bore this name till the commencement of the Grecian monarchy, after which they were called Ptolemies.

When a woman was brought into the seraglio or haram of the Eastern princes, she underwent for a considerable time certain purifications before she was brought into the king's presence. It was in this interim that God plagued Pharaoh and his house with plagues, so that Sarai was restored before she could have been taken to the bed of the Egyptian king.

Verse 16. *He had sheep and oxen, &c.*] From this enumeration of the riches of Abram we may conclude that this patriarch led a pastoral and itinerant life; that his meat must have chiefly consisted in the flesh of clean animals, with a sufficiency of pulse for bread; that his chief drink was their milk; his clothing their skins; and his beasts of burden, asses and camels (for as yet we read of no horses); and the ordinary employment of his servants, to take care of the flocks, and to serve their master. Where the patriarchs became resident for any considerable time, they undoubtedly cultivated the ground to produce grain.

Verse 17. *The Lord plagued Pharaoh*] In the parallel

commended her before Pharaoh; and the woman was <sup>h</sup>taken into Pharaoh's house.

16 And he <sup>i</sup>entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the Lord <sup>j</sup>plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.

18 And Pharaoh called Abram and said, <sup>k</sup>What <sup>k</sup>is this that thou hast done unto me? why didst thou not tell me that she <sup>l</sup>was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take <sup>m</sup>her, and go thy way.

20 <sup>n</sup>And Pharaoh commanded <sup>n</sup>his men concerning him: and they sent him away, and his wife, and all that he had.

Chron. xvi. 21. Ps. cv. 11. Heb. xliii. 4. — <sup>a</sup>Ch. xx. 9. xxvi. 10. — <sup>b</sup>Piev. xxi. 1.

case, chap. xx. 18, all the females in the family of Abimelech, who had taken Sarah in nearly the same way, were made barren; possibly this might have been the case here; yet much more seems to be signified by the expression *great plagues*. Whatever these plagues were, it is evident they were understood by Pharaoh as proofs of the disapprobation of God; and, consequently, even at this time in Egypt there was some knowledge of the primitive and true religion.

Verse 20. *Commanded his men concerning him*] Gave particular and strict orders to attend Abram and his family every accommodation for their journey.

The weighty and important contents of this chapter demand our most attentive consideration. Abram is a second time called to leave his country, kindred, and father's house, and go to a place he knew not. Everything was apparently against him but the voice of God. This to Abram was sufficient; he could trust his Maker, and knew he could not do wrong in following his command. He is therefore proposed to us in the scriptures as a pattern of faith, patience, and loving obedience. *Implicit faith* in the promise of God, and *prompt obedience* to his commands, become us, not only as *his creatures*, but as *sinners*, called to separate from evil workers and wicked ways, and travel, by that faith which worketh by love, in the way that leads to the paradise of God.

How greatly must the faith of this blessed man have been tried, when, coming to the very land in which he is promised so much blessedness, he finds instead of plenty a *grievous famine*! Who in his circumstances would not have gone back to his own country and kindred? Still he is not stumbled; prudence directs him to turn aside and go to Egypt, till God shall choose to remove this famine. Is it to be wondered at that, in this *tried* state, he should have serious apprehensions for the safety of his life? Sarai his affectionate wife and faithful companion, he supposes he shall lose; her beauty, he suspects, will cause her to be desired by men of power, whose will he shall not be able to resist. If he appear to be her husband, his death he supposes to be certain; if she pass for his sister, he may be well used on her account; he will not tell a lie, but he is tempted to *prevaricate* by suppressing a part of the truth. Here is a weakness which, however we may be inclined to pity or excuse it, we should never imitate. It is recorded with its own condemnation. He should have risked all rather than have prevaricated. But how could he think of lightly giving up such a wife? Surely he who would not risk his life for the safety and the protection of a good wife, is not worthy of one. Here his faith was deficient. He still credited the *general promise*, and acted on that faith in reference to it; but he did not use his faith in reference to *intervening circumstances*, to which it was equally applicable. Many trust God for their souls and eternity, who do not trust in him for their bodies and for time. To him who follows God fully in simplicity of heart, every thing must ultimately succeed. Had Abram and Sarai simply passed for what they were, they had incurred no danger. The issue sufficiently proves this.

CHAPTER XIII.

*Abram and his family return out of Egypt to Canaan, 1, 2. He revisits Beth-el, and there invokes the Lord, 3, 4. In consequence of the great increase in the flocks of Abram and Lot, their herdsmen disagree; which obliges the patriarch and his nephew to separate, 5-9. Lot, being permitted to make his choice of the land, chooses the plains of Jordan, 10, 11, and pitches his tent near to Sodom, while Abram abides in Canaan, 12. Bad character of the people of Sodom, 13. The Lord renews his promise to Abram, 14-17. Abram removes to the plains of Manure, near Hebron, and builds an altar to the Lord, 18.*

**AND** Abram went up out of Egypt, he, and his wife, and all that they had, and Lot with him, <sup>a</sup>into the south.

<sup>2</sup> <sup>b</sup>And Abram *was* very rich in cattle, in silver, and in gold.

<sup>3</sup> And he went on his journeys <sup>c</sup>from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

<sup>4</sup> Unto the <sup>d</sup>place of the altar, which he had made there at the first: and there Abram <sup>e</sup>called on the name of the LORD.

<sup>5</sup> And Lot also, which went with Abram, had flocks, and herds, and tents.

<sup>6</sup> And <sup>f</sup>the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

<sup>7</sup> And there was <sup>g</sup>a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: <sup>h</sup>and the Canaanite and the Perizzite dwelled then in the land.

<sup>8</sup> And Abram said unto Lot, <sup>i</sup>Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be <sup>j</sup>brethren.

<sup>9</sup> <sup>k</sup>Is not the whole land before thee? separate

thyself, I pray thee, from me: <sup>l</sup>if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to the left.

<sup>10</sup> And Lot lifted up his eyes, and beheld all <sup>m</sup>the plain of Jordan, that it was well watered every where, before the LORD <sup>n</sup>destroyed Sodom and Gomorrah, <sup>o</sup>even as the garden of the LORD, like the land of Egypt, as thou comest unto <sup>p</sup>Zoar.

<sup>11</sup> Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves one from the other.

<sup>12</sup> Abram dwelled in the land of Canaan, and Lot <sup>q</sup>dwelled in the cities of the plain, and <sup>r</sup>pitched his tent toward Sodom.

<sup>13</sup> But the men of Sodom <sup>s</sup>were wicked and <sup>t</sup>sinners before the LORD exceedingly.

<sup>14</sup> And the LORD said unto Abram, after that Lot <sup>u</sup>was separated from him, Lift up now thine eyes, and look from the place where thou art <sup>v</sup>northward, and southward, and eastward, and westward:

<sup>15</sup> For all the land which thou seest, <sup>w</sup>to thee will I give it, and <sup>x</sup>to thy seed for ever.

<sup>16</sup> And <sup>y</sup>I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, <sup>z</sup>then shall thy seed also be numbered.

<sup>a</sup> Ch. xii. 9.—<sup>b</sup> Ch. xxiv. 35. Ps. cxli. 3. Prov. x. 22.—<sup>c</sup> Ch. xii. 8, 9.—<sup>d</sup> Ch. xii. 7, 8.—<sup>e</sup> Ps. cxvi. 17.—<sup>f</sup> Ch. xxxvi. 7.—<sup>g</sup> Ch. xxvi. 20. <sup>h</sup> Ch. xii. 6.—<sup>i</sup> 1 Cor. vi. 7.—<sup>j</sup> Heb. men brethren. See ch. xi. 27, 31. Exod. ii. 13. Ps. cxxxiii. 1. Acts vii. 26.—<sup>k</sup> Ch. xx. 15. xxiv. 10. —<sup>l</sup> Rom. xii. 18. Heb. xii. 14. James iii. 17.—<sup>m</sup> Ch. xix. 17. Deut. xxiv. 3. Ps. cxvii. 34.—<sup>n</sup> Ch. xix. 25.—<sup>o</sup> Ch. ii. 10. Isa. li. 3.—<sup>p</sup> Ch. xiv. 2, 8. xix. 22.—<sup>q</sup> Ch. xix. 29.—<sup>r</sup> Ch. xiv. 12. xix. 1. 2 Pet.

ii. 7, 8.—<sup>s</sup> Ch. xviii. 20. Ezek. xvi. 49. 2 Pet. ii. 7, 8.—<sup>t</sup> Ch. vi. 11. —<sup>u</sup> Ver. 11.—<sup>v</sup> Ch. xxviii. 14.—<sup>w</sup> Ch. xii. 7. xv. 18. xvil. 8. xxiv. 7. xxvi. 4. Num. xxvii. 12. Deut. xxiv. 4. Acts vii. 5.—<sup>x</sup> 2 Chron. xx. 7. Ps. xxxvii. 22, 29. cxli. 2.—<sup>y</sup> Ch. xv. 5. xxii. 17. xxvi. 4. xxviii. 14. xxviii. 12. Exod. xxviii. 13. Num. xxiii. 10. Deut. i. 10. 1 Kings iv. 20. 1 Chron. xxvii. 23. Isa. xlviii. 19. Jer. xxxiii. 22. Rom. iv. 16, 17, 18. Heb. xi. 12.

Verse 1. Abram went up out of Egypt—into the south.] Probably the south of Canaan.

Verse 2. Abram was very rich.] Josephus says that a part of this property was acquired by teaching the Egyptians arts and sciences.

Verse 6. Their substance was great.] As their families increased, it was necessary their flocks should increase also, as from those flocks they derived their clothing, food, and drink. Many also were offered in sacrifice to God.

They could not dwell together.] 1. Because their flocks were great. 2. Because the Canaanites and the Perizzites had already occupied a considerable part of the land. 3. Because there appears to have been envy between the herdmen of Abram and Lot.

Verse 8. For we be brethren.] We are of the same family, worship the same God in the same way, have the same promises, and look for the same end. Why then should there be strife?

Verse 9. Is not the whole land before thee?] As the patriarch or head of the family, Abram, by prescriptive right, might have chosen his own portion first, and appointed Lot his; but intent upon peace, and feeling pure and parental affection for his nephew, he permitted him to make his choice first.

Verse 10. Like the land of Egypt, as thou comest unto Zoar.] As Paradise was watered by the four neighbouring streams, and as Egypt was watered by the annual overflowing of the Nile; so were the plains of the Jordan, and all the land on the way to Zoar, well watered and fertilized by the overflowing of the Jordan.

Verse 11. Then Lot chose him all the plain] Lot should

have left the choice to the patriarch, and should have been guided by his counsel; but he took his own way, trusting to his own judgment, and guided only by the sight of his eyes; he chose the land, without considering the character of the inhabitants, or what advantages or disadvantages it might afford him in spiritual things. This choice, as we shall see in the sequel, had nearly proved the ruin of his body, soul, and family.

Verse 13. The men of Sodom were wicked] Ravi, from *ra*, to break in pieces, destroy, and afflict, and sinners, *chattaim*, from *chata*, to miss the mark, to step wrong, to miscarry. Such were the companions Lot must have in the fruitful land he had chosen. This, however, amounts to no more than the common character of sinful man; but the people of Sodom were exceedingly sinful and wicked before, or against, the Lord—they were sinners of no common character; they excelled in unrighteousness, and soon filled up the measure of their iniquities.

Verse 14. The Lord said unto Abram] It is very likely that the angel of the covenant appeared to Abram in open day, when he could take a distinct view of the length and the breadth of this good land. The revelation made chap. xv. 5, was evidently made in the night; for then he was called to number the stars, which could not be seen but in the night-season: here he is called on to number the dust of the earth, ver. 16, which could not be seen but in the daylight.

Verse 15. To thee will I give it, and to thy seed for ever.] The design of God was not that Abram himself should possess it, but that his posterity should, till the manifestation of Christ in the flesh. And this is chiefly what is to be

17 Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.

\* Ch. xiv. 13.—<sup>b</sup> Heb. plains.

understood by the words for ever, to the end of the present dispensation, and the commencement of the new.

Verse 18. *Abram removed his tent*] Continued to travel and pitch in different places, till at last he fixed his tent by the oak of Mamre, which is in Hebron. Mamre was an Amorite then living, with whom Abram made a league, chap. xiv. 13; and the oak probably went by his name, because he was the possessor of the ground. Hebron is called *Kirjath-arba*, chapter xxiii. 2; but it is very likely that Hebron was its primitive name, and that it had the above appellation from being the residence of four gigantic or powerful Anakim, for *Kirjath-arba* literally signifies the city of the four.

*Built there an altar unto the Lord.*] On which he offered sacrifice, as the word *nizbeach*, from *zabach*, to slay, imports.

If earthly possessions could produce happiness, it must be granted that the family of Abram had now a considerable share of it in their power. But happiness must have its seat in the mind, and like that, be of a spiritual nature; consequently earthly goods cannot give it; they always engender care and anxiety, and often strifes and contentions. The peace of this amiable family had nearly been destroyed by the largeness of their possessions. Abram and his nephew were obliged to separate. Lot chooses the most

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

\* Ch. xxxv. 27. xxxvii. 14

fertile district in that country, and even sacrifices reverence and filial affection at the shrine of worldly advantage; but the issue proved that a pleasant worldly prospect may not be the most advantageous, even to our secular affairs. Abram prospered greatly in the comparatively barren part of the land, while Lot lost all his possessions, and nearly the lives of himself and family, in that land which appeared to him like the garden of the Lord, like a second paradise. The inhabitants of Sodom were sinners and exceedingly wicked, and their profligacy was of that kind which luxury produces; they fed themselves without fear, and they acted without shame. Lot however was, through the mercy of God, preserved from this contagion: he retained his religion; and this supported his soul and saved his life, when his goods and his wife perished. Let us learn from this to be jealous over our own wills and wishes; to distrust flattering prospects, and seek and secure a heavenly inheritance. A man's life—the comfort and happiness of it—does not consist in the multitude of the things he possesses. "One house, one day's food, and one suit of raiment," says the Arabic proverb, "are sufficient for thee; and if thou die before noon, thou hast one half too much." The example of Abram, in constantly erecting an altar wherever he settled, is worthy of serious regard. Reader, has God an altar in thy house? Dost thou sacrifice to him?

## CHAPTER XIV.

*The war of four confederate kings against the five kings of Canaan, 1-3. The confederate kings overrun and pillage the whole country, 4-7. Battle between them and the kings of Canaan, 8, 9. The latter are defeated, and the principal part of the armies of the kings of Sodom and Gomorrah slain, 10; on which these two cities are plundered, 11. Lot, his goods, and his family, are also taken and carried away, 12. Abram, being informed of the disaster of his nephew, 13, arms three hundred and eighteen of his servants, and pursues them, 14; overtakes and routs them, and recovers Lot and his family, and their goods, 15, 16; is met on his return by the king of Sodom, and by Melchizedek, king of Salem, with refreshments for himself and men, 17, 18. Melchizedek blesses Abram, and receives from him, as priest of the most high God, the tenth of all the spoils, 19, 20. The king of Sodom offers to Abram all the goods he has taken from the enemy, 21; which Abram positively refuses, having vowed to God to receive no recompence for a victory of which he knew God to be the sole author, 22, 23; but desires that a proportion of the spoils be given to Aner, Eshcol, and Mamre, who had accompanied him on this expedition, 24.*

AND it came to pass, in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinar king of Admah, and Shemeber king of Zebolim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

\* Ch. x. 10. xi. 2.—<sup>b</sup> Isa. xi. 11.—<sup>c</sup> Deut. xxix. 28.—<sup>d</sup> Ch. xix. 22. —<sup>e</sup> Deut. iii. 17. Num. xxxiv. 12. Josh. iii. 16. Ps. cvii. 34.—<sup>f</sup> Ch. ix. 26.—<sup>g</sup> Ch. xv. 20. Deut. iii. 11.—<sup>h</sup> Josh. xii. 4. xiii. 12.—

Verse 1. *In the days of Amraphel*] Who this king was is not known; some make him the same as Nimrod, and others one of his descendants.

*Chedorlaomer king of Elam*] Dr. Shuckford thinks that this was the same as Ninyas, the son of Ninus and Semiramis.

*Tidal king of nations*] Goyim, different peoples or clans. Probably some adventurous person, whose subjects were composed of refugees from different countries.

Verse 5. *Rephaims*] A people of Canaan: chap. xv. 20.

*Ashteroth*] A city of Basan, where Og afterwards reigned; Josh. xiii. 31.

*Zuzims*] No where else spoken of, unless they were the same with the *Zamzummins*, Deut. ii. 20, as some imagine.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathim,

6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the

\* Deut. ii. 20.—<sup>b</sup> Deut. ii. 10, 11.—<sup>c</sup> Or, the plain of Kiriathaim.—

\* Deut. ii. 12, 22.—<sup>d</sup> Or, the plain of Arara. Ch. xxi. 21. Num. xii. 16. xiii. 9.

*Emims*] A people great and many in the days of Moses, and tall as the Anakim. They dwelt among the Moabites, by whom they were reputed giants; Deut. ii. 10, 11.

*Shaveh Kiriathaim*] Rather, as the margin, the plain of Kiriathaim, which was a city afterwards belonging to Sihon king of Heshbon; Josh. xiii. 19.

Verse 6. *The Horites*] A people that dwelt in Mount Seir, till Esau and his sons drove them thence; Deut. ii. 22.

*El-paran*] The plain or oak of Paran, which was a city in the wilderness of Paran; chap. xxi. 21.

Verse 7. *En-mishpat*] The well of judgment; probably so called from the judgment pronounced by God on Moses and Aaron for their rebellion at that place; Numb. xx. 1-10.

Amalekites, and also the Amorites that dwelt "in Hazon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of "slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled "to the mountain.

11 And they took "all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's "brother's son, "who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for "he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: "and these were confederate with Abram.

14 And when Abram heard that "his brother was

\* 2 Chron. xx. 2. —<sup>b</sup> Ch. xi. 3. —<sup>c</sup> Ch. xix. 17, 30. —<sup>d</sup> Ver. 16, 21. —<sup>e</sup> Ch. xii. 5. —<sup>f</sup> Ch. xiii. 12. —<sup>g</sup> Ch. xiii. 18. —<sup>h</sup> Ver. 24. —<sup>i</sup> Ch. xli. 8. —<sup>j</sup> Or, led forth. —<sup>k</sup> Or, instructed. —<sup>l</sup> Ch. xv. 3. xvi. 12, 27. Eccles. ii. 7. —<sup>m</sup> Deut. xxiv. 1. Judg. xviii. 29. —<sup>n</sup> Isa. xli. 2, 3. —<sup>o</sup> Ver. 11.

[Amalekites] So called afterwards, from Amalek, son of Esau; chap. xxxv. 12.

[Hazon-tamar.] Called, in the Chaldee, Engraddi; a city in the land of Canaan, which fell to the lot of Judah; Josh. xv. 62.

Verse 8. *Bela, (the same is Zoar)* That is, It was called Zoar after the destruction of Sodom.

Verse 10. *Slime-pits* Places where asphaltus or bitumen sprang out of the ground; this substance abounded in that country.

[Fell there] It either signifies they were defeated on this spot, and many of them slain, or that multitudes of them had perished in the bitumen pits.

Verse 11. *They took all the goods, &c.* This was a predatory war, such as the Arabs carry on to the present day.

Verse 13. *Abram the Hebrew* It is very likely that Abram had this appellation from his coming from beyond the river Euphrates to enter Canaan, from abar to pass over.

Verse 14. *He armed his trained servants* These amounted to three hundred and eighteen in number: and how many were in the divisions of Mamre, Eshcol, and Aner, we know not; but they and their men certainly accompanied him in this expedition. See ver. 24.

Verse 15. *And he divided himself against them* It required both considerable courage and address in Abram to lead him to attack the victorious armies of these four kings with so small a number of troops. His affection for Lot appears to have been his chief motive. It is the property of a great and generous mind, not only to forgive, but to forget offences; and at all times to repay evil with good.

Verse 16. *And he brought back—the women also* This is brought in by the sacred historian with peculiar interest and tenderness. All who read the account must be in pain for the fate of wives and daughters fallen into the hands of a ferocious, licentious, and victorious soldiery.

Verse 17. *The king of Sodom went out to meet him* This could not have been Bera, for both he and Birsha, king of Gomorrah, were slain at the bitumen-pits in the vale of Siddim; but another person in the mean time might have succeeded to the government.

Verse 18. *And Melchizedek king of Salem* He appears to have been as real a personage as Bera, Birsha, or Shinab, though we have no more of his genealogy than we have of theirs.

[Brought forth bread and wine] Certainly to refresh Abram and his men, exhausted with the late battle and fatigues of

taken captive, he "armed his "trained servants, "born in his own house, three hundred and eighteen, and pursued them "unto Dan.

15 And he divided himself against them, he and his servants, by night, and "smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back "all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom "went out to meet him "after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the "king's dale.

18 And "Melchizedek king of Salem brought forth bread and wine: and he was "the priest of "the most high God.

19 And he blessed him, and said, Blessed be Abram of the most high God, "Possessor of heaven and earth.

20 And "blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes "of all.

21 And the king of Sodom said unto Abram, Give me the "persons, and take the goods to thyself.

12. —<sup>p</sup> Judg. xi. 31. 1 Sam. xviii. 6. —<sup>q</sup> Heb. vil. 1. —<sup>r</sup> 2 Sam. xviii. 18. —<sup>s</sup> Heb. vil. 1. —<sup>t</sup> Ps. ex. 4. Heb. v. 6. —<sup>u</sup> Micah vi. 6. Acts xvi. 17. Ruth iii. 10. 2 Sam. ii. 5. —<sup>v</sup> Ver. 22. Mat. xi. 25. —<sup>w</sup> Ch. xxiv. 27. —<sup>x</sup> Heb. vii. 4. —<sup>y</sup> Heb. souls.

the journey; not in the way of sacrifices, &c.; this is an idle conjecture. [The bread and wine were probably part of a symbolical ceremony. They could hardly be intended for refreshment alone, for Abraham had taken a large share of "victuals" with the spoil.]

[He was the priest of the most high God.] He had preserved in his family and among his subjects the worship of the true God, and the primitive patriarchal institutions; by these the father of every family was both king and priest.

Melchizedek is called here king of Salem, and the most judicious interpreters allow that by Salem Jerusalem is meant. That it bore this name anciently is evident from Ps. lxxvi. 2: "In SALEM also is his tabernacle, and his dwelling-place in Zion." From the use made of this part of the sacred history by David, and by St. Paul, we learn that there was something very mysterious, and at the same time typical, in this Canaanitish prince. 1. In his person he was a representative and type of Christ; 2. His name signifies my righteous king, or king of righteousness. This name he probably had from the pure and righteous administration of his government; and this is one of the characters of our blessed Lord. 3. Office; he was a priest of the most high God. The word cohen, which signifies both prince and priest, because the patriarchs sustained this double office, has both its root and proper signification in the Arabic; kahana signifies to approach; and from hence to officiate as priest before God. Thus Melchizedek represented Christ in his sacerdotal character. 4. His residence; he was king of Salem. Shalam signifies to make whole, complete, or perfect; and hence it means peace. Christ is called the Prince of peace, because, by his incarnation, sacrifice, and mediation, he procures and establishes peace between God and man. His residence is peace in every believing upright heart.

Verse 19. *And he blessed him* This was a part of the priest's office, to bless in the name of the Lord, for ever.

Verse 20. *And he gave him tithes* A tenth part of all the spoils he had taken from the confederate kings. These Abram gave as a tribute to the most high God, who, being the Possessor of heaven and earth, dispenses all spiritual and temporal favours, and demands the gratitude of all his subjects. Almost all nations have agreed in giving a tenth part of their property to be employed in religious uses. The tithes were afterwards granted to the Levites for the use of the sanctuary, and the maintenance of themselves and their families, as they had no other inheritance in Israel.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, <sup>b</sup> the Possessor of heaven and earth,

23 That <sup>c</sup> I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine,

\*Exod. vi. 8. Dan. xii. 7. Rev. x. 5, 6.—<sup>b</sup> Ver. 19. Ch. xxi. 33.

Verse 22. *I have lift up mine hand*] The primitive mode of appealing to God, and calling him to witness a particular transaction; this no doubt generally obtained among the faithful till *circumcision*, the *sign* of the covenant, was established. After this, in swearing, the hand was often placed on the circumcised part; see chap. xxiv. 2 and 9.

Verse 23. *From a thread even to a shoe-latchet*] A proverbial expression, the full meaning of which is perhaps not known. Among the rabbinical writers, *chut*, or *chuti*, signifies a *fillet worn by young women*; taken in this sense it will give a good meaning here: "I will not receive the smallest portion of the property either of the *women* or *men*, from a girl's fillet to a man's shoe-tie."

Verse 24. *Save only that which the young men have eaten*] His own servants had partaken of the *victuals* which the confederate kings had carried away; see ver. 11.

1. We have already seen the danger to which Lot exposed himself in preferring a fertile region, though peopled with the workers of iniquity. His sorrows commence in the captivity of himself and family, and the loss of all his property, though by the good providence of God he and they were rescued. 2. Long observation has proved that the company a man keeps will either be the means of his salvation or destruction. 3. A generous man cannot be con-

lest thou shouldst say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men <sup>d</sup> which went with me, Aner, Eshcol, and Mamre; let them take their portion.

\*So Esther ix. 15, 16.—<sup>d</sup> Ver. 13.

tented with mere personal safety while others are in danger, nor with his own prosperity while others are in distress. 4. Abram must have known that by numbers he could not prevail, and that in this case particularly *the battle was the Lord's*. 5. While depending on the divine blessing and succour, he knew he must use the means he had in his power. God requires a man to use all the faculties he has given him in every lawful enterprise, and only in the conscientious use of them can he expect the divine blessing. 6. Here is a war undertaken by Abram on motives the most honourable and conscientious; therefore he takes no spoils, and returns peaceably to *his own possessions*. 7. All that has been already spoken concerning Melchizedek as a type of Christ may be recapitulated in a few words. 1. The Redeemer of the world is the *King of righteousness*; he creates it, maintains it, and rules by it. 2. His empire is the *empire of peace*; this he proclaims to them who are afar off, and to them that are nigh; to the Jew and to the Gentile. 3. He is *Priest* of the most high God, and has laid down his life for the sin of the world; and through this sacrifice the *blessing of God* is derived on them that believe. Reader, take him for thy *King* as well as thy *Priest*; he saves those only *who submit to his authority*, and take his *Spirit* for the *regulator of their heart*, and his *word* for the *director of their conduct*.

## CHAPTER XV.

God appears to Abram in a vision, and gives him great encouragement. 1. *Abram's request and complaint*, 2, 3. *God promises him a son*, 4; and an exceedingly numerous posterity, 5. *Abram credits the promise, and his faith is counted unto him for righteousness*, 6. *Jehovah proclaims himself, and renews the promise of Canaan to his posterity*, 7. *Abram requires a sign of its fulfilment*, 8. *Jehovah directs him to offer a sacrifice of five different animals*, 9; which he accordingly does, 10, 11. *God reveals to him the affliction of his posterity in Egypt, and the duration of that affliction*, 12, 13. *Promises to bring them back to the land of Canaan with great affluence*, 14-16. *Renews the covenant with Abram, and mentions the possessions which should be given to his posterity*, 18-21.

**A**FTER these things the word of the LORD came unto Abram <sup>a</sup> in a vision, saying, <sup>b</sup> Fear not, Abram; I am thy <sup>c</sup> shield, and thy exceeding <sup>d</sup> great reward.

\*Dan. x. 1. Acts x. 10, 11.—<sup>b</sup> Ch. xxvi. 24. Dan. x. 12. Luke i. 13, 30.

Verse 1. *The word of the Lord came unto Abram*] This is the first place where God is represented as revealing himself by his *word*. There have been various conjectures concerning the manner in which God revealed his will, not only to the patriarchs, but also to the prophets, evangelists, and apostles. It seems to have been done in different ways. 1. By a *personal appearance* of him who was afterwards incarnated for the salvation of mankind. 2. By an *audible voice*, sometimes accompanied with emblematical appearances. 3. By *visions*, which took place either in the night in ordinary sleep, or when the persons were cast into a temporary trance by day-light, or when about their ordinary business. 4. By the *ministry of angels* appearing in human bodies, and performing certain miracles to accredit their mission. 5. By the powerful agency of the *Spirit of God upon the mind*, giving it a strong conception and supernatural persuasion of the truth of the things perceived by the understanding. It was probably in the third sense that the revelation in the text was given.

2 And Abram said, Lord God, what wilt thou give me, <sup>e</sup> seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast

\*Ps. iii. 3. v. 12. lxxxiv. 11. xci. 4. cxix. 114. <sup>d</sup> Ps. xvi. 5. lviij. 11. Prov. xi. 18. \*Acts vii. 5.

*Fear not*] Dr. Dodd would read, *For Abram had said, Lord God, what wilt thou give me, seeing I go childless, &c.*

*I am thy shield, &c.*] Can it be supposed that Abram understood these words as promising him *temporal advantages* at all corresponding to the magnificence of these promises? If he did, he was disappointed through the whole course of his life, for he never enjoyed such a state of worldly prosperity as could justify the strong language in the text. Shall we lose sight of Abram, and say that his posterity was intended, and Abram understood the promises as relating to them, and not to himself or immediately to his own family? Then the question recurs, Did the Israelites ever enjoy such a state of temporal affluence as seems to be intended by the above promise! To this every man acquainted with their history will without hesitation, say No.

What then is intended? Just what the words state. God was Abram's portion, and he is the portion of every right-

given no seed: and lo, \*one born in my house is mine heir.

4 And behold, the word of the LORD came unto him saying, This shall not be thine heir; but he that <sup>b</sup>shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and <sup>c</sup>tell the <sup>d</sup>stars, if thou be able to number them: and he said unto him, \*So shall thy seed be.

6 And he <sup>e</sup>believed in the LORD; and he <sup>f</sup>counted it to him for righteousness.

7 And he said unto him, I am the LORD that <sup>h</sup>brought thee out of <sup>i</sup>Ur of the Chaldees, <sup>j</sup>to give thee this land to inherit it.

8 And he said, Lord God, <sup>k</sup>whereby shall I know that I shall inherit it?

9 And he said unto him, <sup>l</sup>Take me an heifer of three years old, and a she-goat of three years old,

\*Ch. xiv. 14.—<sup>b</sup>2 Sam. vii. 12. xvi. 11. 2 Chron. xxxii. 21.—<sup>c</sup>Ps. cxlv. 4. <sup>d</sup>Jer. xxxiii. 22.—<sup>e</sup>Ch. xxii. 17. Exod. xxxii. 13. Deut. i. 10. x. 22. 1 Chron. xxvii. 23. Rom. iv. 18. Heb. xi. 12. See ch. xiii. 14.—<sup>f</sup>Rom. iv. 3, 9, 22. Gal. iii. 6. Jam. ii. 23.—<sup>g</sup>Ps. cv. 31.—<sup>h</sup>Ch. xli. 1.—<sup>i</sup>Ch. xli. 28, 31. <sup>j</sup>Ps. cv. 42, 44. Rom. iv. 13. —<sup>k</sup>See ch. xxiv. 18, 14. Judg. vi. 17, 37. 1 Sam. xiv. 9, 10. 2 Kings

eous soul; for to Abram and the children of his faith he gives not a portion in this life.

I am, says the Almighty, thy shield—thy constant covering and protector, and thy exceeding great reward, *sekarcha harbeh meod*, "THAT superlatively multiplied reward of thine." It is not the Canaan I promise, but the salvation that is to come through the promised seed. Hence it was that Abram rejoiced to see his day.

Verse 2. *What wilt thou give me, seeing I go childless?* The anxiety of the Asiatics to have offspring is intense and universal.

And the steward of my house? How can the promise be fulfilled, when, far from a spiritual seed, he has not even a person in his family that has a natural right to his property, and when a stranger is likely to be his heir? This seems to be the general sense of the passage; but who this steward of his house, this *Eliczer of Damascus*, was, commentators are not agreed.

Verse 5. *Look now toward heaven.* It appears that this whole transaction took place in the evening. Abram had either two visions, that recorded in ver. 1, and that in ver. 12, &c.; or what is mentioned in the beginning of this chapter is a part of the occurrences which took place after the sacrifice mentioned ver. 9, &c.: but it is more likely that there was a vision of that kind already described, and afterwards a second, in which he received the revelation mentioned ver. 13-16.

Verse 6. *And he believed in the Lord; and he counted it to him for righteousness.* This I conceive to be one of the most important passages in the whole Old Testament. It properly contains and specifies that doctrine of justification by faith which engrosses so considerable a share of the epistles of St. Paul, and at the foundation of which is the atonement made by the Son of God: *And he (Abram) believed (heemin, he put faith) in Jehovah; yayichshebeha lo, and he counted it—the faith he put in Jehovah.—to HIM for righteousness, tsedakah, or justification; though there was no act in the case but that of the mind and heart, no work of any kind.* [Dr. Clarke is here obscure. *Jehovah* counted the act of faith to Abraham for righteousness.] Hence the doctrine of justification by faith, without any merit of works; for in this case there could be none—no works of Abram which could merit the salvation of the whole human race. It was the promise of God which he credited, and in the blessedness of which he became a partaker through faith.

Verse 8. *And he said, Lord (Ged) Adonai Yehovah.* Adonai is the word which the Jews in reading always substitute for *Jehovah*, as they count it impious to pronounce this name. It signifies my director, basis, supporter, prop or stay; and is rendered in our translation *Lord*; the same term by which the word *Jehovah* is expressed: but to distinguish between the two, and to show the reader when the original is *Yehovah*, and when *Adonai*, the first is always put in capitals, LORD, the latter in plain Roman characters, Lord.

Verse 9. *Take me an heifer.* It is worthy of remark, that

and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and <sup>m</sup>divided them in the midst, and laid each piece one against another: but <sup>n</sup>the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, <sup>o</sup>a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety <sup>p</sup>that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and <sup>q</sup>they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, <sup>r</sup>will I judge: and afterward <sup>s</sup>shall they come out with great substance.

15 And <sup>t</sup>thou shalt go <sup>u</sup>to thy fathers in peace; <sup>v</sup>thou shalt be buried in a good old age.

xx. 8. Luke i. 18.—<sup>l</sup>Lev. i. 3, 10, 14. xii. 8. xiv. 22, 31. Luke xi. 24. Isa. xv. 5.—<sup>m</sup>Jer. xxxiv. 18, 19.—<sup>n</sup>Lev. i. 17.—<sup>o</sup>Gen. ii. 21. Job iv. 13.—<sup>p</sup>Exod. xii. 40. Ps. cv. 23. Acts vii. 6.—<sup>q</sup>Exod. i. 11. Ps. cv. 25.—<sup>r</sup>Exod. vi. 6. Deut. vi. 22.—<sup>s</sup>Exod. xii. 36. Ps. cv. 37.—<sup>t</sup>Job v. 26.—<sup>u</sup>Acts xiii. 36.—<sup>v</sup>Ch. xxv. 8.

every animal allowed or commanded to be sacrificed under the Mosaic law is to be found in this list. And is it not a proof that God was now giving to Abram an epitome of that law and its sacrifices which he intended more fully to reveal to Moses; the essence of which consisted in its sacrifices, which typified the Lamb of God that takes away the sin of the world?

Verse 10. *Divided them in the midst.* See chap. vi. 18. The word *covenant*, from *con*, together, and *venio*, I come, signifies an agreement, association, or meeting between two or more parties; for it is impossible that a covenant can be made between an individual and himself, whether God or man. A covenant always supposed one of these four things; 1. That the contracting parties had been hitherto unknown to each other, and were brought by the covenant into a state of acquaintance. 2. That they had been previously in a state of hostility or enmity, and were brought by the covenant into a state of pacification and friendship. 3. Or that, being known to each other, they now agree to unite their counsels, strength, property, &c., for the accomplishment of a particular purpose, mutually subservient to the interests of both. Or 4. It implies an agreement to succour and defend a third party in cases of oppression and distress. For whatever purpose a covenant was made, it was ever ratified by a sacrifice offered to God; and the passing between the divided parts of the victim appears to have signified that each agreed, if they broke their engagements, to submit to the punishment of being cut asunder; which we find from Matt. xxiv. 51, Luke xii. 46, was an ancient mode of punishment. [In this case the act described was rather of the nature of a sign than a covenant, for only one of the contracting parties passed through the sacrificed animals, ver. 17.]

But the birds divided he not.] According to the law, Lev. i. 17, fowls were not to be divided asunder, but only cloven for the purpose of taking out the intestines.

Verse 11. *And when the fowls.* Birds of prey, came down upon the carcasses to devour them, Abram, who stood by his sacrifice waiting for the manifestation of God, drove them away, that they might neither pollute nor devour what had been thus consecrated to God.

Verse 12. *A deep sleep.* The same word which is used to express the sleep into which Adam was cast, previous to the formation of Eve; chap. ii. 21.

An horror of great darkness.] Which God designed to be expressive of the affliction and misery into which his posterity should be brought during the four hundred years of their bondage in Egypt; as the next verse particularly states.

Verse 14. *And also that nation, &c.]* How remarkably was this promise fulfilled, in the redemption of Israel from its bondage, in the plagues and destruction of the Egyptians, and in the immense wealth which the Israelites brought out of Egypt!

Verse 15. *Thou shalt go to thy fathers in peace.* Two things seem to be distinctly marked here: 1. The soul of Abram should be introduced among the assembly of the first-



16 But \*in the fourth generation they shall come hither again; for the iniquity <sup>b</sup> of the Amorites <sup>c</sup> is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and <sup>d</sup>a burning lamp that <sup>e</sup>passed between those pieces.

18 In the same day the LORD <sup>f</sup>made a covenant with Abram, saying, \*Unto thy seed have I given

\*Exod. xii. 40.—<sup>b</sup>1 Kings xxi. 26.—<sup>c</sup>Dan. viii. 23. Mat. xxiii. 32. 1 Thess. ii. 16.—<sup>d</sup>Heb. a lamp of fire.—<sup>e</sup>Jer. xxxiv. 18, 19.—<sup>f</sup>Ch. xxiv. 7.—<sup>g</sup>Ch. xii. 7. xiii. 15. xxvi. 4. Exod. xxiii. 31. Num. xxxiv. 3. Deut. i. 7. xi. 24. xxxiv. 4. Josh. i. 4. 1 Kings iv. 21.

born; *Thou shalt go to thy fathers in peace.* 2. His body should be buried after a long life, *one hundred and seventy-five years, chap. xxv. 7.*

Verse 16. *In the fourth generation*] In former times most people counted by *generations*, to each of which was assigned a term of years amounting to 20, 25, 30, 33, 100, 108, or 110; for the *generation* was of various lengths among various people, at different times. From these words we learn that there is a certain pitch of iniquity to which nations may arrive before they are destroyed, and beyond which divine justice does not permit them to pass.

Verse 17. *Smoking furnace, and a burning lamp*] Probably the smoking furnace might be designed as an emblem of the sore afflictions of the Israelites in Egypt; but the *burning lamp* was certainly the *symbol of the divine presence*, which, passing between the pieces, ratified the covenant with Abram, as the following verse immediately states.

Verse 18. *The Lord made a covenant*] *Carath berith* signifies to *cut a covenant*, or rather the *covenant sacrifice*; for as no covenant was made without one, and the creature was *cut in two* that the contracting parties might pass between the pieces, hence *cutting the covenant* signified making the covenant. The same form of speech obtained among the Romans; and because, in making their covenants they always slew an animal and *divided the parts* as we have already seen, hence among them *percutere fœdus*, to *smite a covenant*, and *scindere fœdus*, to *cleave a covenant*, were terms which signified simply to *make or enter into a covenant*.

*From the river of Egypt*] Not the Nile, but the river called *Sichor*, which was *before or on the border of Egypt*, near to the Isthmus of Suez; though some think that by this a branch of the Nile is meant. [Without doubt the river of Egypt was the Nile.]

Verse 19. *The Kenites, &c.*] Here are *ten nations* mentioned, though afterwards reckoned but *seven*; see Deut. vii. 1; Acts xiii. 19. Probably some of them which existed in Abram's time had been blended with others before the time of Moses, so that *seven* only out of the *ten* then remained; see part of these noticed, Gen. x.

this land, from the river of Egypt unto the great river, the river <sup>b</sup>Euphrates:

19 The <sup>1</sup>Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the <sup>1</sup>Rephaims,

21 And the <sup>k</sup>Amorites, and the Canaanites, and the Girschites, and the Jebusites.

2 Chron. ix. 26. Neh. ix. 8. Ps. cv. 11. Isa. xxvii. 12.—<sup>b</sup>Ch. ii. 14. 2 Sam. viii. 3. 1 Chron. v. 9.—<sup>c</sup>Num. xxiv. 21, 22.—<sup>d</sup>Ch. xiv. 6. Isa. xvii. 5.—<sup>e</sup>Ch. x. 15-19. Exod. xxiii. 23-28. xxxii. 2. xxxiv. 11.

In this chapter there are *three* subjects which must be particularly interesting to the pious reader. 1. The *consecration of God* in revealing himself to mankind in a variety of ways, so as to render it absolutely evident that *he had spoken*, that he loved mankind, and that he had made every provision for their eternal welfare. The subject of the discovery also was such as sufficiently attested its truth to all future generations, for it concerned matters yet in futurity, so distinctly marked, so positively promised, and so highly interesting, as to make them objects of *attention, memory, desire, and gratitude*.

2. *The way of salvation by faith* in the promised Saviour, which now began to be explicitly declared. God gives the promise of salvation, and by means in which it was impossible, humanly speaking, that it should take place; teaching us, 1. That the whole work was spiritual, supernatural, and divine; and 2. That no human power could suffice to produce it. This Abram believed while he was yet uncircumcised, and his faith was accounted to him for righteousness or justification; God thereby teaching that he would pardon, accept, and receive into favour all who should believe on the Lord Jesus Christ. And this very case has ever since been the *standard of justification by faith*; and the experience of millions of men, built on this foundation, has sufficiently attested the truth and solidity of the ground on which it was built.

3. The foundation of the doctrine itself is laid in the covenant made between God and Abram in behalf of all the families of the earth, and this covenant is ratified by a sacrifice. By this covenant man is bound to God, and God graciously binds himself to man. As this covenant referred to the incarnation of Christ; and Abram, both as to himself and posterity, was to partake of the benefits of it by *faith*; hence *faith*, not *works*, is the only condition on which God, through Christ, forgives sins, and brings to the promised spiritual inheritance. This covenant still stands open, Jesus is at once the sacrifice and Mediator of it. And every human soul must ratify the covenant for himself. Reader, hast thou done so?

## CHAPTER XVI.

*Sarai having no child gives Hagar her maid to Abram for wife, 1-3. She conceives and despises her mistress.*

4. *Sarai is offended, and upbraids Abram,* 5. *Abram vindicates himself; and Hagar, being hardly used by her mistress, runs away,* 6. *She is met by an angel, and counselled to return to her mistress,* 7-9. *God promises greatly to multiply her seed,* 10. *Gives the name of Ishmael to the child that should be born of her,* 11. *Shows his disposition and character,* 12. *Hagar calls the name of the Lord who spoke to her, 'Thou God seest me,'* 13. *She calls the name of the well at which the angel met her, Beer-lahai-roi,* 14. *Ishmael is born in the 86th year of Abram's age,* 15, 16.

**NOW** Sarai, Abram's wife, <sup>a</sup>bare him no children: and she had an handmaid, <sup>b</sup>an Egyptian, whose name was <sup>c</sup>Hagar.

\*Ch. xv. 2, 8.—<sup>b</sup>Ch. xxi. 9. <sup>c</sup>Gal. iv. 24.—<sup>d</sup>Ch. xxx. 3.

Verse 1. *She had an handmaid, an Egyptian*] As Hagar was an Egyptian, it is very probable that she was one of those female slaves which Pharaoh gave to Abram when he so-

2 <sup>d</sup>And Sarai said unto Abram, Behold now, the LORD <sup>e</sup>hath restrained me from bearing: I pray <sup>f</sup>thee, go in unto my maid; it may be that

\*Ch. xx. 18. xxx. 2. 1 Sam. i. 5, 6.—<sup>f</sup>So ch. xxx. 3, 9.

journed in Egypt; see chap. xii. 16. Her name *Hagar* signifies a *stranger* or *sojourner*.

Verse 2. *Go in unto my maid*] Female slaves constituted

I may \*obtain children by her. And Abram <sup>b</sup>hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram <sup>c</sup>had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was <sup>d</sup>despised in her eyes.

5 And Sarai said unto Abram, My wrong <sup>be</sup> upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was despised in her eyes: <sup>e</sup>the Lord judge between me and thee.

6 <sup>f</sup>But Abram said unto Sarai, <sup>g</sup>Behold, thy maid is in thy hand; do to her <sup>h</sup>as it pleaseth thee. And when Sarai <sup>i</sup>dealt hardly with her, <sup>j</sup>she fled from her face.

7 And the angel of the Lord found her by a fountain of water in the wilderness, <sup>k</sup>by the fountain in the way to <sup>l</sup>Shur.

8 And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

\* Heb. *be builded by her.*—<sup>b</sup>Ch. iii. 17.—<sup>c</sup>Ch. xli. 5.—<sup>d</sup>2 Sam. vi. 16. Prov. xxx. 21, 23.—<sup>e</sup>Ch. xxi. 53. <sup>1</sup> Sam. xxiv. 12.—<sup>f</sup>Prov. xv. 1. 1 Pet. iii. 7.—<sup>g</sup>Job ii. 6. <sup>h</sup>Ps. cvi. 41, 42. Jer. xxxviii. 5.—<sup>h</sup> Heb. that which is good in *thine eyes.*—<sup>i</sup> Heb. *afflicted her.*—<sup>j</sup> Exod. ii. 15.—<sup>k</sup> Ch. xxv. 18.—<sup>l</sup> Exod. xv. 22.—<sup>m</sup> Tit. ii. 9. 1 Pet. ii. 18—

a part of the private possessions of a wife, and she had a right, according to usage, to dispose of them as she pleased, the husband having no authority in the case.

[*I may obtain children by her*] The slave's person, her labour, with all her children, were her owner's property. On this ground Sarai gave her slave to Abram.

Verse 5. *My wrong be upon thee*] This appears to be intended as a reproach to Abram, containing an insinuation that it was his fault that she herself had not been a mother, and that now he carried himself more affectionately towards Hagar than he did to her, in consequence of which conduct the slave became petulant. To remove all suspicion of this kind, and to prevent jealousy, Abram delivers up Hagar into her hand.

Verse 6. *Sarai dealt hardly with her*] *Teanneha*, she afflicted her; the term implying stripes and hard usage, to bring down the body and humble the mind.

Verse 7. *The angel of the Lord*] That Jesus Christ, in a body suited to the dignity of his nature, frequently appeared to the patriarchs, has been already intimated. That the person mentioned here was greater than any created being is sufficiently evident from the following particulars:

1. From his promising to perform what God alone could do, and foretelling what God alone could know, ver. 10, 11, 12.

2. Hagar calls the person who spoke to her *El*, and addresses him in the way of worship, which had he been a created angel he would have refused.

3. Moses calls this angel expressly JEHOVAH: for says he, she called the NAME of the Lord that spake to her, ver. 13. Now this is a name never given to any created being.

4. The person who is here called the Angel of the Lord, is the same who is called the redeeming Angel, or the Angel the Redeemer, Gen. xlviii. 16; the Angel of God's presence, Isa. lxiii. 9; and the Angel of the Covenant, Mal. iii. 1; and is the same person which the Septuagint, [Isa. ix. 6, terms the Angel of the great Counsel or Design, viz., of redeeming man, and filling the earth with righteousness.

5. These things cannot be spoken of any human or created being; and as in all these cases there is a most evident personal appearance, Jesus Christ alone can be meant: for of God the Father it has been ever true that no man hath at any time seen his shape, nor has he ever limited himself to any definable personal appearance.

Verse 10. *I will multiply thy seed exceedingly*] Who says this? The person who is called the Angel of the Lord; and he certainly speaks with all that authority which is proper to God.

Verse 11. *And shall call his name Ishmael*] From *shama*, he heard, and *El*, God; for says the Angel, THE LORD

9 And the angel of the Lord said unto her, Return to thy mistress, and <sup>m</sup>submit thyself under her hands.

10 And the angel of the Lord said unto her, <sup>n</sup>I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, <sup>o</sup>and shalt call his name <sup>p</sup>Ishmael; because the Lord hath heard thy affliction.

12 <sup>q</sup>And he will be a wild man; his hand will be against every man, and every man's hand against him; <sup>r</sup>and he shall dwell in the presence of all his brethren.

13 And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him <sup>s</sup>that seeth me?

14 Wherefore the well was called <sup>t</sup>Beer-lahai-roi; behold, it is <sup>u</sup>between Kadesh and Bered.

15 And <sup>v</sup>Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, <sup>w</sup>Ishmael.

16 And Abram was fourscore and six years old when Hagar bare Ishmael to Abram.

<sup>a</sup> Ch. xvii. 20 xxi. 18. xxv. 12.—<sup>b</sup> Ch. xvii 19. Mat. i. 21. Luke i. 13, 31.—<sup>c</sup> That is, God shall hear.—<sup>d</sup> Ch. xxi. 20.—<sup>e</sup> Ch. xxv. 18.—<sup>f</sup> Ch. xxxi. 42. <sup>g</sup> Ch. xxiv. 62 xxv. 11.—<sup>h</sup> That is, the well of him that liveth and seeth me.—<sup>i</sup> Num. xli. 26.—<sup>j</sup> Gal. iv. 22.—<sup>k</sup> Ver. 11

HATH HEARD *thy affliction*. Thus the name of the child must ever keep the mother in remembrance of God's merciful interposition in her behalf, and remind the child and the man that he was an object of God's gracious and providential goodness. Afflictions and distresses have a voice in the ears of God, even when prayer is restrained: but how much more powerfully do they speak when endured in meekness of spirit, with confidence in and supplication to the Lord!

Verse 12. *He will be a wild man*] As the root of the original word does not appear in the Hebrew Bible, it is probably found in the Arabic *farra*, to run away, to run wild; and hence the wild ass, from its fleetness and its unmanageable nature. What is said of the wild ass, Job xxxix. 5-8, affords the very best description that can be given of the Ishmaelites (the Bedouins and wandering Arabs).

*His hand will be against every man and every man's hand against him*] Many potentates have endeavoured to subjugate the wandering or wild Arabs; but, though they have had temporary triumphs, they have been ultimately unsuccessful. Had the Pontateuch no other argument to evince its divine origin, the account of Ishmael, and the prophecy concerning his descendants, collated with their history and manner of life during a period of nearly four thousand years, would be sufficient.

The country which these free descendants of Ishmael may be properly said to possess, stretches from Aleppo to the Arabian sea, and from Egypt to the Persian gulf. A tract of land not less than 1800 miles in length, by 900 miles in breadth; see chap. xvii. 20.

Verse 13. *And she called the name of the Lord*] She invoked the name of Jehovah, and her words seem to intimate that she had been seeking the divine help and protection, for she says, *Have I also (or have I not also) looked after him that seeth me?*

This last clause of the verse is very obscure, and is rendered differently by all the Versions. The general sense taken out of it is this, that Hagar was now convinced that God himself had appeared unto her, and was surprised to find that notwithstanding this, she was still permitted to live; for it was generally supposed that if God appeared to any they must be consumed by his glories.

Verse 14. *Wherefore the well was called Beer-lahai-roi*] "A well to the Living One who seeth me." It appears, from ver. 7, that Hagar had sat down by a fountain or well of water in the wilderness of Shur, at which the Angel of the Lord found her. Two things seem implied here: 1. A dedication of the well to Him who had appeared to her; and 2. Faith in the promise; for he who is the Living One,



existing in all generations, must have it ever in his power to accomplish promises which are to be fulfilled through the whole lapse of time.

Verse 15. *And Hagar bore Abram a son, &c.*] It appears, therefore, that Hagar returned at the command of the angel, believing the promise that God had made to her.

*Called his son's name—Ishmael.*] "Ishmael," says Ainsworth, "is the first man in the world whose name was given him of God before he was born."

It is very difficult to believe that a promise which refers to some *natural event* can possibly be fulfilled but through some *natural means*. And yet, what is nature but an instrument in God's hands? What we call natural effects are all performed by supernatural agency; for nature, that is the whole system of inanimate things, is as inert as any of the particles of matter of the aggregate of which it is composed, and can be a *cause* to no *effect* but as it is excited by a sovereign power. This is a doctrine of sound philosophy, and should be carefully considered by all, that men may see that without an overruling and universally energetic Providence, no effect whatever can be brought about. But besides these general influences of God in nature, which are all exhibited by what men call *general laws*, he chooses often to act *supernaturally*, i.e. independently of or against these

general laws, that we may see that there is a God who does not confine himself to *one way* of working, but *with means, without means, and even against natural means*, accomplishes the gracious purposes of his mercy in the behalf of man.

The omniscience of God is a subject on which we should often reflect, and we can never do it unfruitfully while we connect it, as we ever should, with infinite goodness and mercy. Everything, person, and circumstance, is under its notice; and doth not the eye of God affect his heart? The poor slave, the stranger, the Egyptian, suffering under the severity of her hasty, unbelieving mistress, is seen by the all-wise and merciful God. He permits her to go to the desert, provides the spring to quench her thirst, and sends the Angel of the covenant to instruct and comfort her. How gracious is God! He permits us to get into distressing circumstances that he may give us effectual relief; and in such a way too that the excellence of the power may appear to be of him, and that we may learn to trust in him in all our distresses. God *delights* to do his creatures good.

In all transactions between God and man, mentioned in the sacred writings, we see one uniform agency; the great Mediator in all, and through all; God ever coming to man by him, and man having access to God through him.

## CHAPTER XVII.

In the ninety-ninth year of Abram's life God again appears to him, announces his name as GOD ALMIGHTY, and commands him to walk perfectly before him, 1. Proposes to renew the covenant, 2. Abram's prostration, 3. The covenant specified, 4. Abram's name changed to ABRAHAM, and the reason given, 5. The privileges of the covenant enumerated, 6-8. The conditions of the covenant to be observed, not only by Abraham, but all his posterity, 9. Circumcision appointed as the sign or token of the covenant, 10, 11. The age at which and the persons of whom this was to be performed, 12, 13. The danger of neglecting this rite, 14. Sarai's name changed to SARAH, and a particular promise made to her, 15, 16. Abraham's joy at the prospect of the performance of a matter which, in the course of nature, was impossible, 17. His request for the preservation and prosperity of Ishmael, 18. The birth and blessedness of Isaac foretold, 19. Great prosperity promised to Ishmael, 20. But the covenant to be established not in his but in Isaac's posterity, 21. Abraham, Ishmael, and all the males in the family, circumcised, 23-27.

AND when Abram was ninety years old and nine, the LORD<sup>a</sup> appeared to Abram, and said unto him, <sup>b</sup>"I am the Almighty God, <sup>c</sup>walk before me, and be thou <sup>d</sup>perfect<sup>e</sup>."

<sup>a</sup> Ch. xii. 1—<sup>b</sup> Ch. xxviii. 3. xxxv. 11. Exod. vi. 3 Deut. x. 17. —<sup>c</sup> Ch. v. 22 xlviii. 15. 1 Kings ii. 4. vii. 25. 2 Kings xv. 3—

Verse 1. *I am the Almighty God.*] *El shaddai*, God all-sufficient; from *shadai*, to shed, to pour out. I am that God who pours out blessings, who gives them richly, abundantly, continually.

*Walk before me.*] Set thyself to walk—be firmly purposed, thoroughly determined to obey, before me: for my eye is ever on thee, therefore ever consider that God seeth thee. Who can imagine a stronger incitement to conscientious, persevering obedience?

*Be thou perfect.*] And thou shalt be perfect, i.e. altogether perfect. Be just such as the holy God would have thee to be, as the almighty God can make thee, and live as the all-sufficient God shall support thee. Our blessed Lord appears to have had these words pointedly in view, Matt. v. 48: Ye SHALL BE perfect, as your Father who is in heaven is perfect. But what does this imply? Why, to be saved from all the power, the guilt, and the contamination of sin. This is only the negative part of salvation, but it has also a positive part; to be perfect as our Father who is in heaven is perfect, to be filled with the fulness of God, to have Christ dwelling continually in the heart by faith, and to be rooted and grounded in love. This is the state in which man was created, for he was made in the image and likeness of God. This is the state from which man fell, for he broke the command of God. And this is the state into which every human soul must be raised, who would dwell with God in

2 And I will make my covenant between me and thee, and <sup>f</sup>will multiply thee exceedingly.

3 And Abram <sup>g</sup>fell on his face: and God talked with him, saying,

<sup>d</sup> Or, upright; or, sincere.—<sup>e</sup> Ch. vi. 9 Deut. xviii. 13. Job i. 1. Mat. v. 48.—<sup>f</sup> Ch. xii. 2. xiii. 16. xlii. 17.—<sup>g</sup> Ver. 17.

glory; for Christ was incarnate and died to put away sin by the sacrifice of himself. What a glorious privilege! And who can doubt the possibility of its attainment, who believes in the omnipotent love of God, the infinite merit of the blood of atonement, and the all-pervading and all-purifying energy of the Holy Ghost? But some may say, "You overstrain the meaning of the term; it signifies only, be sincere; for us perfect obedience is impossible, God accepts of sincere obedience." If by sincerity the objector means good desires, and generally good purposes, with an impure heart and spotted life, then I assert that no such thing is implied in the text, nor in the original word; but if the word *sincerity* be taken in its proper and literal sense, I have no objection to it. Sincere is compounded of *sine cera*, "without wax;" and, applied to moral subjects, is a metaphor taken from clarified honey, from which every atom of the comb or wax is separated. Then let it be proclaimed from heaven, Walk before me, and be SINCERE! purge out the old leaven, that ye may be a new lump unto God; and thus ye shall be perfect, as your Father who is in heaven is perfect. This is sincerity. Reader, remember that the blood of Christ cleanseth from all sin. Ten thousand quibbles on insulated texts can never lessen, much less destroy, the merit and efficacy of the Great Atonement.

Verse 3. *And Abram fell on his face.*] The eastern method of prostration was thus: the person first went down on his

4 As for me, behold, my covenant is with thee, and thou shalt be <sup>a</sup>a father of <sup>b</sup>many nations.

5 Neither shall thy name any more be called Abram, but <sup>c</sup>thy name shall be <sup>d</sup>Abraham; <sup>e</sup>for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make <sup>f</sup>nations of thee, and <sup>g</sup>kings shall come out of thee.

7 And I will <sup>h</sup>establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, <sup>i</sup>to be a God unto thee, and to <sup>j</sup>thy seed after thee.

8 And <sup>k</sup>I will give unto thee, and to thy seed after thee, the land <sup>l</sup>wherein <sup>m</sup>thou art a stranger, all the land of Canaan, for an everlasting possession; and <sup>n</sup>I will be their God.

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep, between me and you, and thy seed after thee; <sup>o</sup>Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your fore-

<sup>a</sup>Rom. iv. 11, 12, 16 Gal. iii. 29.—<sup>b</sup>Heb. multitude of nations.—<sup>c</sup>Neh. ix. 7.—<sup>d</sup>That is, Father of a great multitude.—<sup>e</sup>Rom. iv. 17.—<sup>f</sup>Ch. xxxv. 11.—<sup>g</sup>Vcr 16. Ch. xxxv. 11. Mat. i. 6, &c.—<sup>h</sup>Gal. iii. 17.—<sup>i</sup>Ch. xxvi. 24 xxviii. 13 Heb. xi. 16.—<sup>j</sup>Rom. ix. 8.—<sup>k</sup>Ch. xii. 7. xlii. 16. Ps. cv. 9, 11.—<sup>l</sup>Heb. of thy sojournings.—<sup>m</sup>Ch. xxiii. 4. xxviii. 4.—<sup>n</sup>Exod. vi. 7 Lev. xxvi. 12. Deut. iv. 37. xiv

knees, and then lowered his head to his knees, and touched the earth with his forehead. A very painful posture, but significative of great humiliation and reverence.

Verse 5. *Thy name shall be Abraham*] Ab-ram literally signifies a high or exalted father. Ab-ra-ham differs from the preceding in the original only in one letter. Though this may appear very simple and easy, yet the true etymology and meaning of the word are very difficult to be assigned.

The same difficulty occurs, verse 15, on the word *Sarah*, which signifies my prince or princess, and *Serah*. This latter might be translated princess in general; and while the former seems to point out her government in her own family alone, the latter appears to indicate her government over the nations of which her husband is termed the father or lord.

Now, as the only change in each name is made by the insertion of a single letter, and that letter the same in both cases, I cannot help concluding that some mystery was designed by its insertion; and therefore the opinion is not to be disregarded, which supposes that God shows he had conferred a peculiar dignity on both, by adding to their names one of the letters of his own; a name by which his eternal power and Godhead are peculiarly pointed out.

Verse 7. *An everlasting covenant*] Here the word *olam* is taken in its proper meaning, as the words immediately following prove—to be a God unto thee, and thy seed after thee; for as the soul is to endure for ever, so it shall eternally stand in need of the supporting power and energy of God; and as the reign of the gospel dispensation shall be as long as sun and moon endure, and its consequences eternal, so must the covenant be on which these are founded.

Verse 8. *Everlasting possession*] Here *olam* appears to be used in its accommodated meaning, and signifies the completion of the divine counsel in reference to a particular period or dispensation. But as the spiritual and temporal covenants are both blended together, and the former was pointed out and typified by the latter, hence the word even here may be taken in its own proper meaning, that of *ever-during, or eternal*; because the spiritual blessings pointed out by the temporal covenant shall have no end. And hence it is immediately added, *I will be their God, not for a time, certainly, but for ever and ever.*

*Every man-child—shall be circumcised.*] Those who wish to invalidate the evidence of the divine origin of the Mosiac law, roundly assert that the Israelites received the rite of circumcision from the Egyptians. The presumption is that

skin; and it shall be <sup>a</sup>a token of the covenant betwixt me and you.

12 And <sup>b</sup>he that is eight days old <sup>c</sup>shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul <sup>d</sup>shall be cut off from his people; he hath broken my covenant.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but <sup>e</sup>Sarah shall her name be.

16 And I will bless her, <sup>f</sup>and give thee a son also of her: yea, I will bless her, and <sup>g</sup>she shall be a mother <sup>h</sup>of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, <sup>i</sup>and laughed, and said in his heart, Shall a child be born unto him

2. xxvi. 18 xxix. 13.—<sup>a</sup>Acts vii. 8.—<sup>b</sup>Acts vii. 8 Rom. iv. 11.—<sup>c</sup>Heb. a son of eight days.—<sup>d</sup>Lev. xii. 8 Luke ii. 21. John vi. 22. Phil. iii. 5.—<sup>e</sup>Exod. iv. 21.—<sup>f</sup>That is, Princess.—<sup>g</sup>Ch. xviii. 10.—<sup>h</sup>Heb. she shall become nations.—<sup>i</sup>Ch. xxxv. 11. Gal. iv. 31. 1 Pet. iii. 6.—<sup>j</sup>Ch. xviii. 12 xxi. 6.

the Egyptians received it from the Israelites, for it was impossible the latter could have received it from the former, as they had practised it so long before their ancestors had sojourned in Egypt.

Verse 11. *And it shall be a token*] For a sign of spiritual things; for the circumcision made in the flesh was designed to signify the purification of the heart from all unrighteousness. And it was a seal of that righteousness or justification that comes by faith, Rom. iv. 11. That some of the Jews had a just notion of its spiritual intention, is plain from many passages in the Chaldee paraphrases and in the Jewish writers.

Verse 12. *He that is eight days old*] Because previously to this they were considered unclean, Lev. xii. 2, 3, and circumcision was ever understood as a consecration of the person to God. Neither calf, lamb, nor kid, was offered to God till it was eight days old for the same reason, Lev. xxi. 27.

Verse 13. *He that is born in thy house*] The son of a servant; he that is bought with thy money—a slave on his coming into the family. According to the Jewish writers the father was to circumcise his son; and the master, the servant born in his house, or the slave bought with money. If the father or master neglected to do this, then the magistrates were obliged to see it performed; if the neglect of this ordinance was unknown to the magistrates, then the person himself, when he came of age, was obliged to do it.

Verse 14. *The uncircumcised—shall be cut off from his people*] By being cut off some have imagined that a sudden temporal death was implied; but the simple meaning seems to be that such should have no right to nor share in the blessings of the covenant, which we have already seen were both of a temporal and spiritual kind; and if so, then eternal death was implied, for it was impossible for a person who had not received the spiritual purification to enter into eternal glory.

Verse 16. *I will bless her, &c.*] Sarah certainly stands at the head of all the women of the Old Testament, on account of her extraordinary privileges. I am quite of Calmet's opinion that Sarah was a type of the blessed Virgin. St. Paul considers her a type of the New Testament and heavenly Jerusalem; and as all true believers are considered as the children of Abraham, so all faithful holy women are considered the daughters of Sarah, Gal. iv. 22, 24, 26. See also 1 Peter iii. 6.

Verse 17. *Then Abraham—laughed*] I am astonished to find learned and pious men considering this as a token of Abraham's weakness of faith or unbelief, when they have

that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, \* Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and <sup>b</sup> will multiply him exceedingly; \* twelve princes shall he beget, <sup>d</sup> and I will make him a great nation.

21 But my covenant will I establish with Isaac, \* which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and <sup>e</sup> God went up from Abraham.

\* Ch. xviii. 1<sup>o</sup>. xxi. 2 Gal. iv. 28.—<sup>b</sup> Ch. xvi. 10 —<sup>c</sup> Ch. xxv. 12-16. —<sup>d</sup> Ch. xxi. 18. —<sup>e</sup> Ch. xxi. 2.—<sup>f</sup> Ch. xviii. 33, xxv. 13 —<sup>g</sup> Ch.

the most positive assurance from the Spirit of God himself that Abraham was not weak but strong in the faith; that he staggered not at the promise through unbelief, but gave glory to God, Rom. iv. 19, 20. It is true the same word is used, chap. xviii. 12, concerning Sarah, in whom it was certainly a sign of doubtfulness, though mixed with pleasure at the thought of the possibility of her becoming a mother; but we know how possible it is to express both *faith* and *unbelief* in the same way, and even pleasure and disdain have been expressed by a smile or laugh. By *laughing* Abraham undoubtedly expressed his joy at the prospect of the fulfilment of so glorious a promise; and from this very circumstance Isaac had his name.

Verse 18. *O that Ishmael might live before thee!* Abraham, finding that the covenant was to be established in another branch of his family, felt solicitous for his son Ishmael, whom he considered as necessarily excluded.

Verse 20. *Twelve princes shall he beget, &c.* See the names of these twelve princes, chap. xxv. 12-16. From Ishmael proceeded the various tribes of the Arabs, called also *Saracens* by Christian writers. They were anciently, and still continue to be, a very numerous and powerful people.

Verse 21. *My covenant will I establish with Isaac.* All temporal good things are promised to Ishmael and his posterity, but the establishment of the Lord's covenant is to be with Isaac. Hence it is fully evident that this covenant referred chiefly to spiritual things—to the Messiah, and the salvation which should be brought to both Jews and Gentiles by his incarnation, death, and glorification.

Verse 22. *God went up from Abraham.* Ascended evidently before him, so that he had the fullest proof that it was no human being, no earthly angel or messenger, that talked with him; and the promise of a son in the course of a single year, at this set time in the next year, ver. 21, which had every human probability against it, was to be the sure token of the truth of all that had hitherto taken place, and the proof that all that was farther promised should be fulfilled in its due time.

Verse 23. *And Abraham took Ishmael, &c.* A rite so painful, so repugnant to every feeling of delicacy, and every way revolting to nature, could never have sprung up in the imagination of man. To this day the Jews practise it as a divine ordinance; and all the Arabians do the same. As a distinction between them and other people it never could have been designed, because it was a sign that was never to appear. The individual alone knew that he bore in his flesh this sign of the covenant, and he bore it by the order of God, and he knew it was a sign and seal of spiritual blessings, and not the blessings themselves, though a proof that these blessings were promised, and that he had a right to them. Those who did not consider it in this spiritual reference are by the apostle denominated the *circision*, Phil. iii. 2, i.e. persons whose flesh was cut, but whose hearts were not purified.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the \* selfsame day, as God had said unto him.

24 And Abraham was ninety years old and nine, <sup>b</sup> when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And 'all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

xxxiv. 24. Josh. v. 2-9. Acts xvi. 3. Rom. ii. 5-29. iv. 9-12. Gal. v. 6. vi. 15.—See ver. 1, 17. Rom. iv. 19.—Ch. xviii. 19.

The contents of this chapter may be summed up in a few propositions:

1. God, in renewing his covenant with Abram, makes an important change in his and Sarai's name; a change which should ever act as a help to their faith, that the promises by which God had bound himself should be punctually fulfilled. The full import of the change made in a soul that enters into covenant with God through Christ, is only known to itself; a stranger intermeddled not with its joy. Hence, even men of learning and the world at large have considered experimental religion as enthusiasm, merely because they have not understood its nature; but while they have the sacred writings before them, their prejudices and opposition to that without which they cannot be saved, are as unprincipled as they are absurd.

2. God gives Abraham a *precept*, which was to be a permanent sign of that covenant which was to endure for ever. Though the sign is now changed from *circumcision* to *baptism*, yet the covenant is not changed in any part of its essential meaning. Faith in God through the great sacrifice, remission of sins, and sanctification of the heart, are required by the new covenant as well as by the old.

3. The rite of *circumcision* was painful and humiliating, to denote that *repentance*, *self-denial*, &c., are absolutely necessary to all who wish for redemption in the blood of the covenant; and the *putting away this filth of the flesh* showed the necessity of a pure heart and a holy life.

4. As eternal life is the free gift of God, he has a right to give it in what way he pleases, and on what terms. Thus repentance and faith are the terms on which he will bestow the blessings of the old and new covenants. And let it be remembered that stretching out the hand to receive an alms can never be considered as *meriting* the bounty received, neither can repentance or faith *merit* salvation, although they are the conditions on which it is bestowed.

5. The precepts given under both covenants were accompanied with a promise of the Messiah. God well knows that no religious rite can be properly observed, and no precept obeyed, unless he impart strength from on high; and he teaches us that that strength must ever come through the promised seed.

6. The precept, the promise, and the rite, were prefaced with, "I am God all-sufficient; walk before me, and be thou perfect." God, who is the sole object of religious worship, has the sole authority to prescribe that worship, and the rites and ceremonies which shall be used in it.

7. Those who profess to believe in him must not live as they list, but as he pleases. Without faith and obedience there can be no holiness, and without holiness none can see the Lord. He never gives a precept but he offers sufficient grace for its performance. Believe as he would have thee, and act as he shall strengthen thee, and thou wilt believe all things *savingly*, and do all things *well*.

CHAPTER XVIII.

*The Lord appears unto Abraham in Mamre, 1. Three angels, in human appearance, come toward his tent, 2. He invites them in to wash and refresh themselves, 3-5: prepares a calf, bread, butter, and milk, for their entertainment; and himself serves them, 6-8. They promise that within a year Sarah shall have a son, 9, 10. Sarah, knowing herself and husband to be superannuated, smiles at the promise, 11, 12. One of the three, who is called the Lord or Jehovah, chides her, and asserts the sufficiency of the divine power to accomplish the promise, 13, 14. Sarah, through fear, denies that she had laughed or showed signs of unbelief, 15. Abraham accompanies these divine persons on their way to Sodom, 16; and that one who is called Jehovah informs him of his purpose to destroy Sodom and Gomorrah, because of their great wickedness, 17-21. The two former proceed towards Sodom, while the latter (Jehovah) remains with Abraham, 22. Abraham intercedes for the inhabitants of those cities, entreating the Lord to spare them provided fifty righteous persons should be found in them, 23-25. The Lord grants this request, 26. He pleads for the same mercy should only forty-five be found there; which is also granted, 27, 28. He pleads the same for forty, which is also granted, 29; for thirty, with the same success, 30; for twenty, and receives the same gracious answer, 31; for ten, and the Lord assures him that should ten righteous persons be found there, he will not destroy the place, 32. Jehovah then departs, and Abraham returns to his tent, 33.*

**AND** the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day:

<sup>2</sup> And he lift up his eyes and looked, and, lo, three men stood by him: <sup>c</sup> and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

<sup>3</sup> And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

<sup>4</sup> Let <sup>a</sup> a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

<sup>5</sup> And <sup>e</sup> I will fetch a morsel of bread, and <sup>f</sup> comfort ye your hearts; <sup>g</sup>; after that ye shall pass on: <sup>h</sup> for therefore <sup>i</sup> are ye come to your servant. And they said, So do, as thou hast said.

<sup>6</sup> And Abraham hastened into the tent unto Sarah, and said, Make <sup>j</sup> ready quickly three measures of fine meal; knead it, and make cakes upon the hearth.

<sup>a</sup> Ch. xiii. 18. xiv. 13 — <sup>b</sup> Heb. xiii. 2. — <sup>c</sup> Ch. xix. 1. — <sup>d</sup> Pet. iv. 9. — <sup>e</sup> Ch. xix. 2. xlii. 24. — <sup>f</sup> Judg. vi. 18. xlii. 15. — <sup>g</sup> Heb. stay. — <sup>h</sup> Judg. xix. 5. — <sup>i</sup> Ps. civ. 15. — <sup>j</sup> Ch. xix. 8. xxxii. 10. — <sup>k</sup> Heb. you have passed. — <sup>l</sup> Heb. hasten. — <sup>m</sup> Ch. xix. 3. — <sup>n</sup> Ch. xxiv. 67. — <sup>o</sup> Ver.

**Verse 1. *Sat in the tent door.*** For the purpose of enjoying the refreshing air in the heat of the day, when the sun had most power. A custom still frequent among the Asiatics.

**Verse 2. *Three men stood by him.*** Were standing over against him; for if they had been standing by him, as our translation says, he needed not to have "run from the tent door to meet them."

**Verse 3. *And said, My Lord, &c.*** The word is *Adonai*, not *Jehovah*, for as yet Abraham did not know the quality of his guests.

**Verse 4. *Let a little water — be fetched, and wash your feet, &c.*** In these verses we find a delightful picture of primitive hospitality. In those ancient times shoes such as ours were not in use; and the foot was protected only by sandals or soles, which fastened round the foot with straps. It was therefore a great refreshment in so hot a country to get the feet washed at the end of a day's journey; and this is the first thing that Abraham proposes.

**Rest yourselves under the tree.]** This was the second requisite for the refreshment of a weary traveller, viz., rest in the shade.

**Verse 5. *I will fetch a morsel of bread.*** This was the third requisite, and is introduced in its proper order; as eating immediately after exertion or fatigue is very unwholesome.

**For therefore are ye come.]** In those ancient days every traveller conceived he had a right to refreshment, when he needed it, at the first tent he met with on his journey.

**So do, as thou hast said.]** How exceedingly simple is all this! On neither side is there any compliment, but such as a generous heart and sound sense dictate.

<sup>7</sup> And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it.

<sup>8</sup> And <sup>k</sup> he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

<sup>9</sup> And they said unto him, Where is Sarah thy wife? and he said, Behold, <sup>l</sup> in the tent.

<sup>10</sup> And he said, I <sup>m</sup> will certainly return unto thee <sup>n</sup> according to the time of life; and, lo, <sup>o</sup> Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

<sup>11</sup> Now <sup>p</sup> Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah <sup>q</sup> after the manner of women.

<sup>12</sup> Therefore <sup>r</sup> Sarah laughed within herself, saying, <sup>s</sup> After I am waxed old shall I have pleasure, my <sup>t</sup> lord being old also?

<sup>13</sup> And the Lord said unto Abraham, Wherefore

<sup>1</sup> — <sup>2</sup> Kings iv. 16 — <sup>3</sup> Ch. xvii. 19. 21. xxi. 2. Rom. ix. 9. — <sup>4</sup> Ch. xvii. 17. Rom. ix. 10. Heb. xi. 11, 12, 19. — <sup>5</sup> Ch. xxxi. 35 — <sup>6</sup> Ch. xvii. 17. — <sup>7</sup> Luke i. 18. — <sup>8</sup> 1 Pet. iii. 6.

**Verse 6. *Three measures of fine meal.*** The *seah*, which is here translated *measure*, contained, according to Bishop Cumberland, about two gallons and a half; and Mr. Ainsworth translates the word *peck*. "Abraham, who had so many servants, and was nearly a hundred years old, brought the water himself to wash the feet of his guests, ordered his wife to make the bread quickly, went himself to choose the calf from the herd, and came again to serve them standing." (Abbé Fleury.)

**Make cakes upon the hearth.]** Or under the ashes. This mode is used in the East to the present day. When the hearth is strongly heated with the fire that has been kindled on it, they remove the coals, sweep off the ashes, lay on the bread, and then cover it with the hot cinders.

**Verse 10. *I will certainly return.*** Abraham was now ninety-nine years of age, and this promise was fulfilled when he was a hundred; so that the phrase *according to the time of life* must mean either a complete year, or nine months from the present time, the ordinary time of pregnancy. Taken in this latter sense, Abraham was now in the ninety-ninth year of his age, and Isaac was born when he was in his hundredth year.

**Verse 11. *It ceased to be with Sarah after the manner of women.*** And consequently, naturally speaking, conception could not take place; therefore if she have a son it must be in a supernatural or miraculous way.

**Verse 12. *Sarah laughed.*** Partly through pleasure at the bare idea of the possibility of the thing, and partly from a conviction that it was extremely improbable.

**Verse 13. *And the Lord (Jehovah) said, &c.*** So it

did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 <sup>a</sup>Is any thing too hard for the LORD? <sup>b</sup>At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with <sup>c</sup>them to bring them on the way.

17 And the LORD said, <sup>d</sup>Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be <sup>e</sup>blessed in him?

19 For I know him, <sup>f</sup>that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because <sup>g</sup>the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 <sup>h</sup>I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, <sup>i</sup>I will know.

22 And the men turned their faces from thence, and went toward Sodom; but Abraham <sup>k</sup>stood yet before the LORD.

23 And Abraham <sup>l</sup>drew near, and said, <sup>m</sup>Wilt thou also destroy the righteous with the wicked?

24 <sup>n</sup>Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare

the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and <sup>o</sup>that the righteous should be as the wicked, that be far from thee: <sup>p</sup>Shall not the judge of all the earth do right?

26 And the LORD said, <sup>q</sup>If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, <sup>r</sup>Behold now, I have taken upon me to speak unto the LORD, which am <sup>s</sup>but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack* of five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said *unto him*, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, <sup>t</sup>Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. <sup>u</sup>And he said, I will not destroy it for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

<sup>a</sup> Jer. xxxij. 17. Zech. vii. 6. Mat. iii. 9. xix. 26. Luke i. 37.—<sup>b</sup> Ch. xvi. 21. Ver. 10. 2 Kings iv. 16.—<sup>c</sup> Rom. xv. 24. 3 John 6.—<sup>d</sup> Ps. xxv. 14. Amos iii. 7. John xv. 15.—<sup>e</sup> Ch. xii. 3. xxii. 18. Acts iii. 25. Gal. iii. 8.—<sup>f</sup> Deut. iv. 9, 10. vi. 7. Josh. xxiv. 15. Eph. vi. 4.—<sup>g</sup> Ch. iv. 10. xix. 13. Jam. v. 4.—<sup>h</sup> Ch. xi. 5. Exod. iii. 8.—<sup>i</sup> Deut. viii. 2. xii. 3. Josh. xxii. 22. Luke xvi. 15.

2 Cor. xi. 11.—<sup>j</sup> Ch. xix. 1.—<sup>k</sup> Ver. 1.—<sup>l</sup> Heb. x. 22.—<sup>m</sup> Num. xvi. 22. 2 Sam. xxiv. 17.—<sup>n</sup> Jer. v. 1.—<sup>o</sup> Job vii. 20. Isa. ii. 10, 11.—<sup>p</sup> Job. vii. 8. xxxiv. 17. Ps. lviii. 11. xlv. 2. Rom. iii. 6.—<sup>q</sup> Jer. v. 1. Ezek. xxii. 30.—<sup>r</sup> Luke xviii. 1.—<sup>s</sup> Ch. iii. 19. Job iv. 19. Eccles. xii. 7. 1 Cor. xv. 47. 18. 2 Cor. v. 1.—<sup>t</sup> Judges vi. 39.—<sup>u</sup> James v. 16.

appears that one of those three persons was *Jehorah*, and as this name is never given to any created being, consequently the ever-blessed God is intended; and as he was never seen in any bodily shape, consequently the great Angel of the covenant, Jesus Christ, must be meant.

Verse 14. *Is any thing too hard for the Lord?* It was to correct Sarah's unbelief, and to strengthen her faith, that God spoke these most important words; words which state that where human wisdom, prudence, and energy fail, and where nature herself ceases to be an agent through lack of energy to act, or laws to direct and regulate energy, *there* also God has *full sway*, and by his own omniscient power works all things after the counsel of his own will. Is there an effect to be produced? God can produce it as well *without* as *with* means. He produced nature, the whole system of causes and effects, when in the whole compass of his own eternity, there was neither *means* nor *being*. He spake, and it was done; HE commanded, and it stood fast. How great and wonderful is God!

Verse 16. *Abraham went with them to bring them on the way.* This was another piece of primitive hospitality—to direct strangers in the way. Public roads did not then exist, and guides were essentially necessary in countries where villages were seldom to be met with, and where solitary dwellings did not exist.

Verse 17. *Shall I hide from Abraham?* That is, I will not hide. A common mode of speech in scripture—a question asked when an affirmative is designed.

Verse 19. *And they shall keep the way of the Lord.* The true religion; God's way; that in which God walks himself, and in which, of course, his followers walk also; to do justice and judgment; not only to preserve the truth in their creed, but maintain it in their practice.

Verse 22. *And the men turned their faces.* That is, the two angels who accompanied Jehorah were now sent to-

wards Sodom; while the third, who is called the LORD or *Jehorah*, remained with Abraham for the purpose of teaching him the great usefulness and importance of faith and prayer.

Verse 23. *Wilt thou also destroy the righteous with the wicked?* A form of speech similar to that in verse 17; an invariable principle of justice, that the righteous shall not be punished for the crimes of the impious. And this Abraham lays down as the *foundation* of his supplications.

Verse 25. *Shall not the Judge of all the earth do right?* God alone is the Judge of all men. Abraham, in thus addressing himself to the person in the text, considers him either as the Supreme Being or his representative.

Verse 27. *Which am but dust and ashes.* *Dust*—the lightest particles of earth. *Ashes*—the residuum of consumed substances. By these expressions he shows how deeply his soul was humbled in the presence of God. He who has *high* thoughts of himself must have *low* thoughts of the dignity of the divine nature, of the majesty of God, and the sinfulness of sin.

Verse 32. *Peradventure ten shall be found there.* Knowing that in the family of his nephew the true religion was professed and practised, he could not suppose there could be less than ten righteous persons in the city; he therefore left off his entreaties and the Lord departed from him. It is highly worthy of observation that while he continued to pray the presence of God was continued; and when Abraham ended, "the glory of the Lord was lifted up," as the Targum expresses it.

This chapter affords us several lessons of useful and important information.

1. The hospitality and humanity of Abraham are worthy, not only of our most serious regard, but also of our *imitation*. Hospitality is ever becoming in one human being

towards another; for every destitute man is a brother in distress, and demands our most prompt and affectionate assistance. From this conduct of Abraham a divine precept is formed: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares," Heb. xiii. 2.

2. Whatever is given on the ground of humanity and mercy is given unto God, and is sure to meet with his approbation and a suitable reward. It is always difficult to credit God's promises when they relate to supernatural things, and still more so when they have for their object events that are contrary to the course of nature; but as nothing is too hard for God, so "all things are possible to him that believeth."

3. Abraham trusts much in God, and God reposes much confidence in Abraham. He knows that God is faithful, and will fulfil his promises; and God knows that Abraham is faithful, and will command his children and his household after him. No man lives unto himself. He who understands the way of God should carefully instruct his household in that way; and he who is the father of a family should pray to God to teach him, that he may teach his household. Reader, if thy children or servants perish through thy neglect, God will judge thee for it in the great day.

4. The sin of Sodom and the cities of the plain was great and grievous; the measure of their iniquity was full, and God determined to destroy them. Judgment is God's strange work, but though rarely done it must be done sometimes, lest men should suppose that right and wrong, vice and virtue, are alike in the eye of God.

5. Every man who loves God loves his neighbour also; and he who loves his neighbour will do all in his power to promote the well-being both of his soul and his body. Abraham cannot prevent the men of Sodom from sinning against God; but he can make prayer and intercession for their souls, and plead, if not in arrest, yet in mitigation of, judgment.

6. How true is that word, The energetic faithful prayer of a righteous man availeth much! Abraham draws near to God by affection and faith, and in the most devout and humble manner makes prayer and supplication; and every petition is answered on the spot. Nor does God cease to promise to show mercy till Abraham ceases to intercede! What encouragement does this hold out to them that fear God, to make prayer and intercession for their sinful neighbours and ungodly relatives!

## CHAPTER XIX.

The two angels, mentioned in the preceding chapter, come in the evening to Sodom, 1. Lot, who was sitting at the gate, invites them to enter his house, take some refreshment, and tarry all night; which they at first refuse, 2; but on being pressingly solicited, they at last comply, 3. The abominable conduct of the men of Sodom, 4, 5. Lot's deep concern for the honour and safety of his guests, which leads him to make a most exceptionable proposal to those wicked men, 6-8. The violent proceedings of the Sodomites, 9. Lot rescued from their barbarity by the angels, who smite them with blindness, 10, 11. The angels exhort Lot and his family to flee from that wicked place, as God was about to destroy it, 12, 13. Lot's fruitless exhortation to his sons-in-law, 14. The angels hasten Lot and his family to depart, 15, 16. Their exhortation, 17. Lot's request, 18-20. He is permitted to escape to Zoar, 21-23. Fire and brimstone are rained down from heaven upon all the cities of the plain, by which they are entirely destroyed, 24-25. Lot's wife, looking behind, becomes a pillar of salt, 26. Abraham, early in the morning, discovers the desolation of those iniquitous cities, 27-29. Lot, fearing to continue in Zoar, went with his two daughters to the mountain, and dwelt in a cave, 30. The strange conduct of his daughters, and his unhappy deception, 31-36. Moab and Ammon born, from whom sprang the Moabites and Ammonites, 37, 38.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot's seeing them rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly:

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out

\* Ch. xviii. 22.—<sup>b</sup> Ch. xviii. 1, &c.—<sup>c</sup> Heb. xlii. 2.—<sup>d</sup> Ch. xviii. 4.

<sup>e</sup> See Luke xxiv. 28.—<sup>f</sup> Ch. xviii. 8.

<sup>g</sup> Isa. li. 9.—<sup>h</sup> Judg. xix. 22.—<sup>i</sup> Ch. iv. 1. Rom. i. 24. Jude 7.—<sup>j</sup> Judg. xix. 18.—<sup>k</sup> See Judg. xix. 24.

Verse 1. *Sat in the gate*] Probably, in order to prevent unwary travellers from being entrapped by his wicked townsmen, he waited at the gate of the city to bring the strangers he might meet with to his own house, as well as to transact his own business. Or, as the gate was the place of judgment, he might have been sitting there as magistrate to hear and determine disputes.

*Bowed himself*] Not through religious reverence, for he did not know the quality of his guests, but through the customary form of civility.

Verse 2. *Nay; but we will abide in the street*] Knowing the disposition of the inhabitants, and appearing in the mere character of travellers, they preferred the open street to any

house; but as Lot pressed them vehemently, and they knew him to be a righteous man, not yet willing to make themselves known, they consented to take shelter under his hospitable roof.

Verse 5. *Where are the men which came in to thee, &c.*] This account justifies the character given of this depraved people in the preceding chapter, ver. 20, and in chap. xiii. 13. As their crime was the deepest disgrace to human nature, so it is too bad to be described.

Verse 8. *Behold now, I have two daughters*] Nothing but that sacred light in which the rights of hospitality were regarded among the eastern nations, could either justify or palliate this proposal of Lot. A man who had taken a



unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; \*for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said again, This one *fellow*<sup>b</sup> came in to sojourn, <sup>c</sup>and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men <sup>a</sup>that were at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, <sup>a</sup>bring them out of this place:

13 For we will destroy this place, because the <sup>a</sup>cry of them is waxen great before the face of the LORD; and <sup>a</sup>the LORD hath sent us to destroy it.

14 And Lot went out and spake unto his sons-in-law, <sup>b</sup>which married his daughters, and said, <sup>c</sup>Up, get you out of this place; for the LORD will destroy this city. <sup>d</sup>But he seemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, <sup>a</sup>Arise, take thy wife, and thy two daughters, which <sup>a</sup>are here; lest thou be consumed in the <sup>a</sup>iniquity of the city.

<sup>a</sup> See ch. xviii. 5.—<sup>b</sup> 2 Pet. ii. 7, 8.—<sup>c</sup> Exod. ii. 14.—<sup>d</sup> Wisd. xix. 17. See 2 Kings vi. 18. Acts xiii. 11.—<sup>e</sup> Ch. vii. 1. 2 Pet. ii. 7, 9.—<sup>f</sup> Ch. xviii. 20.—<sup>g</sup> 1 Chron. xxi. 15.—<sup>h</sup> Mat. i. 18.—<sup>i</sup> Num. xvi. 21, 45.—<sup>j</sup> Exod. ix. 21. Luke xvii. 28. xxiv. 11.—<sup>k</sup> Num. xvi. 24, 26. Rev. xviii. 4.—<sup>l</sup> Heb. are found.—<sup>m</sup> Or, punishment.—<sup>n</sup> Wisd. x. 6.—<sup>o</sup> Luke xviii. 13. Rom. ix. 15, 16.—<sup>p</sup> Ps. xxxiv. 22.—<sup>q</sup> 1 Kings xix. 3.—<sup>r</sup> Ver. 20. Mat. xxiv. 16, 17, 18. Luke ix. 62. Phil. iii. 13, 24.

stranger under his care and protection, was bound to defend him even at the expense of his own life. In this light only can Lot's conduct on this occasion be at all excused; but even then, it was not only the language of anxious solicitude, but of unwarrantable haste.

Verse 9. *And he will needs be a judge*] So his sitting in the gate is perhaps a further proof of his being there in a magisterial capacity, as some have supposed.

Verse 11. *And they smote the men—with blindness*] This has been understood two ways: 1. The angels either totally deprived these wicked men of their sight, or rendered it so confused that they could no longer distinguish objects; or 2. They caused such a deep darkness to take place, that they could not find Lot's door.

Verse 12. *Hast thou here any besides? son-in-law*] Here there appears to be but *one* meant, as the word *chathan* is in the singular number; but in ver. 14 the word is *plural*, his sons-in-law. There were only *two* in number; as we do not hear that Lot had more than two daughters: and these seem not to have been *actually* married to those daughters, but only *betrothed*, ver. 8. But these did not escape the perdition of these wicked men; because they received the solemn warning as a ridiculous tale, and made no provision for their escape.

Verse 16. *While he lingered*] Probably in affectionate though useless entreaties to prevail on the remaining parts of his family to escape; *laid hold upon his hand*—pulled them away by more force.

Verse 17. *When they had brought them forth, &c.*] Every word here is emphatic. *Escape for thy life*; thy life and thy soul are both at stake. *Look not behind thee*—one look back may prove fatal to thee, and God commands thee to avoid it. *Both the beginning and end of this exhortation are addressed to his personal feelings*. "Skin for skin, yea, all that a man hath will he give for his life;" and *self-preservation is the first law of nature*.

Verse 19. *I cannot escape to the mountain*] He saw the destruction so near, and in the hurry and perturbation of his mind he imagined he should not have time sufficient to reach

16 And <sup>a</sup>while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; <sup>a</sup>the LORD being merciful unto him: <sup>a</sup>and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, <sup>a</sup>Escape for thy life; <sup>a</sup>look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, <sup>a</sup>not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die;

20 Behold now, this city *is* near to flee unto, and it *is* a little one: oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, <sup>a</sup>I have accepted <sup>a</sup>thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for <sup>a</sup>I cannot do any thing till thou be come thither. Therefore <sup>a</sup>the name of the city was called <sup>a</sup>Zoar.

23 The sun was <sup>a</sup>risen upon the earth when Lot entered into Zoar.

24 Then <sup>a</sup>the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

—<sup>a</sup> Acts x. 14.—<sup>b</sup> Job xlii. 8, 9. Ps. cxiv. 19.—<sup>c</sup> Heb. thy face.—<sup>d</sup> See ch. xxxii. 25, 26. Exod. xxxii. 10. Deut. ix. 14. Mark vi. 6.—<sup>e</sup> Ch. xiii. 10. xiv. 2.—<sup>f</sup> That is, little. Ver. 20.—<sup>g</sup> Heb. gone forth.—<sup>h</sup> Deut. xxix. 23. Isa. xlii. 19. Jer. xx. 16. i. 40. Ezek. xvi. 49, 50. Hos. xi. 8. Amos iv. 11. Zeph. ii. 9. Luke xvii. :9. 2 Pet. ii. 6. Jude 7.

the mountain before it arrived. He did not consider that God could give no command to his creatures that it would be impossible for them to fulfil.

Verse 20. *It is a little one*] Probably Lot wished to have it for an inheritance, and therefore pleaded its being a *little one*, that his request might be the more readily granted. Or he might suppose that, being a *little city*, it was less depraved than Sodom and Gomorrah, and therefore not so ripe for punishment.

Verse 21. *See, I have accepted thee*] How prevalent is prayer with God! Far from refusing to grant a reasonable petition, he shows himself as if under embarrassment to deny any.

Verse 22. *I cannot do any thing till thou be come thither*] So these heavenly messengers had the strictest commission to take care of Lot and his family; and even the purposes of divine justice could not be accomplished on the rebellious till this righteous man and his family had escaped from the place.

*The name of the city was called Zoar.*] Tsoar, LITTLE, its former name being Bela.

Verse 24. *The Lord rained—brimstone and fire from the Lord*] As all judgment is committed to the Son of God, many have supposed that the words *vaihorah* and *meeth Yehovah* imply, *Jehovah the Son raining brimstone and fire from Jehovah the Father*; and that this place affords no mean proof of the proper divinity of our blessed Redeemer. It may be so; but though the point is sufficiently established elsewhere, it does not appear to me to be *plainly* indicated here.

*Brimstone and fire.*—The word *gophrith*, which we translate *brimstone*, is of very uncertain derivation. It is evidently used metaphorically in Deut. xxix. 23; Job xviii. 15; Ps. xi. 6; Isa. xxxiv. 9; Ezek. xxxviii. 22. And as *hell* is the utmost punishment that can be inflicted on sinners, hence *brimstone* and *fire* are used in scripture to signify the torments in that place of punishment. We find *three* agents employed in the total ruin of these cities, and all the circumjacent plain: 1. Innumerable *nitrous particles* precipitated

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and \*that which grew upon the ground.

26 But his wife looked back from behind him, and she became <sup>a</sup> a pillar of salt.

27 And Abraham gat up <sup>c</sup> early in the morning to the place where <sup>d</sup> he stood before the Lord :

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, <sup>e</sup> the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God <sup>f</sup> remembered Abraham, and sent Lot out of the midst of the overthrow,

when he overthrew the cities in the which Lot dwelt.

30 And Lot went up out of Zoar, and <sup>g</sup> dwelt in the mountain, and his two daughters with him ; for he feared to dwell in Zoar ; and he dwelt in a cave, he and his two daughters.

31 And the first-born said unto the younger, Our father <sup>h</sup> is old, and <sup>i</sup> there is not a man in the earth <sup>j</sup> to come in unto us after the manner of all the earth :

32 Come, let us make our father drink wine, and we will lie with him, that we <sup>k</sup> may preserve seed of our father.

33 <sup>l</sup> And they made their father drink wine that night : and the first-born went in, and lay with her

\*Ch. xiv. 3. Ps. cvii. 34.—<sup>a</sup> Ver. 17. Num. xvi. 38. Prov. xiv. 14. 1 Wisd. x. 7. Luke xvii. 32. Heb. x. 88.—<sup>b</sup> Ps. v. 9.—<sup>c</sup> Ch. xviii. 22. Ezek. xvi. 40, 50. Hab. ii. 1. Heb. ii. 1.—<sup>d</sup> 2 Pet. ii. 7. Rev. xviii. 9.—<sup>e</sup> Ch. viii. 1, xviii. 23. Hos. xi.

8.—<sup>f</sup> Ver. 17, 19.—<sup>g</sup> Ch. xvi. 2, 4. xxxviii. 8, 9. Deut. xxv. 5.—<sup>h</sup> Ch. ix. 21. Prov. xxiii. 31-33. Mark xii. 19.—<sup>i</sup> Lev. xviii. 6, 7. Hab. ii. 15, 16.

from the atmosphere. 2. The vast quantity of *asphaltus* or *bitumen* which abounded in that country: and 3. *Lightning* or the electric spark, which ignited the nitre and bitumen, and thus consumed both the cities and the plain in which they were situated. [There was probably a fourth agent, *volcanic* action, causing a subsidence of the land.]

Verse 25. *And he overthrew those cities, and all the plain*] This forms what is called the lake *Asphaltites*, *Dead Sea*, or *Salt Sea*, which according to the most authentic accounts, is about seventy miles in length, and eighteen in breadth. [More recent admeasurements fix its length at 46 miles and its breadth at 10; miles.]

Common fame says that the waters of this sea are *thick, clammy, and deadly*; that no fish can live in them, and that if a bird happen to fly over the lake, it is killed by the poisonous effluvia proceeding from the waters; that scarcely any verdure can grow near the place, and that in the vicinity where there are any trees they bear a most beautiful fruit, but when you come to open it you find nothing but *ashes*! and that the place was burning long after the apostles' times. These and all similar tales may be safely pronounced exaggerations or fictions.

The truth is, the waters are exceedingly salt, far beyond the usual saltiness of the sea, and hence it is called the *Salt Sea*. In consequence of this bodies will float in it that would sink in common salt water, and probably it is on this account that few fish can live in it. As to the reports of any noxious quality in the air, the simple fact is, lumps of bitumen often rise from the bottom to its surface, and exhale a fetid odour which does not appear to have any thing poisonous in it. As there are frequent eruptions of a bituminous matter from the bottom of this lake, which seem to argue a subterraneous fire, hence the account that this place was burning even after the days of the apostles.

Verse 26. *She became a pillar of salt.*] This is all the information the inspired historian has thought proper to give us on this subject. The most probable opinions of commentators are the following: 1. "Lot's wife, by the miraculous power of God, was changed into a mass of rock salt, probably retaining the human figure." 2. "Tarrying too long in the plain, she was struck with lightning and enveloped in the bituminous and sulphuric matter which abounded in that country, and which, not being exposed afterwards to the action of the fire, resisted the air and the wet, and was thus rendered permanent." 3. "She was struck dead and consumed in the burning up of the plain; and this judgment on her disobedience being recorded, is an imperishable memorial of the fact itself, and an everlasting warning to sinners in general, and to backsliders or apostates in particular." That God might in a moment convert this disobedient woman into a *pillar* or *mass of salt*, or any other substance, there can be no doubt. Or that, by continuing in the plain till the brimstone and fire descended from heaven, she might be *struck dead with lightning*, and *indurated or petrified* on the spot, is as possible. And that the account of her becoming a *pillar of salt* may be designed to be understood *metaphorically*, is also highly probable. It is certain that *salt* is frequently used in the scriptures as an emblem of *incorruption, durability, &c.* Hence a *covenant of salt*, Num. xviii. 19, is a *perpetual* covenant; on this ground a *pillar of salt* may signify no more in this case than an ever-

lasting monument against criminal curiosity, unbelief, and disobedience.

Authors of respectability and credit who have since travelled into the Holy Land, and made it *their business* to inquire into this subject have not been able to meet with *any remains of this pillar*. Had Lot's wife been still preserved somewhere in the neighbourhood of the Dead Sea, surely we might expect some account of it in after parts of scripture history; but it is never more mentioned in the Bible, and occurs nowhere in the New Testament but in the simple reference of our Lord to the *judgment itself*, as a warning to the disobedient and backsliding: *Remember Lot's wife!*

Verse 27. *Abraham gat up early in the morning*] Anxious to know what was the effect of the prayers which he had offered to God the preceding day.

Verse 29. *God remembered Abraham*] For Abraham's sake the Lord offered salvation to all the family of Lot, though neither his sons-in-law elect nor his own wife ultimately profited by it.

Verse 30. *Lot went up out of Zoar*] *He feared to dwell in Zoar*, lest that also should be consumed; and then went to those very mountains to which God had ordered him at first to make his escape. Foolish man is ever preferring his own wisdom to that of his Maker. It was wrong at first not to betake himself to the mountain; it was wrong in the next place to go to it when God had given him the assurance that *Zoar* should be spared for his sake. Both these cases argue a strange want of faith, not only in the truth, but also in the providence, of God. Had he still dwelt at Zoar, the shameful transaction afterwards recorded had in all probability not taken place.

Verse 31. *Our father is old*] And consequently not likely to re-marry; and there is *not a man in the earth*—none left, according to their opinion, in all the land of Canaan, of *their own family and kindred*: and they might think it unlawful to match with others, such as the inhabitants of Zoar, who they knew had been devoted to destruction as well as those of Sodom and Gomorrah, and were only saved at the earnest request of their father.

Verse 32. *Come, let us make our father drink wine*] On their flight from Zoar it is probable they had brought with them certain provisions to serve them for the time being, and the *wine* here mentioned among the rest.

After considering all that has been said, I cannot help thinking that the transaction itself will bear a more favourable construction than that which has been generally put on it. 1. It does not appear that it was through any base or sensual desire that the daughters of Lot wished to deceive their father. 2. They might have thought that it would have been criminal to have married into any other family, and they knew that their husbands elect, who were probably of the same kindred, had perished in the overthrow of Sodom. 3. They might have supposed that there was no other way left to preserve the family, and the righteousness for which it had been remarkable. 4. They appear to have supposed that their father would not come into the measure; yet, judging it to be expedient and necessary, they endeavoured to *sanctify the improper means* used, by the *goodness of the end* at which they aimed; a doctrine which, though resorted to by many, should be reprobated by all.

Verse 33. *And he perceived not when she lay down, nor*



father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him;

\* Num. xxii. 36. Deut. ii. 9. 2 Sam. viii. 2. 2 Kings iii. 4-27.

when, &c.] That is, he did not perceive the time she came to his bed, nor the time she quitted it; consequently did not know who it was that had lain with him. In this transaction Lot appears to me to be in many respects excusable. 1. He had no accurate knowledge of what took place either on the first or second night, therefore he cannot be supposed to have been drawn away by his own lust, and enticed. He must have been sensible that some person had been in his bed; but he might have judged it to have been some of his female domestics, which he might have brought from Zoar. 2. It is very likely that he was deceived in the wine, as well as in the consequences; either he knew not the strength of the wine, or wine of a superior power had been given to him on this occasion.

Verse 37. Called his name Moab] This name is generally interpreted of the father.

Verse 38. Ben-ammi] The son of my people. Both these names seem to justify the view taken of this subject above, viz., that it was merely to preserve the family that the daughters of Lot made use of the above expedient; and hence we do not find that they ever attempted to repeat it, which, had it been done for any other purpose, they certainly would not have failed to do. A single bad act, though a sin, does not necessarily argue a vicious heart, as in order to be vicious a man must be habituated to sinful acts.

The generation which proceeded from this incestuous connexion, whatever may be said in extenuation of the transaction (its peculiar circumstances being considered), was certainly a bad one. The Moabites soon fell from the faith of God, and became idolaters, the people of Chemosh, and of Baal-peor, Num. xxi. 29, xxv. 1-3; and were enemies to the children of Abraham. See Num. xxii.; Judg. iii. 14, &c. And the Ammonites, who dwelt near to the Moabites, united with them in idolatry, and were also enemies to Israel. See Judg. xi. 4, 24; Deut. xxiii. 3, 4.

and he perceived not when she lay down, nor when she arose.

36 Thus were the two daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: \* the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: <sup>b</sup> the same is the father of the children of Ammon unto this day.

<sup>b</sup> Deut. ii. 19. Judg. x. 6-18.

1. From the commencement of the chapter we find that the example and precepts of Abraham had not been lost on his nephew Lot. Lot was both a *hospitable* and *pious*, though a *weak*, man, but his weakness was such as was not inconsistent with general uprightness and sincerity. How powerful are the effects of a religious education, enforced by pious example! It is one of God's especial means of grace. Let a man only do justice to his family, by bringing them up in the fear of God, and he will crown it with his blessing. How many excuse the profligacy of their family, which is often entirely owing to their own neglect, by saying, "Oh, we cannot give them grace!" No, you cannot, but you can afford them the means of grace. This is your work, that is the Lord's. If, through your neglect of precept and example, they perish, what an awful account must you give to the Judge of quick and dead!

2. What a correspondence between the crime and the punishment of the inhabitants of the cities of the plain! They burned in lust towards each other, and God burned them up with fire and brimstone. Their sin was *unnatural*, and God punished it by *supernatural* means. Divine Justice not only observes a proportion between the crime and the degree of punishment, but also between the species of crime and the kind of punishment inflicted.

3. Lot's wife stands as an everlasting monument of admonition and caution to all backsliders. She ran well, she permitted Satan to hinder, and she died in her provocation! While we lament her fate, we should profit by her example. To begin in the good way is well; to continue in the path is better; and to persevere unto the end, best of all. The exhortation of our blessed Lord on this subject should awaken our caution, and strongly excite our diligence: Remember Lot's wife!

## CHAPTER XX.

Abraham leaves Mamre, and, after having sojourned at Kadesh and Shur, settles in Gerar. 1. Abimelech takes Sarah, Abraham having acknowledged her only as his sister, 2. Abimelech is warned by God in a dream to restore Sarah, 3. He asserts his innocence, 4, 5. He is further warned, 6, 7. Expostulates with Abraham, 8-10. Abraham vindicates his conduct, 11-13. Abimelech restores Sarah, makes Abraham a present of sheep, oxen, and male and female slaves, 14; offers him a residence in any part of the land, 15; and reproves Sarah, 16. At the intercession of Abraham, the curse of barrenness is removed from Abimelech and his household, 17, 18.

AND Abraham journeyed from <sup>a</sup> thence toward the south country, and dwelled between <sup>b</sup> Kadesh and Shur, and <sup>c</sup> sojourned in Gerar. 2 And Abraham said of Sarah his wife,

\* Ch. xviii. 1.—<sup>b</sup> Ch. xvi. 7.—<sup>c</sup> Ch. xxvi. 6.—<sup>d</sup> Ch. xli. 13. xxvi. 7.

Verse 1. And Abraham journeyed] Gerar was a city of Arabia Petraea, under a king of the Philistines called Abimelech, my father King, who appears to have been not only the father of his people, but also a righteous man.

Verse 2. She is my sister] See the parallel account, chap. xii., and the notes there. Sarah was now about ninety years of age, and probably pregnant with Isaac.

<sup>d</sup> She is my sister: and Abimelech king of Gerar sent, and <sup>e</sup> took Sarah.

3 But <sup>f</sup> God came to Abimelech <sup>g</sup> in a dream by night, and said to him, <sup>h</sup> Behold, thou art but a

\* Ch. xii. 15.—<sup>f</sup> Ps. cv. 14.—<sup>g</sup> Job xxxiii. 15.—<sup>h</sup> Ver. 7.

Her beauty, therefore, must have been considerably impaired since the time she was taken in a similar manner by Pharaoh, king of Egypt; but she was probably now chosen by Abimelech more on account of forming an alliance with Abraham, who was very rich, than on account of any personal accomplishments.

Verse 3. But God came to Abimelech] Thus we find that

dead man, for the woman which thou hast taken; for she is <sup>a</sup> a man's wife.

4 But Abimelech had not come near her: and he said, Lord, <sup>b</sup> wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: <sup>c</sup> in the integrity of my heart and innocence of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for <sup>d</sup> I also withheld thee from sinning <sup>e</sup> against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man <sup>f</sup> his wife; <sup>g</sup> for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore <sup>h</sup> her not, <sup>i</sup> know thou that thou shalt surely die, thou, <sup>j</sup> and all that are thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, <sup>k</sup> that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me <sup>l</sup> that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely,

<sup>a</sup> Heb. married to a husband. — <sup>b</sup> Ch. xviii. 28. Ver. 18. — <sup>c</sup> 2 Kings xx. 3. 2 Cor. i. 12. — <sup>d</sup> Or, simplicity; or, sincerity. — <sup>e</sup> Ch. xxxi. 7. xxxv. 5. Exod. xxxiv. 24. 1 Sam. xxv. 26, 34. — <sup>f</sup> Ch. xxxix. 9 Lev. vi. 12. Ps. li. 4. — <sup>g</sup> 1 Sam. vii. 5. 2 Kings v. 11. Job xlii. 8. James v. 14, 15. 1 John v. 16. — <sup>h</sup> Ch. ii. 17. — <sup>i</sup> Num. xvi. 32, 33. — <sup>j</sup> Ch. xxvi. 10. Exod. xxxii. 21. Josh. vii. 25 — <sup>k</sup> Ch. xxxiv. 7. — <sup>l</sup> Ch. xlii. 18. Pe.

persons who were not of the family of Abraham, had the knowledge of the true God. Indeed, all the Gerarites are termed a righteous nation, ver. 4.

Verse 6. *In the integrity of my heart, &c.*] Had Abimelech any other than honourable views in taking Sarah, he could not have justified himself thus to his Maker; God himself, to whom the appeal was made, asserts, in the most direct manner, *Yea, I know that thou didst this in the integrity of thy heart.*

Verse 7. *He is a prophet, and he shall pray for thee*] The word prophet means, in its general acceptation, one who speaks of things before they happen, i.e. one who foretells future events. But that this was not the original notion of the word, its use in this place sufficiently proves. The meaning of the original word is to pray, entreat, make supplication, &c., as in the case of Saul, mentioned 1 Sam. x., and the case of the priests of Babel, 1 Kings xviii. As those who were in habits of intimacy with God by prayer and faith were found the most proper persons to communicate his mind to man, both with respect to the present and the future, hence nabi, the intercessor, became in process of time the public instructor or preacher, and also the predictor of future events, because to such faithful praying men God revealed the secret of his will. The title was also given to men eminent for eloquence and for literary abilities; hence Aaron, because he was the spokesman of Moses to the Egyptian king, was termed nabi, prophet; Exod. iv. 16, vii. 1. And Epimenides, a heathen poet, is expressly styled *προφήτης*, a prophet, by St. Paul, Tit. i. 12, just as poets in general were termed *vates* among the Romans, which properly signifies the persons who professed to interpret the will of the gods to their votaries, after prayers and sacrifices duly performed. In Arabic the word naba has nearly the same meaning as in Hebrew.

Verse 11. *And Abraham said*] The best excuse he could make for his conduct, which in this instance is far from defensible.

Verse 12. *She is my sister*] I have not told a lie; I have suppressed only a part of the truth. In this place it may be proper to ask, What is a lie? It is any action done or word spoken, whether true or false in itself, which the doer or speaker wishes the observer or hearer to take in a contrary sense to that which he knows to be true. It is, in a word, any action done or speech delivered with the intention to

the fear of God is not in this place, and <sup>m</sup> they will slay me for my wife's sake.

12 And yet indeed <sup>n</sup> she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when <sup>o</sup> God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, <sup>p</sup> say of me, He is my brother.

14 And Abimelech <sup>q</sup> took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, <sup>r</sup> my land is before thee: dwell <sup>s</sup> where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given <sup>t</sup> thy brother a thousand pieces of silver: <sup>u</sup> behold, he is to thee <sup>v</sup> a covering of the eyes, unto all that are with thee, and with all other: <sup>w</sup> thus she was reproved.

17 So Abraham <sup>x</sup> prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare children.

18 For the Lord <sup>y</sup> had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

xxxvi. 1. Prov. xvi. 6. — <sup>m</sup> Ch. xli. 12. xxvi. 7. — <sup>n</sup> See ch. xi. 29. — <sup>o</sup> Ch. xli. 1, 9, 11, &c. Heb. xi. 8. — <sup>p</sup> Ch. xli. 13. — <sup>q</sup> Ch. xli. 16. — <sup>r</sup> Ch. xlii. 9. — <sup>s</sup> Heb. as is good in thine eyes. — <sup>t</sup> Ver. 5. — <sup>u</sup> Ch. xxvi. 11. — <sup>v</sup> Ch. xxiv. 65. — <sup>w</sup> Prov. ix. 8, 9. xxv. 12. xxvii. 5. Mat. vii. 7. — <sup>x</sup> Ch. xxix. 31. 1 Sam. v. 11, 12. Job xlii. 8, 9, 10. — <sup>y</sup> Ch. xli. 17. xli. 2.

deceive, though both may be absolutely true and right in themselves.

Verse 13. *When God caused me to wander*] Here the word *Elohim* is used with a plural verb, which is not very usual in the Hebrew language, as this plural noun is generally joined with verbs in the singular number. Because there is a departure from the general mode in this instance, some have contended that the word *Elohim* signifies princes in this place, and suppose it to refer to those in Chaldaea, who expelled Abraham because he would not worship the fire; but the best critics, and with them the Jews, allow that *Elohim* here signifies the true God. Abraham probably refers to his first call.

Verse 13. *And unto Sarah he said*] Here the Hebrew is exceedingly obscure, and every interpreter takes it in his own sense.

*A thousand pieces of silver*] *SHEKELS* are very probably meant here, and so the Targum understands it.

The shekel of the sanctuary weighed twenty gerahs, Exod. xxx. 13. And according to the Jews, the gerah weighed sixteen grains of barley.

*Behold, he is to thee a covering of the eyes*] *It—the one thousand shekels (not he—Abraham), is to thee for a covering*—to procure thee a veil to conceal thy beauty (*unto all that are with thee, and with all other*) from all thy own kindred and acquaintance, and from all strangers, that none, seeing thou art another man's wife, may covet thee on account of thy comeliness.

*Thus she was reproved.*] The word is probably the second person preterite, used for the imperative mood, from the root *nachah*, to make straight, direct, right; and may, in connexion with the rest of the text, be thus paraphrased: *Behold, I have given thy BROTHER (Abraham, gently alluding to the equivocation, ver. 2, 5) a thousand shekels of silver; behold, it is (that is, the silver is, or may be, or let it be) to thee a covering of the eyes (to procure a veil; see above) with regard to all those who are with thee, and to all (or and in all) speak thou the truth—not only tell a part of the truth, but tell the whole; say not merely he is my brother, but say also, he is my husband too. I believe the above to be the sense of this difficult passage, and shall not puzzle my readers with criticisms. [The thousand pieces of silver, £131, could not have been intended to purchase a mere veil. Perhaps the "covering of the eyes" is a figura-*

tive expression for an atoning gift. The clause, "she was reproved," may be rendered "thou art judged,"—that is, justice is done to thee.]

Verse 17. *So Abraham prayed*] This was the prime office of the nabi.

Verse 18. *For the Lord had fast closed up all the wombs*] Probably by means of some disease with which he had smitten them, hence it is said they were healed at Abraham's intercession; and this seems necessarily to imply that they had been afflicted by some disease that rendered it impossible for them to have children till it was removed.

1. On the prevarication of Abraham and Sarah, see chap. xii.; and while we pity this weakness, let us take it as a warning.

2. The cause why the patriarch did not acknowledge Sarah as his wife, was a fear lest he should lose his life on her account, for he said, *Surely the fear*, i.e. the true worship of the true God is not in this place. Such is the natural bigotry and narrowness of the human heart, that we can scarcely allow that any besides ourselves possess the true religion. The true religion is neither confined to one spot nor to one people; it is spread in various forms over the whole earth. He who fills immensity has left a record of himself in every nation and among every people under heaven. Had Abraham possessed more charity for man and confidence in God at this time, he had not fallen into that snare from which he barely escaped.

## CHAPTER XXI.

*Isaac is born according to the promise, 1-3; and is circumcised when eight days old, 4. Abraham's age, and Sarah's exultation at the birth of their son, 5-7. Isaac is weaned, 8. Ishmael mocking on the occasion, Sarah requires that both he and his mother Hagar shall be dismissed, 9, 10. Abraham, distressed on the account, is ordered by the Lord to comply, 11, 12. The promise renewed to Ishmael, 13. Abraham dismisses Hagar and her son, who go to the wilderness of Beer-sheba, 14. They are greatly distressed for want of water, 15, 16. An angel of God appears to and relieves them, 17-19. Ishmael prospers and is married, 20, 21. Abimelech, and Phicol his chief captain, make a covenant with Abraham, and surrender the well of Beer-sheba for seven ewe lambs, 22-32. Abraham plants a grove, and invokes the name of the everlasting God, 33.*

**AND** the LORD<sup>a</sup> visited Sarah as he had said, and the LORD did unto Sarah<sup>b</sup> as he had spoken.

2 For Sarah<sup>c</sup> conceived, and bare Abraham a son in his old age,<sup>d</sup> at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham<sup>e</sup> circumcised his son Isaac, being eight days old,<sup>f</sup> as God had commanded him.

5 And<sup>g</sup> Abraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, 'God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? <sup>h</sup>for I have born him a son in his old age.

8 And the child grew and was weaned; and

Abraham made a great feast the same day that Isaac was weaned.

9 And Sarah saw the son of Hagar<sup>i</sup> the Egyptian, which she had born unto Abraham,<sup>j</sup> mocking.

10 Wherefore she said unto Abraham,<sup>k</sup> Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac.

11 And the thing was very grievous in Abraham's sight,<sup>l</sup> because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for<sup>m</sup> in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make<sup>n</sup> a nation, because he is thy seed.

14 And Abraham rose up early in the morning,

<sup>a</sup> 1 Sam. ii. 21.—<sup>b</sup> Ch. xvii. 19. xviii. 10, 14. Gal. iv. 23, 28.—<sup>c</sup> Acts vii. 8. Gal. iv. 22. Heb. xi. 11.—<sup>d</sup> Ch. xvii. 21.—<sup>e</sup> Ch. xvii. 19.—<sup>f</sup> Acts vii. 8.—<sup>g</sup> Ch. xvii. 10, 12.—<sup>h</sup> Ch. xviii. 1, 17.—<sup>i</sup> Ps. cxxxi. 2. Isa. liv. 1. Gal. iv. 27.—<sup>j</sup> Luke i. 58.—<sup>k</sup> Ch. xviii. 11, 12.—<sup>l</sup> Ch.

xvi. 1.—<sup>m</sup> Ch. xvi. 15.—<sup>n</sup> Gal. iv. 22.—<sup>o</sup> Gal. iv. 30. See ch. xxv. 6. xxxvi. 6, 7.—<sup>p</sup> Ch. xvii. 18.—<sup>q</sup> Rom. ix. 7, 8. Heb. xi. 18.—<sup>r</sup> Ver. 18. Ch. xvi. 10. xvii. 20.

Verse 1. *The Lord visited Sarah*] That is, God fulfilled his promise to Sarah by giving her, at the advanced age of ninety, power to conceive and bring forth a son.

Verse 6. *God hath made me to laugh*] Sarah alludes here to the circumstance mentioned chap. xviii. 12;—she seems to use the word to laugh in this place, not in the sense of being incredulous, but to express such pleasure or happiness as almost suspends the reasoning faculty for a time.

Verse 8. *The child grew and was weaned*] We have the verb to wean from the Anglo-Saxon *awendan*, to convert, turn from one thing to another, which is the exact import of the Hebrew word *gumal* in the text. At what time children were weaned among the ancients, is a disputed point. Some hold that children were always weaned at five years of age; others, that they were not weaned till they were twelve. It seems likely that among the Jews they were weaned when three years old.

Verse 9. *Mocking.*] What was implied in this mocking is not known. St. Paul, Gal. iv. 29, calls it persecuting; but it is likely he meant no more than some species of ridi-

cule used by Ishmael on the occasion, and probably with respect to the age of Sarah at Isaac's birth, and her previous barrenness. Whatever it was, it became the occasion of the expulsion of himself and mother. Several authors are of opinion that the Egyptian bondage of four hundred years, mentioned chap. xv. 13, commenced with this persecution of the righteous seed by the son of an Egyptian woman.

Verse 10. *Cast out this bond-woman and her son*] *Garash* signifies not only to thrust out, drive away, and expel, but also to divorce (see Lev. xxi. 7); and it is in this latter sense the word should be understood here. Sarah wished Abraham to divorce Hagar, or to perform some sort of legal act by which Ishmael might be excluded from all claim on the inheritance.

Verse 12. *In Isaac shall thy seed be called.*] Here God shows the propriety of attending to the counsel of Sarah; and, lest Abraham, in whose eyes the thing was grievous, should feel distressed on the occasion, God renews his promises to Ishmael and his posterity.

Verse 14. *Took bread, and a bottle*] By the word bread

and took bread, and a bottle of water, and gave it unto Hagar, (putting it on her shoulder,) and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

17 And <sup>b</sup> God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for <sup>c</sup> I will make him a great nation.

19 And <sup>d</sup> God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God <sup>e</sup> was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran; and his mother <sup>f</sup> took him a wife out of the land of Egypt.

22 And it came to pass at that time, that <sup>h</sup> Abimelech, and Phichol the chief captain of his host, spake unto Abraham, saying, <sup>i</sup> God is with thee in all that thou doest:

23 Now therefore, <sup>j</sup> I swear unto me here by God <sup>k</sup> that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to

the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants <sup>l</sup> had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me; neither yet heard I of it, but to-day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them <sup>m</sup> made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, "What mean these seven ewe lambs which thou hast set by themselves?"

30 And he said, For these seven ewe lambs shalt thou take of my hand, that <sup>n</sup> they may be a witness unto me, that I have digged this well.

31 Wherefore he <sup>p</sup> called that place <sup>q</sup> Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And Abraham planted a <sup>r</sup> grove in Beer-sheba, and <sup>s</sup> called there on the name of the LORD, <sup>t</sup> the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

<sup>a</sup> John viii. 35.—<sup>b</sup> Exod. iii. 7.—<sup>c</sup> Ver. 18.—<sup>d</sup> Num. xxii. 31. See 2 Kings vi. 17, 18, 20. Luke xxiv. 16, 31.—<sup>e</sup> Ch. xxviii. 15. xxxix. 2, 3, 21.—<sup>f</sup> Ch. xvi. 12.—<sup>g</sup> Ch. xxiv. 4.—<sup>h</sup> Ch. xx. 2. xxvi. 26.—<sup>i</sup> Ch. xvi. 28.—<sup>j</sup> Josh. ii. 12. 1 Sam. xxiv. 21.—<sup>k</sup> Heb. if thou shalt lie unto me.—<sup>l</sup> See ch. xxvi. 15, 18, 20, 21, 22.—<sup>m</sup> Ch. xxvi. 31.—<sup>n</sup> Ch.

xxxiii. 8.—<sup>o</sup> Ch. xxxi. 48, 52.—<sup>p</sup> Ch. xxvi. 33.—<sup>q</sup> That is, The well of the oath. <sup>r</sup> Or, tree. Amos viii. 14.—<sup>s</sup> Ch. iv. 26. xxvi. 23, 15, 38.—<sup>t</sup> Deut. xxxiii. 17. Isa. xl. 28. Rom. i. 20. xvi. 26. 1 Tim. i. 17. Jer. x. 10.

we are to understand the food or provisions which were necessary for her and Ishmael, till they should come to the place of their destination; which, no doubt, Abraham particularly pointed out. The bottle, which was made of skin, ordinarily a goat's skin, contained water sufficient to last them till they should come to the next well, which, it is likely Abraham particularly specified also. This well, it appears, Hagar missed, and therefore wandered about in the wilderness seeking more water, till all she had brought with her was expended. We may therefore safely presume that she and her son were sufficiently provided for their journey, had they not missed their way. What adds to the appearance of cruelty in this case is, that our translation seems to represent Ishmael as being a young child; and that Hagar was obliged to carry him, the bread, and the bottle of water, on her back or shoulder at the same time, but Ishmael was fourteen years old at the birth of Isaac. Add to this the age of Isaac when he was weaned, which was probably three, and we shall find that Ishmael was at the time of his leaving Abraham not less than seventeen years old; an age at which, in those primitive times, a young man was able to gain his livelihood, either by his bow in the wilderness, or by keeping flocks as Jacob did.

Verse 15. And she cast the child] That is, she sent the lad, under one of the shrubs, viz., to screen him from the intensity of the heat. His helplessness will be easily accounted for on this ground: 1. Young persons can bear much less fatigue than those who are arrived at mature age. 2. They require much more fluid, because from them a much larger quantity is thrown off by sweat and insensible perspiration, than from grown up or aged persons. 3. Their digestion is much more rapid, and hence they cannot bear hunger and thirst as well as the others.

Verse 19. God opened her eyes] These words appear to me to mean no more than that God directed her to a well, which probably was at no great distance.

Verse 21. He dwelt in the wilderness of Paran] This is generally allowed to have been a part of the desert belonging

to Arabia Petraea, in the vicinity of Mount Sinai; and this seems to be its uniform meaning in the sacred writings.

Verse 22. At that time] This may either refer to the transactions recorded in the preceding chapter, or to the time of Ishmael's marriage, but most probably to the former.

Verse 23. Now therefore swear unto me] The oath on such occasions probably meant no more than the mutual promise of both the parties, when they slew an animal, poured out the blood as a sacrifice to God, and then passed between the pieces.

According to the kindness that I have done] The simple claims of justice were alone set up among virtuous people in those ancient times, which constitute the basis of the famous *lex talionis*, or law of like for like, kind office for kind office, and breach for breach.

Verse 25. Abraham reproved Abimelech] Wells were of great consequence in those hot countries, and especially where the flocks were numerous, because the water was scarce, and digging to find it was accompanied with much expense of time and labour.

Verse 26. I wot not who hath done this thing] The servants of Abimelech had committed these depredations without authority from their master, who appears to have been a very amiable man, possessing the fear of God, and regulating his conduct by the principles of righteousness and strict justice.

Verse 27. Took sheep and oxen] Some think that these were the sacrifices which were offered on the occasion, and which Abraham furnished at his own cost, and, in order to do Abimelech the greater honour, gave them to him to offer before the Lord.

Verse 28. Seven ewe lambs] These were either given as a present, or they were intended as the price of the well, and being accepted by Abimelech, they served as a witness that he had acknowledged Abraham's right to the well in question.

Verse 31. He called that place Beer-sheba] Literally, the well of swearing or of the oath, because they both sware there—mutually confirmed the covenant.

Verse 33. Abraham planted a grove] The original word *eshel* has been variously translated a grove, a plantation, an orchard, a cultivated field, and an oak. [It was probably a tamarisk, and was chosen because of its longevity as a witness of the contract.]

And called there on the name of the Lord] According to Dr. Shuckford the expression *kara beshem* never signifies to call upon the name, but to invoke in the name, and seems to be used where the true worshippers of God offered their prayers in the name of the true Mediator.

The everlasting God.] *Yehovah el olam*, JEHOVAH, the STRONG GOD, the ETERNAL ONE. This is the first place in scripture in which *olam* occurs as an attribute of God, and here it is evidently designed to point out his eternal duration; that it can mean no limited time is self-evident, because nothing of this kind can be attributed to God. No word can more forcibly express the grand characteristics of eternity than this. It is that duration which is concealed, hidden, or kept secret from all created beings; which is always existing, still running on but never running out; an interminable, incessant, and immeasurable duration; it is THAT, in the whole of which God alone can be said to exist, and that which the eternal mind can alone comprehend.

In all languages words have, in process of time, deviated from their original acceptations, and have become accommodated to particular purposes, and limited to particular meanings. This has happened both to the Hebrew *alam*, and the Greek *aiwv*; they have been both used to express a limited time, but in general a time the limits of which are unknown; and thus a pointed reference to the original ideal meaning is still kept up. The real grammatical meaning of both words is eternal and all other meanings are only accommodated ones; sound criticism must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language, and will determine all accommodated meanings by this alone. Now the first and best writers in both these languages apply *alam* and *aiwv* to express eternal, in the proper meaning of that word; and this is their proper meaning in the Old and New Testaments when applied to God, his attributes, his operations taken in connexion with the ends for which he performs them; the counsels and purposes of God are permanent and eternal, and none of them can be frustrated; hence the words, when applied to things which from their nature must have a limited duration, are properly to be understood in this sense because those things, though temporal in themselves, shadow forth things that are eternal. Thus the Jewish dispensation, which in the whole and in its parts is frequently said to be *leolam*, for ever, and which has terminated in the Christian dispensation, has the word properly applied to it, because it typified and introduced that dispensation which is to continue not only while time shall last, but is to have its incessant accumulating consummation throughout eternity. The word is, with the

same strict propriety, applied to the duration of the rewards and punishments in a future state. And the argument that pretends to prove (and it is only pretension) that in the future punishments of the wicked "the worm shall die," and "the fire shall be quenched," will apply as forcibly to the state of happy spirits, and as fully prove that a point in eternity shall arrive when the repose of the righteous shall be interrupted, and the glorification of the children of God have an eternal end!

1. Faithfulness is one of the attributes of God, and none of his promises can fail. According to the promise to Abraham, Isaac is born; and the promise is supernatural. Ishmael is born according to the ordinary course of nature, and cannot inherit, because the inheritance is spiritual, and cannot come by natural birth; hence we see that no man can expect to enter into the kingdom of God by birth, education, profession of the true faith, &c., &c. Reader, art thou born again? Hath God changed thy heart and thy life? If not, canst thou suppose that in thy present state thou canst possibly enter into the paradise of God? I leave thy conscience to answer.

2. The actions of good men may be misrepresented, and their motives suspected, because those motives are not known; and those who are prone to think evil are the last to take any care to inform their minds, so that they may judge righteous judgment. Abraham, in the dismissal of Hagar and Ishmael, has been accused of cruelty. But what he did he did in conformity to a divine command; and this very command was accompanied with a promise that both the child and his mother should be taken under the divine protection.

3. Did we acknowledge God in all our ways, he would direct our steps. Abimelech and Phichol, seeing Abraham a worshipper of the true God, made him swear by the object of his worship that there should be a lasting peace between them and him; for as they saw that God was with Abraham, they well knew that he could not expect the divine blessing any longer than he walked in integrity before God. From this very circumstance we may see the original purpose, design, and spirit of an oath, viz., *Let God prosper or curse me in all that I do, as I prove true or false to my engagements!* This is still the spirit of all oaths where God is called to witness, whether the form be by the water of the Ganges, the sign of the cross, kissing the Bible, or lifting up the hand to heaven. Hence we may learn that he who falsifies an oath or promise, made in the presence and name of God, thereby forfeits all right and title to the approbation and blessing of his Maker.

But it is highly criminal to make such appeals to God upon trivial occasions. Only the most solemn matters should be thus determined. Legislators who regard the morals of the people should take heed not to multiply oaths in matters of commerce and revenue, if they even use them at all.

## CHAPTER XXII.

The faith and obedience of Abraham put to a most extraordinary test, 1. He is commanded to offer his beloved son Isaac for a burnt-offering, 2. He prepares, with the utmost promptitude, to accomplish the will of God, 3-6. Affecting speech of Isaac, 7; and Abraham's answer, 8. Having arrived at mount Moriah he prepares to sacrifice his son, 9, 10; and is prevented by an angel of the Lord, 11, 12. A ram is offered in the stead of Isaac, 13; and the place is named Jehovah-jireh, 14. The angel of the Lord calls to Abraham a second time, 15; and, in the most solemn manner, he is assured of innumerable blessings in the multiplication and prosperity of his seed, 16-18. Abraham returns and dwells at Beer-sheba, 19; hears that his brother Nahor has eight children by his wife Milcah, 20; their names, 21-23; and four by his concubine Reumah, 24.

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

2 And he said, Take now thy son, thine only

son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of.

\* 1 Cor. x. 13. Heb. xi. 17. James i. 12. 1 Pet. i. 7.

Verse 1. God did tempt Abraham] The original here is very emphatic: "And the Elohim he tried this Abraham;" God brought him into such circumstances as exercised and discovered his faith, love, and obedience. Though the word *tempt*, from *tento*, signifies no more than to prove or try, yet

<sup>b</sup> Heb. Behold me.—<sup>c</sup> Heb. xi. 17.—<sup>d</sup> 2 Chron. iii. 1.

as it is now generally used to imply a solicitation to evil, in which way God never tempts any man, it would be well to avoid it here.

Verse 2. Take now thy son] "Abraham desired earnestly to be let into the mystery of redemption; and God, to in-

3 And Abraham rose up <sup>a</sup>early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and <sup>b</sup>laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, my father: and he said, <sup>c</sup>Here am I, my son. And he said, Behold the fire and the wood: but where <sup>d</sup>is the lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb <sup>e</sup>for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and <sup>f</sup>laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham! and he said, Here am I.

12 And he said, <sup>g</sup>Lay not thine hand upon the lad, neither do thou any thing unto him: for <sup>h</sup>now I know that thou fearest God, seeing thou hast not withheld thy son, thine only <sup>i</sup>son, from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind <sup>j</sup>him a ram caught in a thicket by

<sup>a</sup> Ps. cxix. 60. Eccles. ix. 10. Isa. xxvi. 3, 4. Luke xiv. 28. Heb. xi. 17-19. <sup>b</sup> Isa. liii. 6. Mat. viii. 17. John xix. 17. 1 Pet. ii. 24. <sup>c</sup> Heb. Behold me—<sup>d</sup> Or, kid. <sup>e</sup> John i. 29, 36. Rev. v. 6.

struct him in the infinite extent of the divine goodness to mankind, *who spared not his own Son, but delivered him up for us all*, let Abraham feel by experience what it was to lose a beloved son, the son born miraculously when Sarah was past child-bearing, as Jesus was miraculously born of a virgin. The duration, too, of the action, ver. 4, was the same as that between Christ's death and resurrection, both which were designed to be represented in it; and still farther, not only the final archetypal sacrifice of the Son of God was figured in the command to offer Isaac, but the intermediate typical sacrifice in the Mosaic economy was represented by the permitted sacrifice of the ram offered up, ver. 13, instead of Isaac."—Warburton.

[Only son] All that he had by Sarah his legal wife.

*The land of Moriah*] This is supposed to mean all the mountains of Jerusalem, comprehending Mount Gihon or Calvary, the mount of Sion, and of Aera. Beer-sheba, where Abraham dwelt, is about forty-two miles distant from Jerusalem, and it is not to be wondered at that Abraham, Isaac, the two servants, and the ass laden with wood for the burnt-offering, did not reach this place till the third day.

Verse 3. *Two of his young men*] Eliezer and Ishmael according to the Targum.

Verse 4. *The third day*] "As the number SEVEN," says Mr. Ainsworth, "is of especial use in Scripture because of the sabbath day, Gen. ii. 2, so THREE is a mystical number because of Christ's rising from the dead the third day, Matt. xvii. 23, 1 Cor. xv. 4; and Isaac, as he was a figure of Christ, in being the only son of his father, and not spared but offered for a sacrifice, Rom. viii. 32, so in sundry particulars he resembled our Lord: the third day Isaac was to be offered up, so it was the third day in which Christ also was to be perfected, Luke xiii. 32; Isaac carried the wood for the burnt-offering, ver. 6, so Christ carried the tree whereon he died, John xix. 17; the binding of Isaac, ver. 9, was also typical, so Christ was bound, Matt. xxvii. 2."

Verse 5. *I and the lad will go—and come again*] How could Abraham consistently with truth say this, when he knew he was going to make his son a burnt-offering? The apostle answers for him: *By faith Abraham, when he was tried, offered up Isaac—accounting that God was able to raise him up even from the dead, from whence also he received him in a figure*, Heb. xi. 17, 19. He knew that previously to the birth of Isaac both he and his wife were *dead* to all the purposes of procreation; that his birth was a kind of life from the dead; that the promise of God was most positive. *In Isaac shall thy seed be called*, chap. xxi. 12; that this promise could not fail; that it was his duty to obey the command of his Maker; and that it was as easy for God to restore him to life after he had been a burnt-offering, as it was for him to give him life in the beginning. Therefore he went fully purposed to offer his son, and yet confidently expecting to have him restored to life again.

Verse 6. *Took the wood—and laid it upon Isaac*] Probably the mountain-top to which they were going was too difficult to be ascended by the ass; therefore either the father or the

son must carry the wood, and it was most becoming in the latter.

Verse 7. *Behold the fire and the wood: but where is the lamb*] Nothing can be conceived more tender, affectionate, and affecting, than the question of the son and the reply of the father on this occasion.

Verse 8. *My son, God will provide himself a lamb*] Here we find the same obedient unshaken faith for which this pattern of practical piety was ever remarkable. But we must not suppose that this was the language merely of faith and obedience; the patriarch spake prophetically, and referred to that Lamb of God which HE had provided for himself, who in the fulness of time should take away the sin of the world, and of whom Isaac was a most expressive type. All the other lambs which had been offered from the foundation of the world had been such as MEN chose and MEN offered; but THIS was the Lamb which GOD had provided—*emphatically, THE LAMB OF GOD*.

Verse 9. *And bound Isaac his son*] What must Abraham's heart have felt at the questions asked by his innocent and amiable son? What must he have suffered while building the altar, laying on the wood, binding his lovely son, placing him on the wood, taking the knife, and stretching out his hand to slay the child of his hopes? Every view we take of the subject interests the heart, and exalts the character of this father of the faithful. But has the character of Isaac been duly considered? Is not the consideration of his excellence lost in the supposition that he was too young to enter particularly into a sense of his danger, and too feeble to have made any resistance, had he been unwilling to submit? It is probable that he was now about thirty-three, the age at which his great Antitype was offered up; allowing him however to be only twenty-five, he might have easily resisted; for can it be supposed that an old man of at least one hundred and twenty-five years of age could have bound, without his consent, a young man in the very prime and vigour of life? In this case we cannot say the *superior strength* of the father prevailed, but the *piety, filial affection, and obedience* of the son yielded. All this was most illustratively typical of Christ. In both cases the father himself offers up his only-begotten son, and the father himself binds him on the wood or to the cross; in neither case is the son forced to yield, but yields of his own accord; in neither case is the life taken away by the hand of violence; Isaac yields himself to the knife, Jesus lays down his life for the sheep.

Verse 11. *The angel of the Lord*] The very person who was represented by this offering; the Lord Jesus, who calls himself Jehovah, and on his own authority renews the promises of the covenant. HE was ever the great Mediator between God and man.

Verse 12. *Lay not thine hand upon the lad*] As Isaac was to be the representative of Jesus Christ's real sacrifice, it was sufficient for this purpose that in his own will and the will of his father, the purpose of the immolation was complete. Isaac was now fully offered both by his father and by himself. The father yields up the son, the son gives up his life; on



his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place \* *Jehovah-jireh*: as it is said to this day, in the mount of the Lord it shall be seen.

15 And the angel of the Lord called unto Abraham out of heaven the second time,

16 And said, <sup>b</sup> By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son;

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed <sup>c</sup> as the stars of the heaven, <sup>d</sup> and as the sand which is upon the sea <sup>e</sup> shore; and <sup>f</sup> thy seed shall possess <sup>g</sup> the gate of his enemies;

18 <sup>h</sup> And in thy seed shall all the nations of the

\* That is, *The Lord will see or provide*.—<sup>b</sup> Ps. ov. 9. <sup>c</sup> Eccus. xlv. 21. <sup>d</sup> Luke i. 73. <sup>e</sup> Heb. vi. 13, 14.—<sup>f</sup> Ch. xv. 5. <sup>g</sup> Jer. xxxiii. 22.—<sup>h</sup> Ch. xlii. 16.—<sup>i</sup> Heb. lip.—<sup>j</sup> Ch. xxiv. 60.—<sup>k</sup> Mic. i. 9.—<sup>l</sup> Ch. xlii. 3, xviii. 18. <sup>m</sup> xxi. 4. <sup>n</sup> Eccus. xlv. 22. <sup>o</sup> Acts iii. 25. <sup>p</sup> Gal. iii. 8, 9, 16,

both sides, as far as will and purpose could go, the sacrifice was complete

Verse 14. *Jehovah-jireh*] *The Lord will see*; that is, God will take care that every thing shall be done that is necessary for the comfort and support of them who trust in him: hence the words are usually translated, *The Lord will provide*. But all this seems to have been done under a divine impulse, and the words to have been spoken prophetically: hence some render the words thus: *Dominus videbitur*, the Lord shall be seen; and this translation the following clause seems to require, *As it is said to this day, behar Yehovah yeraeh, ON THIS MOUNT THE LORD SHALL BE SEEN*. From this it appears that the sacrifice offered by Abraham was understood to be a representative one, and a tradition was kept up that Jehovah should be seen in a sacrificial way on this mount. And this renders the opinion stated on ver. 1 more than probable, viz., that Abraham offered Isaac on that very mountain on which, in the fulness of time, Jesus suffered.

Verse 16. *By myself have I sworn*] So we find that the person who was called the *angel of the Lord* is here called *Jehovah*. See Heb. vi. 13-18.

Verse 17. *Shall possess the gate of his enemies*] By the gates may be meant all the strength, whether troops, counsels, or fortified cities, of their enemies.

Verse 18. *And in thy seed, &c.*] We have the authority of St. Paul, Gal. iii. 8, 16, 18, to restrain this to our blessed Lord, who was the SEED through whom alone all God's blessings of providence, mercy, grace, and glory, should be conveyed to the nations of the earth.

Verse 20. *Behold, Milcah, she hath also born children to thy brother*] This short history seems introduced solely for the purpose of preparing the reader for the transactions related, chap. xxiv., and to show that the providence of God was preparing, in one of the branches of the family of Abraham, a suitable spouse for his son Isaac.

Verse 21. *Huz*] He is supposed to have peopled the land of Uz, in Arabia Deserta, the country of Job.

*Buz his brother*] From this person *Elihu* the *Buzite* is thought to have descended.

earth be blessed; <sup>1</sup> because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to <sup>2</sup> Beer-sheba; and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, Behold, <sup>3</sup> Milcah, she hath also born children unto thy brother Nahor;

21 <sup>4</sup> Huz his first-born, and Buz his brother, and Kemuel the father <sup>5</sup> of Aram.

22 And Chesed, and Hazo, and Phildash, and Jidlaph, and Bethuel.

23 And <sup>6</sup> Bethuel begat <sup>7</sup> Rebekah; these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, <sup>8</sup> whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

18.—<sup>1</sup> Ver. 3, 10. <sup>2</sup> Ch. xxvi. 5.—<sup>3</sup> Ch. xxi. 31.—<sup>4</sup> Ch. xi. 29.—<sup>5</sup> Job i. 1.—<sup>6</sup> Job xxxii. 2.—<sup>7</sup> Ch. xxiv. 16, 24, 47. <sup>8</sup> xxv. 20. <sup>9</sup> xxviii. 2-5.—<sup>10</sup> Called. Rom. ix. 10, Rebecca.—<sup>11</sup> Ch. xvi. 8. <sup>12</sup> xxv. 6.

*Kemuel the father of Aram*] Probably the *Kamiletes*, a Syrian tribe to the westward of the Euphrates, are meant.

Verse 23. *Bethuel begat Rebekah*] Who afterwards became the wife of Isaac.

Verse 24. *His concubine*] We borrow this word from the Latin compound *concubina*, from *con*, together, and *cubo*, to lie, and apply it solely to a woman cohabiting with a man without being legally married. The Hebrew word *pilegess* denotes in scripture a kind of secondary wife, not unlawful in the patriarchal times; though the progeny of such could not inherit. The word is not used in the scriptures in that disgraceable sense in which we commonly understand it.

From the trial of Abraham we again see, 1. That God may bring his followers into severe straits and difficulties, that they may have the better opportunity of both knowing and showing their own faith and obedience; and that he may seize on those occasions to show them the abundance of his mercy, and thus confirm them in righteousness all their days. There may be much grace, though God, for good reasons, does not think proper for a time to put it to any severe trial or proof. But grace is certainly not fully known but in being called to trials of severe and painful obedience. 2. The offering up of Isaac is used by several religious people in a sort of metaphorical way, to signify their easily-besetting sins, beloved idols, &c. But this is a most reprehensible abuse of the scripture. It is both insolent and wicked to compare some abominable lust or unholy affection to the amiable and pious youth who, for his purity and excellence, was deemed worthy to prefigure the sacrifice of the Son of God; and to talk of sacrificing such to God is downright blasphemy.

Independently of the typical reference in this transaction, there are two points which seem to be recommended particularly to our notice. 1. The astonishing faith and prompt obedience of the father. 2. The innocence, filial respect, and passive submission of the son. Such a father and such a son were alone worthy of each other.

## CHAPTER XXIII.

*The age and death of Sarah, 1, 2. Abraham mourns for her, and requests a burial-place from the sons of Heth, 2-4. They freely offer him the choice of all their sepulchres, 5, 6. Abraham refuses to receive any as a free gift, and requests to buy the cave of Machpelah from Ephron, 7-9. Ephron proffers the cave and the field in which it was situated as a free gift unto Abraham, 10, 11. Abraham insists on giving its value in money, 12, 13. Ephron at last consents, and names the sum of four hundred shekels, 14, 15. Abraham weighs him the money in the presence of the people; in consequence of which the cave, the whole field, trees, &c., are made sure to him and his family for a possession, 16-18. The transaction being completed, Sarah is buried in the cave, 19. The sons of Heth ratify the bargain, 20.*

**AND** Sarah was an hundred and seven and twenty years old: *these were the years of the life of Sarah.*

2 And Sarah died in \*Kirjath-arba; the same is <sup>b</sup>Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 *I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.*

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou art <sup>a</sup>a mighty prince among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even to the children of Heth.*

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar.

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for <sup>a</sup>as much money as it is worth he shall give it me for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the <sup>b</sup>audience of the children of Heth, *even of all that went in at the gate of his city, saying,*

11 <sup>c</sup>Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee: in the

presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *will* give it, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is* worth four hundred <sup>d</sup>shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham <sup>e</sup>weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And <sup>f</sup>the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, <sup>g</sup>were made sure unto Abraham for a possession of a burying-place <sup>h</sup>by the sons of Heth.

<sup>a</sup> Josh. xiv. 15. Judg. i. 10.—<sup>b</sup> Ch. xlii. 18. Ver. 19.—<sup>c</sup> Ch. xlvii. 8. 1 Chron. xxix. 15. Ps. cv. 12. Heb. xi. 9, 13.—<sup>d</sup> Acts vii. 5.—<sup>e</sup> Heb. a prince of God.—<sup>f</sup> Ch. xlii. 2. xiv. 14. xxiv. 35.—<sup>g</sup> Heb. full money.—<sup>h</sup> Heb. ears.—<sup>i</sup> Ch. xxxiv. 20, 24. Ruth iv. 4.—<sup>j</sup> See 2 Sam.

xxiv. 21-24.—<sup>k</sup> Exod. xxx. 15. Ezek. xiv. 12.—<sup>l</sup> Jer. xxxii. 9.—<sup>m</sup> Ch. xxv. 9. xlix. 30, 31. 32. 1. 13. Acts vii. 16.—<sup>n</sup> See Ruth iv. 7, 8, 9, 10. Jer. xxxii. 10, 11.—<sup>o</sup> Ch. i. 13. 2 Kings xxi. 18.

Verse 1. *And Sarah was an hundred and seven and twenty years old*] It is worthy of remark that Sarah is the only woman in the sacred writings, whose age, death, and burial are distinctly noted. And she has been deemed worthy of higher honour, for St. Paul, Gal. iv. 22, 23, makes her a type of the church of Christ; and her faith in the accomplishment of God's promise, that she should have a son, when all natural probabilities were against it, is particularly celebrated in the Epistle to the Hebrews, chap. xi. 11. He, by whose almighty power Sarah had strength to conceive and bear a son in her old age, and by whose miraculous interference a virgin conceived, and the man Christ Jesus was born of her, can by the same power transform the sinful soul, and cause it to bear the image of the heavenly as it has borne the image of the earthly.

Verse 2. *Sarah died in Kirjath-arba*] Literally, in the city of the four. Some suppose this place was so called because it was the burial-place of Adam, Abraham, Isaac, and Jacob; others, because according to the opinion of the rabbins Eve was buried there, with Sarah, Rebekah, and Leah. But it seems evidently to have had its name from a Canaanite, one of the Anakim, probably called Arba, who was the chief of the four brothers who dwelt there; the names of the others being Sheshai, Ahiman, and Talmai. [It is more likely that Arba was an ancient Canaanite name, representing neither a man nor a numeral, but some local peculiarity.]

*Abraham came to mourn for Sarah*] Abraham had probably several places of temporary residence, and particularly one at Beer-sheba, and another at Hebron; and it is likely that while he sojourned at Beer-sheba, Sarah died at Hebron; and his coming to mourn and weep for her signifies his coming from the former to the latter place on the news of her death.

Verse 3. *Abraham stood up from before his dead*] He had probably sat on the ground some days in token of sorrow, as the custom then was; and when this time was finished he arose and began to treat about a burying-place.

Verse 4. *I am a stranger and a sojourner*] It appears from Heb. xi. 13-16, 1 Pet. ii. 11, that these words refer more to the state of his mind than of his body. He felt that he had no certain dwelling-place, and was seeking by faith a city that had foundations.

*Give me a possession of a burying-place*] Among different nations it was deemed ignominious to be buried in another's ground; and it may be in reference to a sentiment of this kind that Abraham refuses to accept the offer of the children of Heth to bury in any of their sepulchres, and earnestly requests them to sell him one, that he might bury his wife in a place that he could claim as his own.

Verse 6. *Thou art a mighty prince*] A prince of God—a person whom we know to be divinely favoured, and whom, in consequence, we deeply respect and reverence.

Verse 8. *Intreat for me to Ephron*] Abraham came to the gate of Hebron where the elders of the people sat to administer justice, &c., and where bargains and sales were made and witnessed, and begged the elders to use their influence with the owner of the cave and field to sell it to him, that it might serve him and his family for a place of sepulture.

Verse 10. *And Ephron dwelt among the children of Heth*] Yeshub, was sitting, among the children of Heth, but was personally unknown to Abraham; he therefore answered for himself, making a free tender of the field, &c., to Abraham, in the presence of all the people, which amounted to a legal conveyance of the whole property to the patriarch.

Verse 13. *If thou wilt give it*] Instead of, *If thou wilt give it*, we should read, *But if thou wilt sell it, I will give thee money for the field*; *keseph*, silver, not coined money, for it is not probable that any such was then in use.

Verse 15. *The land is worth four hundred shekels of silver*] Though the words *is* worth are not in the text, yet they are necessarily expressed here to adapt the Hebrew to the idiom of our tongue. Four hundred shekels would be equal to sixty pounds sterling; but it is evident that a certain



*weight* is intended, and not a *coin*, for Abraham *weighed* the silver, and hence it appears that this *weight* itself passed afterwards as a current coin. [The value of the silver was a little over fifty pounds sterling.]

Verse 16. *Current with the merchant.* Passing to or with the traveller—such as was commonly used by those who travelled about with merchandise of any sort. The word signifies the same as *hawker* or *pedlar* among us.

1. In this transaction between Abraham and the sons of Heth concerning the cave and field of Machpelah, we have the earliest account on record of the *purchase of land*. The simplicity, openness, and candour on both sides cannot be too much admired.

2. Sarah being dead, Abraham wished to *purchase* a place in which he might have the continual right of sepulture. The conveyance of this place to Abraham is made sure, without the intervention of those puzzlers of civil affairs by whose tricks and chicanery property often becomes insecure, and right and succession precarious and uncertain. In the first ages of mankind, suspicion, deceit, and guile seem to

have had a very limited influence. Happy days of primitive simplicity!

8. We often hear of the *rudeness* and *barbarity* of the primitive ages, but on what evidence? Every rule of politeness that could be acted upon in such a case as that mentioned here, is brought into full practice. Is it possible to read the simple narration in this place without admiring the amiable, decent, and polite conduct displayed on both sides? There is neither awkward, stiff formality on the one hand, nor frippery or affectation on the other. The religion of the Bible recommends and inculcates orderly behaviour, as well as purity of heart and life. They who, under the sanction of religion, trample under foot the decent forms of civil respect, supposing that because they are religious they have a right to be rude, totally mistake the spirit of Christianity, for *love* or *charity* (the soul and essence of that religion) *behaveth not itself unseemly*. Every attentive reader of the thirteenth chapter of St. Paul's first epistle to the Corinthians, will clearly discern that the description of true religion given in that place applies as forcibly to *good breeding* as to inward and outward holiness.

## CHAPTER XXIV.

Abraham, being solicitous to get his son Isaac properly married, calls his confidential servant, probably Eliezer, and makes him swear that he will not take a wife for Isaac from among the Canaanites, 1-3, but from among his own kindred, 4. The servant proposes certain difficulties, 5, which Abraham removes by giving him the strongest assurances of God's direction in the business, 6, 7, and then specifies the conditions of the oath, 8. The form of the oath itself, 9. The servant makes preparations for his journey, and sets out for Mesopotamia, the residence of Abraham's kindred, 10. Arrives at a well near to the place, 11. His prayer to God, 12-14. Rebekah, the daughter of Bethuel, son of Nahor, Abraham's brother, comes to the well to draw water, 15. She is described, 16. Conversation between her and Abraham's servant, in which every thing took place according to his prayer to God, 17-21. He makes her presents, and learns whose daughter she is, 22-24. She invites him to her father's house, 25. He returns thanks to God for having thus far given him a prosperous journey, 26, 27. Rebekah runs home and informs her family, 28; on which her brother Laban comes out, and invites the servant home, 29-31. His reception, 32, 33. Tells his errand, 34, and how he had proceeded in executing the trust reposed in him, 35-48. Requests an answer, 49. The family of Rebekah consent that she should become the wife of Isaac, 50, 51. The servant worships God, 52, and gives presents to Milcah, Laban, and Rebekah, 53. He requests to be dismissed, 54-56. Rebekah being consulted consents to go, 57, 58. She is accompanied by her nurse, 59; and having received the blessing of her parents and relatives, 60, she departs with the servant of Abraham, 61. They are met by Isaac, who was on an evening walk for the purpose of meditation, 62-65. The servant relates to Isaac all that he had done, 66. Isaac and Rebekah are married, 67.

AND Abraham <sup>a</sup> was old, and <sup>b</sup> well stricken in age: and the LORD <sup>c</sup> had blessed Abraham in all things.

2 And Abraham said <sup>d</sup> unto his eldest servant of his house, that <sup>e</sup> ruled over all that he had, 'Put, I pray thee, thy hand under my thigh:

3 And I will make thee <sup>f</sup> swear by the LORD, the God of heaven, and the God of the earth, that <sup>h</sup> thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

<sup>a</sup> Ch. xviii. 11. <sup>xxi.</sup> 5.—<sup>b</sup> Heb. *gone into days*.—<sup>c</sup> Ch. xiii. 2. Ver. 35. Ps. cxlii. 3. Prov. x. 22.—<sup>d</sup> Ch. xv. 2.—<sup>e</sup> Ver. 10. Ch. xxxix. 4, 5, 6.—<sup>f</sup> Ch. xlvii. 29. 1 Chron. xxix. 24. Lam. v. 6.—<sup>g</sup> Ch. xiv.

Verse 1. *And Abraham was old*] He was now about one hundred and forty years of age, and consequently Isaac was forty, being born when his father was one hundred years old.

Verse 2. *Eldest servant*] As this eldest servant is stated to have been the ruler over all that he had, it is very likely that Eliezer is meant.

Verse 3. *Of the Canaanites*] Because these had already been devoted to slavery, &c., and it would have been utterly inconsistent as well with prudence as with the design of God to have united the child and heir of the promise with one who was under a curse, though that curse might be considered to be only of a political nature.

4 'But thou shalt go <sup>i</sup> unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which <sup>k</sup> took me from my father's house, and from the land of my kindred,

22. Deut. vi. 13. Josh. ii. 12.—<sup>h</sup> Ch. xxvi. 35. xxvii. 46. xxviii. 2. Exod. xxxiv. 16. Deut. vii. 8.—<sup>i</sup> Ch. xxviii. 2.—<sup>j</sup> Ch. xii. 1.—<sup>k</sup> Ch. xii. 1. 7.

Verse 4. *My country*] Mesopotamia, called here Abraham's country, because it was the place where the family of Haran, his brother, had settled; and where himself had remained a considerable time with his father Terah. In this family, as well as in that of Nahor, the true religion had been in some sort preserved, though afterwards considerably corrupted.

Verse 7. *The Lord God, &c.*] He expresses the strongest confidence in God, that the great designs for which he had brought him from his own kindred to propagate the true religion in the earth would be accomplished; and that therefore, when earthly instruments failed, heavenly ones should be

and which spake unto me, and that sware unto me, saying, 'Unto thy seed will I give this land; 'he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then 'thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 And the servant took ten camels of the camels of his master, and departed; ('for 'all the goods of his master were in his hand :) and he rose, and went to Mesopotamia, unto 'the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time 'that women go out to draw water.<sup>b</sup>

12 And he said, 'O Lord God of my master Abraham, I pray thee, 'send me good speed this day and shew kindness unto my master Abraham.

13 Behold, 'I stand here by the well of water; and 'the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that thou hast appointed for thy servant Isaac*; and 'thereby shall I know that thou hast showed kindness unto my master.

15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born

to Bethuel, son of 'Milah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder,

16 And the damsel 'was 'very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 'And she said, Drink, my lord; and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit whether 'the Lord had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden 'ear-ring 'of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24 And she said unto him, 'I am the daughter of Bethuel the son of Milah, which she bare unto Nahor.

25 She said moreover unto him, We have both

<sup>a</sup>Ch. xii. 7. xiii. 15. xv. 18. xvii. 8. Exod. xxii. 13. Deut. i. 8. xxxiv. 4. Acts vii. 5.—<sup>b</sup>Exod. xxiii. 20, 23. xxxiii. 2. Heb. i. 14.—Josh. ii. 17, 20.—<sup>c</sup>Ver. 2.—<sup>d</sup>Or, and.—<sup>e</sup>Ch. xxvii. 48.—<sup>f</sup>Heb. that women which draw water go forth.—Exod. ii. 6. 1 Sam. ix. 11.—<sup>g</sup>Ver. 27. Ch. xxvi. 24. xxviii. 13. xxxii. 8. Exod. iii. 6, 15.—<sup>h</sup>Neh. i. 11. Ps. xxxvii. 5.—

<sup>i</sup>Ver. 43.—<sup>j</sup>Ch. xxix. 9. Exod. ii. 16.—<sup>k</sup>See Judg. vi. 17, 37. 1 Sam. vi. 7. xiv. 8. xx. 7. 1 Mac. v. 40.—<sup>l</sup>Ch. xi. 29. xxii. 23.—<sup>m</sup>Ch. xxvi. 7.—<sup>n</sup>Heb. good of countenance.—<sup>o</sup>1 Pet. iii. 8. iv. 9.—<sup>p</sup>Ver. 12, 56.—Exod. xxxii. 2. 3. Isa. iii. 19, 20, 21. Ezek. xvi. 11, 12. 1 Pet. iii. 8.—<sup>q</sup>Or, jewel for the forehead.—<sup>r</sup>Ch. xxii. 23.

employed. *He shall send his angel*, probably meaning the Angel of the Covenant, of whom see chap. xv. 7.

Verse 9. *Put his hand under the thigh of Abraham*] When we put the circumstances mentioned in this and the third verse together, we shall find that they fully express the ancient method of binding by oath in such transactions as had a religious tendency. 1. The *rite or ceremony* used on the occasion: the person binding himself put his hand under the thigh of the person to whom he was to be bound; i.e. he put his hand on the *part* that bore the mark of *circumcision*, the sign of God's covenant, which is tantamount to our *kissing the book* or laying the hand upon the *New Testament* or *covenant* of our Lord Jesus Christ. 2. The *form of the oath* itself: the person swore by *Jehovah, the God of heaven and the God of the earth*. Three essential attributes of God are here mentioned: 1. His *self-existence and eternity* in the name *Jehovah*. 2. His *dominion of glory and blessedness* in the kingdom of *heaven*. 3. His *providence and bounty* in the *earth*. An oath of this kind, taken at such a time, and on such an occasion, can never be deemed irreligious or profane. The person binding himself proposes for a *pattern the unchangeable and just God*; and as HE is the avenger of wrong and the punisher of falsehood, and has all power in the heaven and in the earth, so he can punish perjury by privation of spiritual and temporal blessings, by the loss of life, and by inflicting the perdition due to ungodly men, among whom liars and perjured persons occupy the most distinguished rank. Our ideas of delicacy may revolt from the *rite* used on this occasion; but when the nature of the covenant is considered, of which *circumcision was the sign*, we shall at once perceive that this *rite* could not be used without producing sentiments of reverence and godly fear, as the contracting party must know that the God of this covenant was a consuming fire.

Verse 10. *Took ten camels*] It was customary to give a dowry for a wife, and not to receive one with her.

Verse 11. *He made his camels to kneel down*] To rest themselves, or lie down.

Verse 12. *And he said, O Lord God, &c.*] In all things the assistance and blessing of God are necessary, even where human strength and wisdom have the fullest and freest sphere of action; but there are numberless cases, of infinite consequence to man, where his strength and prudence can be of little or no avail, and where the God of all grace must work all things according to the counsel of his own will. To expect the accomplishment of any good end, without a proper use of the means, is the most reprehensible enthusiasm; and to suppose that any good can be done or procured without the blessing and mercy of God, merely because proper means are used, is not less reprehensible. Plan, scheme, and labour, like Eliezer, and then, by earnest faith and prayer, commit the whole to the direction and blessing of God.

Verse 15. *Behold, Rebekah came out*] How admirably had the providence of God adapted every circumstance to the necessity of the case, and so as in the most punctual manner to answer the prayer which his servant had offered up!

Verse 19. *I will draw water for thy camels also*] Had Rebekah done *no more* than Eliezer had prayed for, we might have supposed that she acted not as a free agent, but was *impelled* to it by the absolutely controlling power of God; but as she exceeds all that was requested, we see that it sprang from her native benevolence, and sets her conduct in the most amiable point of view.

Verse 21. *The man, wondering at her*] And he was so lost in wonder and astonishment at her simplicity, innocence, and benevolence, that he permitted this delicate female to draw water for *ten camels*, without ever attempting to afford her any kind of assistance! I know not which to wonder at most, the benevolence and condescension of Rebekah, or the cold and apparently stupid indifference of the servant of Abraham.

Verse 22. *The man took a golden ear-ring*] That this could not be an *ear-ring* is very probable from its being in the *singular* number. The margin calls it a *jewel* for the

straw and provender enough, and room to lodge in.

26 And the man <sup>a</sup> bowed down his head, and worshipped the Lord.

27 And he said, <sup>b</sup> Blessed be the Lord God of my master Abraham, who hath not left destitute my master of <sup>c</sup> his mercy and his truth: I *being* in the way, the Lord <sup>d</sup> led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

29 And Rebekah had a brother, and his name was <sup>e</sup> Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, <sup>f</sup> thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came unto the house; and he ungirded his camels, and <sup>g</sup> gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, <sup>h</sup> I will not eat until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the Lord <sup>i</sup> hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife <sup>j</sup> bare a son to my master when she was old, and <sup>k</sup> unto him hath he given all that he hath.

37 And my master <sup>l</sup> made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

<sup>a</sup> Ver. 52. Exod. iv. 31.—<sup>b</sup> Exod. xviii. 10. Ruth iv. 14. 1 Sam. xxv. 32, 39. 2 Sam. xviii. 28. Luke i. 68.—<sup>c</sup> Ch. xxii. 10. <sup>e</sup> Ps. xviii. 3.—<sup>d</sup> Ver. 48.—<sup>e</sup> Ch. xxix. 5.—<sup>f</sup> Ch. xxvi. 29. <sup>g</sup> Judg. xvii. 2. Ruth iii. 10. <sup>h</sup> Ps. cxv. 15.—<sup>i</sup> Ch. xliii. 24. <sup>j</sup> Judg. xix. 21.—<sup>k</sup> Job

forehead; but it most likely means a *jewel for the nose*, or *nose-ring*, which is in universal use through all parts of Arabia and Persia, particularly among young women. They are generally worn in the left nostril.

And two bracelets] The small part of the leg is generally decorated in this way, and so is the whole arm from the shoulder to the wrist. As these *tsemidin* were given to Rebekah for her hands, it sufficiently distinguishes them from a similar ornament used for the ankles.

In different parts of the sacred writings there are allusions to ornaments of various kinds still in use in different Asiatic countries. They are of seven different sorts: for the forehead; for the nose; for the ears; for the arms; for the fingers; for the neck and breast; for the ankles.

Verse 26. Bowed down his head, and worshipped] Two acts of adoration are mentioned here: 1. Bowing the head; and 2. Prostration upon the earth. The bowing of the head was to Rebekah, to return her thanks for her kind invitation. The prostration was to Jehovah in gratitude for the success with which he had favoured him.

Verse 28. Her mother's house] Some have conjectured from this that her father Bethuel was dead; and the person called Bethuel, verse 50, was a younger brother. This is possible, but the mother's house might be mentioned even were the father alive; for in Asiatic countries the women have apartments entirely separate from those of the men, in which their little children and grown up daughters reside with them.

Verse 31. Thou blessed of the Lord] Probably a usual mode of wishing prosperity, as he that is blessed of the Lord

38 <sup>m</sup> But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 <sup>n</sup> And I said unto my master, Peradventure the woman will not follow me.

40 <sup>o</sup> And he said unto me, The Lord, <sup>p</sup> before whom I walk, will send his angel with thee, and prosper thy way: and thou shalt take a wife for my son of my kindred, and of my father's house:

41 <sup>q</sup> Then shalt thou be clear from *this* my oath, when thou comest to my kindred: and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, <sup>r</sup> O Lord God of my master Abraham, if now thou dost prosper my way which I go;

43 <sup>s</sup> Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels; let the same be the woman whom the Lord hath appointed out for my master's son.

45 <sup>t</sup> And before I had done <sup>u</sup> speaking in mine heart, behold, Rebekah came forth, with her pitcher on her shoulder: and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also; so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I <sup>v</sup> put the ear-ring upon her face, and the bracelets upon her hands.

48 <sup>w</sup> And I bowed down my head, and worshipped the Lord; and blessed the Lord God of my master Abraham, which had led me in the right way, to

xxiii. 12. John iv. 34. Eph. vi. 5, 6, 7.—<sup>x</sup> Ver. 1. Ch. xlii. 2.—<sup>y</sup> Ch. xxi. 2.—<sup>z</sup> Ch. xxi. 10. xxv. 5.—<sup>a</sup> Ver. 8.—<sup>b</sup> Ver. 4.—<sup>c</sup> Ver. 5.—<sup>d</sup> Ver. 7.—<sup>e</sup> Ch. xxi. 1.—<sup>f</sup> Ver. 8.—<sup>g</sup> Ver. 12.—<sup>h</sup> Ver. 13.—<sup>i</sup> Ver. 15. &c.—<sup>j</sup> 1 Sam. i. 13.—<sup>k</sup> Ezek. xvi. 11, 12.—<sup>l</sup> Ver. 26

is worthy of all respect; for, enjoying the divine favour, he is in possession of the sum of happiness.

Verse 32. Provender for the camels] These were the first objects of his care; for a good man is merciful to his beast.

Water to wash his feet] Thus it appears that he had servants with him; and as the fatigues of the journey must have fallen as heavily upon them as upon himself, water is provided to wash their feet also.

Verse 33. I will not eat until I have told] Here is a servant who had his master's interest more at heart than his own. He refuses to take even necessary refreshment till he knows whether he is likely to accomplish the object of his journey.

Verse 36. Unto him hath he given all that he hath.] He has made Isaac his sole heir. These things appear to be spoken to show the relatives of Rebekah that his master's son was a proper match for her; for even in those primitive times there was regard had to the suitability of station and rank in life, as well as of education, in order to render a match comfortable.

Verse 42. O Lord God of my master] As Abraham was the friend of God, Eliezer makes use of this to give weight and consequence to his petitions.

Verse 43. When the virgin] Haalmah, from *alam*, to hide, cover, or conceal; a pure virgin, a woman uncovered, and in this respect still concealed from man.

Verse 45. Before I had done speaking in mine heart] So we find that the whole of this prayer, so circumstantially related verses 12-14, and again 42-44, was mental, and heard only by that God to whom it was directed.

take " my master's brother's daughter unto his son.

49 And now if ye will <sup>b</sup> deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand or to the left.

50 Then Laban and Bethuel answered and said, " The thing proceedeth from the Lord: we cannot <sup>a</sup> speak unto thee bad or good.

51 Behold, Rebekah " is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he <sup>c</sup> worshipped the Lord, bowing himself to the earth.

53 And the servant brought forth <sup>a</sup> jewels of silver, <sup>b</sup> and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother <sup>c</sup> precious things.

54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in morning, and he said, <sup>d</sup> Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us <sup>a</sup> a few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

<sup>a</sup> Ch. xxiii. 23.—<sup>b</sup> Ch. xlvii. 29. Josh. ii. 14.—<sup>c</sup> Ps. cxviii. 23. Mat. xxi. 42. Mark xii. 11.—<sup>d</sup> Ch. xxxi. 24.—<sup>e</sup> Ch. xx. 16.—<sup>f</sup> Ver. 26.—<sup>g</sup> Heb. vessels.—<sup>h</sup> Exod. iii. 22. xi. 2. xii. 35.—<sup>i</sup> 2 Chron. xxi. 8. Ezra i. 8.—<sup>j</sup> Ver. 56, 59.—<sup>k</sup> Or, a full year or ten months. Judg.

Verse 49. *That I may turn to the right hand or to the left.* That is, That I may go elsewhere and seek a proper match for the son of my master.

Verse 50. *Laban and Bethuel* These seem both to be brothers, of whom Laban was the eldest and chief; for the opinion of Josephus appears to be very correct, viz. that Bethuel, the father, had been some time dead.

*Bad or good.* We can neither speak for nor against; it seems to be entirely the work of God, and we cordially submit; consult Rebekah; if she be willing, take her and go.

Verse 53. *Jewels of silver, and jewels of gold.* The word *keley*, which we here translate *jewels*, signifies properly *vessels or instruments*; and those presented by Eliezer might have been of various kinds. What he had given before, ver. 22, was in token of respect, what he gave now appears to have been in the way of dowry.

*Precious things.* This word is used to express *exquisite fruits or delicacies*, Deut. xxxiii. 18-16; *precious plants or flowers*, Cant. iv. 16, vii. 13. But it may mean *gifts* in general, though rather of an *inferior* kind to those mentioned above.

Verse 54. *And they did eat and drink.* When Eliezer had got a favourable answer, then he and his servants sat down to meat; this he had refused to do till he had told his message, ver. 38.

Verse 55. *Let the damsel abide with us a few days, at the least ten.* The original is very abrupt and obscure, because we are not acquainted with the precise meaning of the *form of speech* which is here used; DAYS or TEN, probably meaning a year or ten months, as the margin reads it, or a week or ten days. This latter is the most likely sense, as there would be no propriety, after having given their consent that she should go, in detaining her for a year or ten months.

Verse 58. *Wilt thou go with this man?* So it appears it was left ultimately to the choice of Rebekah whether she would accept the proposals now made to her, unless we suppose that the question meant, *Wilt thou go immediately, or stay with us a month longer?*

*She said, I will go.* It fully appears to be the will of God that it should be so, and I consent. This at once determined the whole business.

Verse 59. *And her nurse* Whose name, we learn from chap. xxiv. 8, was Deborah, and who, as a second mother,

58 And they called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou " the mother of thousands of millions, and " let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the " well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out " to meditate in the field at the eventide " : and he lifted up his eyes, and saw, and behold, the camels were coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, " she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, it is my master: therefore she took " a veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother " Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac " was comforted after his mother's death.

xlv. 8.—Ch. xxxv. 8.—Ch. xvii. 16.—Ch. xxii. 17.—Ch. xvi. 14. xxv. 11.—Or, to pray.—Josh. i. 8. Ps. i. 2. lxxvii. 12. cxix. 15. cxliii. 5.—Josh. xv. 18.—Ch. xx. 16. 1 Cor. xi. 1, 6, 10.—Ch. xviii. 6, 9, 10.—Ch. xxxviii. 12. 1 Thess. iv. 15.

was deemed proper to accompany Rebekah. This was a measure dictated by good sense and prudence.

Verse 60. *Be thou the mother of thousands of millions* Or for myriads of thousands, a large family being ever considered, in ancient times, as a proof of the peculiar blessing and favour of God.

Verse 62. *And Isaac came* As it appears from chapter xxv. 11 that Isaac dwelt at the well Lahai-roi, it has been conjectured that he had now come on a visit to his aged father at Beer-sheba, where he waited in expectation of his bride.

Verse 63. *Isaac went out to meditate* He was probably in deep thought, with his eyes fixed upon the ground. What the subject of his meditation was it is useless to inquire; he was a pious man, and could not be triflingly employed.

Verse 65. *She took a veil* This is the first time this word occurs, and it is of doubtful signification; but most agree to render it a veil or a cloak. The former is the most likely, as it was generally used by women in the East as a sign of chastity, modesty, and subjection. [The veil in question was a large wrapper, which covered the whole person.]

Verse 67. *Sarah's tent* Sarah, being dead, her tent became now appropriated to the use of Rebekah.

*And took Rebekah, &c.* After what form this was done we are not told; or whether there was any form used on the occasion more than solemnly receiving her as the person whom God had chosen to be his wife.

The particular or especial providence by which God governs the affairs of the universe is not confined to work by general laws; it steps out of common ways, and takes particular directions, as endlessly varied human necessities may need, or the establishment and maintenance of godliness in the earth may require.

See with what simplicity and confidence the servant of Abraham prays to God! He even prescribes the way in which the divine choice and approbation shall be made known; and God honours the purity of his motives and his pious faith, by giving him precisely the answer he wished. How honourable in the sight of God is simplicity of heart!

It has nothing to fear, and all good to hope for; whereas a spirit warped by self-interest and worldly views is always uncertain and agitated, as it is ever seeking that from its own counsels, projects, and schemes, which should be sought in God alone. In every place the upright man meets with his God; for such an one the whole economy of providence and grace is ever at work.

How careful should parents be to procure alliances for their children with those who fear God. But alas! how many sacrifice the comfort and salvation of their offspring at the shrine of Mammon! If they can procure rich husbands and wives for their daughters and sons, then all, in their apprehension, is well. Marriages of this kind may be considered as mere bargain and sale; the divine institution of marriage is left out of sight; and the persons are united, not properly to each other, in the love, fear, and according to the ordinance of God, but they are wedded to so many thousand pounds sterling, and to so many houses, fields, &c. Thus like goes to like, metal to metal, earth to earth. Marriages formed on such principles are mere licensed adulteries. Let such contractors hear these awful words of

God: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" James iv. 4.

Although under the patriarchal dispensation parents had a kind of absolute authority over their children, and might dispose of them as they pleased in general cases, yet it appears that in matrimonial connexions they were under no compulsion. *Wilt thou go with this man?* was, in all likelihood, deemed essential to the completion of the contract; and by the answer, *I will go*, was the contract fully ratified. Thus the persons were ultimately left to their own choice, though the most prudent and proper means were no doubt used in order to direct and fix it.

In all cases of this kind the child should invariably consult the experience and wisdom of the parents; and the parents should ever pay much respect to the feelings of the child, nor oppose an alliance which may be in all other respects suitable because there may be a lack of property on one side of the intended match. If parents would proceed in this way, God would pour his blessing on their seed, and his Spirit upon their offspring.

## CHAPTER XXV.

*Abraham marries Keturah, 1. Their issue, 2-4. Makes Isaac his heir, 5; but gives portions to the sons of his concubines, and sends them eastward from Isaac, to find settlements, 6. Abraham's age, 7, and death, 8. Is buried by his sons Isaac and Ishmael in the cave of Machpelah, 9, 10. God's blessing upon Isaac, 11. The generations of Ishmael, 12-16. His age, 17, and death, 18. Of the generations of Isaac, 19, who was married in his fortieth year, 20. Rebekah his wife being barren, on his prayer to God she conceives, 21. She inquires of the Lord concerning her state, 22. The Lord's answer, 23. She is delivered of twins, 24. Peculiarities in the birth of her sons Esau and Jacob, from which they had their names, 25, 26. Their different manner of life, 27, 28. Esau, returning from the field faint, begs pottage from his brother, 29, 30. Jacob refuses to grant him any but on condition of his selling him his birth-right, 31. Esau, ready to die, parts with the birth-right to save his life, 32. Jacob causes him to confirm the sale with an oath, 33. He receives bread and pottage of lentiles, and departs, 34.*

**T**HEN again <sup>a</sup> Abraham took a wife, and her name was Keturah.

2 And <sup>b</sup> she bare him Zimran, and Jokshan, and Medan, and <sup>c</sup> Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these were the children of Keturah.

<sup>a</sup> Ch. xxiii. 1, 2.—<sup>b</sup> 1 Chron. i. 32, 33.—<sup>c</sup> Ch. xxxvii. 28. Exod. ii. 15, 16. xviii. 1-4. Num. xxii. 4. Judg. vi., vii., viii.—<sup>d</sup> Ch. xxiv.

Verse 1. *Then again Abraham took a wife*] When we are not informed; it might have been in the lifetime of Sarah; and the original and he added, &c., seems to give some countenance to this opinion. Indeed it is not very likely that he had the children mentioned here after the death of Sarah; and from the circumstances of his age, feebleness, &c., at the birth of Isaac, it is very improbable that he had any child after the birth of Isaac; and therefore we may well suppose that Moses had related this transaction out of its chronological order. Perhaps we may be justified in reading the verse: "And Abraham had added, and had taken a wife (besides Hagar) whose name was Keturah," &c.

Verse 2. *Zimran*] Pliny mentions a people in Arabia Deserta called *Zamarenians*, who were probably the descendants of this person.

*Jokshan*] Several learned men have been of opinion that this Jokshan was the same as *Kachtan*, the father of the Arabs. [Though there are abundant conjectures as to the descendants of Abraham here named, there is no certainty as to their identity with any known tribe or locality.]

Verse 5. *Gave all that he had unto Isaac.*] His principal flocks, and especially his right to the land of Canaan, including a confirmation to him and his posterity of whatever was contained in the promises of God.

5 And <sup>d</sup> Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and <sup>e</sup> sent them away from Isaac his son, while he yet lived, eastward, unto <sup>f</sup> the east country.

7 And these <sup>g</sup> are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and <sup>h</sup> died in a good old age, an old man, and full of years; and <sup>i</sup> was gathered to his people.

36.—<sup>e</sup> Ch. xxi. 14.—<sup>f</sup> Judg. vi. 3.—<sup>g</sup> Ch. xv. 15. xlix. 29.—<sup>h</sup> Ch. xxxv. 29. xlix. 33.

Verse 6. *Unto the sons of the concubines*] Cattle for breed, seed to sow the land, and implements for husbandry, may be what is here intended.

*And sent them away—while he yet lived*] Lest after his death they should dispute a settlement in the Land of Promise with Isaac. From this circumstance arose that law which has prevailed in almost all countries, of giving the estates to the eldest son by a lawful wife; for though concubines, or wives of the second rank, were perfectly legitimate in those ancient times, yet their children did not inherit, except in case of the failure of legal issue, and with the consent of the lawful wife.

*Eastward, unto the east country.*] Arabia Deserta, which was eastward of Beer-sheba, where Abraham lived.

Verse 7. *The days of the years, &c.*] There is a beauty in this expression which is not sufficiently regarded. Good men do not live by centuries, though many such have lived several hundred years, nor do they count their lives even by years, but by days, living as if they were the creatures only of a day.

Verse 8. *Then Abraham gave up the ghost*] Highly as I value our translation for general accuracy, fidelity, and elegance, I must beg leave to dissent from this version. The original word signifies *to pant for breath, to expire, to cease*

9 And \*his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 <sup>b</sup>The field which Abraham purchased of the sons of Heth: <sup>c</sup>there was Abraham buried, and Sarah his wife.

11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the <sup>d</sup>well Lahai-roi.

12 Now these are the generations of Ishmael, Abraham's son, <sup>e</sup>whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And <sup>f</sup>these are the names of the sons of Ishmael, by their names, according to their generations; the firstborn of Ishmael, Nebajoth: and Kedar, and Adbeel, and Mibsam,

\* Ch. xxxv. 29. 1. 13.—Ch. xlii. 15.—Ch. xlix. 31.—Ch. xvi. 14. xxiv. 62.—Ch. xvi. 15.—1 Chron. i. 29.—Or, Hadad.

from breathing, or to breathe one's last; and here, and wherever the original word is used, the simple term *expired* would be the proper expression. Now as our English word *ghost*, from the Anglo-Saxon *gast*, an inmate, inhabitant, guest (a casual visitant), also a *spirit*, is now restricted among us to the latter meaning, always signifying the *immortal spirit* or *soul* of man, the *quest* of the body; and as *giving up the spirit*, *ghost*, or *soul*, is an act not proper to man, though commending it to God, in our last moments, is both an act of faith and piety; and as *giving up the ghost*, i.e. *dismissing his spirit* from his body, is attributed to Jesus Christ, to whom alone it is proper inasmuch as being born immaculate, and having never sinned, he had not forfeited his life; I therefore object against its use in every other case.

An old man] Viz., one hundred and seventy-five, the youngest of all the patriarchs; and full of years. The word *years* is not in the text; but as our translators saw that some word was necessary to fill up the text, they added this in *italics*. It is probable that the true word is *yamin*, days, as in Gen. xxxv. 29; and this reading is found in several MSS. and Versions.

Being full of days, or full of years]—To be satiated with days or life, has been in use among different nations to express the termination of life, and especially life ended without reluctance. It seems to be a metaphor taken from a guest regaled by a plentiful banquet, and is thus used by the Roman poets.

It was the opinion of Aristotle that a man should depart from life as he should rise from a banquet. Thus Abraham died FULL of days, and SATISFIED with life, but in a widely different spirit from that recommended by pagan writers—HE left life with a hope full of immortality, which they could never boast; for HE saw the day of Christ, and was glad; and his hope was crowned, for here it is expressly said, HE was gathered to his fathers; surely not to the bodies of his sleeping ancestors, who were buried in Chaldaea and not in Canaan, nor with his fathers in any sense, for he was deposited in the cave where his wife alone slept; but he was gathered to the spirits of just men made perfect, and to the church of the first-born, whose names are written in heaven.

Verse 9. His sons Isaac and Ishmael buried him] Though Ishmael and his mother had been expelled from Abraham's family on the account of Isaac, yet, they agreed to join in doing the last offices to a parent who was an honour to them and to human nature: and, considering the rejection of Ishmael from the inheritance, this transaction shows his character in an amiable point of view.

Verse 11. God blessed his son Isaac] The peculiar blessings and influences by which Abraham had been distinguished now rested upon Isaac; but how little do we hear in him of the work of faith, the patience of hope, and the labour of love!

Verse 12. These are the generations of Ishmael] The object of the inspired writer seems to be to show how the promises of God were fulfilled to both the branches of Abraham's family.

Verse 13. Nebajoth] From whom came the Nabatheans, who dwelt in Arabia Petrea, and extended themselves on the east towards Arabia Deserta.

14 And Mishma, and Dumah, and Massa,  
15 <sup>a</sup>Hadad, and Tema, Jetur, Naphish, and Kedemah:

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; <sup>b</sup>twelve princes according to their nations.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and <sup>c</sup>he gave up the ghost and died; and was gathered unto his people.

18 <sup>d</sup>And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he <sup>e</sup>died <sup>f</sup>in the presence of all his brethren.

19 And these are the generations of Isaac, Abraham's son: <sup>g</sup>Abraham begat Isaac;

20 And Isaac was forty years old when he took

1 Chron. i. 30.—Ch. xvii. 20.—Ver. 8.—1 Sam. xv. 7.—Heb. Job Ps lxxviii. 64.—Ch. xvi. 12.—Mat. i. 2.

Kedar] The founder of the *Cedreans*, who dwelt near to the *Nabatheans*. The descendants of Kedar form a part of the *Saracens*. [There is yet, in the north of Hadjaz, a town called *Kedeyre*.]

Adbeel and Mibsam] Where these were situated is not known.

Verse 14. Mishma, and Dumah, and Massa] Where the first and last of these settled is not known; but it is probable that *Dumah* gave his name to a place called *Dumah* in Arabia.

These three names have passed into a proverb among the Hebrews because of their signification. *Mishma* signifies HEARING; *dumah*, SILENCE; and *massa*, PATIENCE. Hence "Hear much, say little, and bear much;" tantamount to the famous maxim of the Stoics, "*Sustain and Abstain*."

Verse 15. Hadar] This name should be read *Hadad*, as in 1 Chron. i. 30.

Tema] Supposed to be a place in Arabia Deserta, the same of which Job speaks, chap. vi. 19.

Jetur] From whom came the *Itureans*, who occupied a small tract of country beyond Jordan, which was afterwards possessed by the half-tribe of Manasseh.

Naphish] These are evidently the same people mentioned 1 Chron. v. 19, who, with the *Itureans* and the people of Nadab, assisted the Hagarenes against the Israelites, but were overcome by the two tribes of Reuben and Gad, and the half-tribe of Manasseh.

Kedemah] Probably the descendants of this person dwelt at *Kedemoth*, a place mentioned Deut. ii. 26.

Verse 16. These are their names] By which their descendants were called. Their towns—places of encampment in the wilderness, such as have been used by the Arabs from the remotest times. Their castles, their towers, probably mountain-tops, fortified rocks, and fastnesses of various kinds in woods and hilly countries.

Verse 18. They dwelt from Havilah unto Shur] The descendants of Ishmael possessed all that country which extends from east to west, from *Havilah* on the Euphrates, near its junction with the Tigris, to the desert of *Shur* eastward of Egypt; and which extends along the Isthmus of Suez, which separates the Red Sea from the Mediterranean.

He died in the presence of all his brethren.] The original will not well bear this translation. In ver. 17 it is said, *He gave up the ghost and died, and was gathered to his people*. Then follows the account of the district occupied by the Ishmaelites, at the conclusion of which it is added, "In (the lot or district) *FELL* (or was divided to him) in the presence of all his brethren:" and this was *exactly* agreeable to the promise of God, chap. xvi. 12, *He shall dwell in the presence of all his brethren*; and to show that this promise had been strictly fulfilled, it is here remarked that his lot, or inheritance, was assigned him by Divine Providence, contiguous to that of the other branches of the family.

Verse 19. These are the generations of Isaac] This is the history of Isaac and his family. Here the sixth section of the law begins, called *toledoth Yitshak*; as the fifth called *chaitz Sarah*, which begins with chapter xxiii., ends at the preceding verse.



Rebekah to wife, 'the daughter of Bethuel the Syrian, of Padan-aram, 'the sister to Laban the Syrian.

21 And Isaac entreated the LORD for his wife, because she *was* barren : 'and the LORD was intreated of him, and 'Rebekah his wife conceived.

22 And the children struggled together within her; and she said, *If it be so, why am I thus?* 'And she went to inquire of the LORD.

23 And the LORD said unto her, 'Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and 'the one people shall be stronger than the other people; and 'the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

\* Ch. xxii. 23.—† Ch. xxiv. 29.—‡ 1 Chron. v. 20. 2 Chron. xxxiii. 13. Ezra viii. 23.—§ 1 Sam. ix. 10.—|| 1 Sam. ix. 9. x. 22.—¶ Ch. xvii. 16. xxiv. 60.—‡ 2 Sam. viii. 14.—Ch. xxvii. 29. Mal. i. 3. Rom. ix. 12.—Ch. xxvii. 11, 16, 23.—Hos. xii. 3.—Ch. xxvii. 36.—Ch.

Verse 21. *Isaac entreated the Lord for his wife*] Isaac and Rebekah had now lived nineteen years together without having a child.

The form of the original in this place is worthy of notice: Isaac entreated Jehovah directly, purposely, especially, for his wife. Ainsworth thinks the words imply their *praying together* for this thing; and the rabbins say that "Isaac and Rebekah went on purpose to Mount Moriah, where he had been bound, and prayed together there that they might have a son." God was pleased to exercise the faith of Isaac previous to the birth of Jacob, as he had exercised that of Abraham previous to his own birth.

Verse 22. *The children struggled together*] So that the mother was apprehensive both of her own and her children's safety; and, supposing this was an uncommon case, she went to inquire of the Lord, as the good women in the present day would go to consult a surgeon or physician; for intercourse with God is not so common now, as it was in those times of great primitive simplicity. There are different opinions concerning the manner in which Rebekah inquired of the Lord. Some think it was by faith and prayer simply; others, that she went to Shem or Melchizedek; but Shem is supposed to have been dead ten years before this time; but as Abraham was yet alive, she might have gone to him, and consulted the Lord through his means. It is most likely that a prophet or priest was applied to on this occasion. It appears she was in considerable perplexity, hence that imperfect speech, *If so, why am I thus?* the simple meaning of which is probably this: If I must suffer such things, why did I ever wish to have a child?

Verse 23. *Two nations are in thy womb*] The Edomites and Israelites have been from the beginning two such different people in their manners, customs, and religion, as to be at perpetual variance among themselves. The children struggled together in the womb, which was an omen of their future disagreement; and when they grew up to manhood, they manifested very different inclinations. The religion of the Jews is well known; but whatever the Edomites were at first, in process of time they became idolaters.

For some time the family of Esau was the more powerful of the two, there having been dukes and kings in Edom before there was any king in Israel; but David and his captains made an entire conquest of the Edomites, slew several thousands of them, and compelled the rest to become tributaries, and planted garrisons among them to secure their obedience. In this state of servitude they continued about one hundred and fifty years, without a king of their own, being governed by deputies or viceroys appointed by the kings of Judah; but in the days of Jehoram they revolted, recovered their liberties, and set up a king of their own. Afterwards Amaziah, king of Judah, gave them a total overthrow in the valley of Salt; and Azariah took Elath, a commodious harbour on the Red Sea, from them. Judas Maccabeus also attacked and defeated them with the loss of more than twenty thousand at two different times, and took their chief city Hebron. At last Hyrcanus his nephew took other cities from them, and reduced them to the necessity of leaving their country, or embracing the

25 And the first came out red, 'all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and 'his hand took hold on Esau's heel; and 'his name was called Jacob: and Isaac was threescore years old when she bare them.

27 And the boys grew: and Esau was 'a cunning hunter, a man of the field; and Jacob was 'a plain man, "dwelling in tents.

28 And Isaac loved Esau, because 'he did 'eat of his venison: 'but Rebekah loved Jacob.

29 And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, 'with that same red pottage: for I am faint: therefore was his name called 'Edom.

xxvii. 3, 5.—Job i. 1, 8. ii. 3. Ps. xxxvii. 37.—Heb. xi. 9.—¶ Heb. venison was in his mouth.—¶ Ch. xxvii. 19, 25, 31.—¶ Ch. xxvii. 6.—Heb. with that red, with that red pottage.—¶ That is, red.

Jewish religion; on which they submitted to be circumcised and became proselytes to the Jewish religion, and were ever after incorporated into the Jewish church and nation. Bishop Newton.

*The elder shall serve the younger.*] The doctrine of unconditional predestination to eternal life and eternal death cannot be supported by the example of God's dealings with Esau and Jacob, or with the Edomites and Israelites. After long reprobation the Edomites were incorporated among the Jews, and have ever since been undistinguishable members in the Jewish church. The Jews, on the contrary, the elect of God, have been cut off and reprobated, and continue so to this day. If a time should ever come when the Jews shall all believe in Christ Jesus, which is a general opinion, then the Edomites which are now absorbed among them shall also become the elect. And even now Isaac finds both his children within the pale of the Jewish church, equally entitled to the promises of salvation by Christ Jesus, of whom he was the most expressive and the most illustrious type.

Verse 24. *There were twins*] *Thomim*, from which comes *Thomas*, which signifies a twin.

Verse 25. *Red, all over like an hairy garment*] This simply means that he was covered all over with red hair or down; and that this must be intended here is sufficiently evident from another part of his history, where Rebekah, in order to make her favourite son Jacob pass for his brother Esau, was obliged to take the skins of kids, and put them upon his hands and on the smooth part of his neck.

*They called his name Esau.*] It is difficult to assign the proper meaning of the original *esau* or *esav*; if we derive it from *asah* it must signify made, performed, and, according to some, perfected. Probably he had this name from his appearing to be more perfect, robust, &c., than his brother.

Verse 26. *His name was called Jacob*] *Yaacob*, from *akab*, to defraud, deceive, to supplant, i.e. to overthrow a person by tripping up his heels. Hence this name was given to Jacob, because it was found he had laid hold on his brother's heel, which was emblematical of his supplanting Esau, and defrauding him of his birth-right.

Verse 27. *A man of the field*] One who supported himself and family by hunting and by agriculture.

*Jacob was a plain man*] A perfect or upright man; dwelling in tents—subsisting by breeding and tending cattle, which was considered in those early times the most perfect employment; and in this sense the original word should be here understood, as in its moral meaning it certainly could not be applied to Jacob till after his name was changed, after which time only his character stands fair and unblemished.

Verse 28. *Isaac loved Esau—but Rebekah loved Jacob.*] This is an early proof of unwarrantable parental attachment to one child in preference to another. The fruits of this unreasonable and foolish attachment were afterwards seen in a long catalogue of both natural and moral evils, among the descendants of both families.

Verse 29. *Sod pottage*] *Yased nasid*, he boiled a boiling; and this we are informed, ver. 34, was of *adashim*—lentiles, a sort of pulse.

Verse 30. *I am faint*] He had been either hunting or

31 And Jacob said, Sell me this day thy birth-right.

32 And Esau said, Behold, I am <sup>a</sup>at the point to die; and what profit shall this birth-right do to me?

33 And Jacob said, Swear to me this day; and

<sup>a</sup> Heb. *going to die*.—<sup>b</sup> Heb. xii. 16.

labouring in the field, and was now returning for the purpose of getting some food, but had been so exhausted that his strength utterly failed before he had time to make the necessary preparations.

Verse 31. *Sell me this day thy birth-right.*] It is generally supposed that the following rights were attached to the primogeniture: 1. Authority and superiority over the rest of the family. 2. A double portion of the paternal inheritance. 3. The peculiar benediction of the father. 4. The priesthood, previous to its establishment in the family of Aaron. However this may be, it appears, 1. That the first-born were peculiarly consecrated to God, Exod. xxii. 29. 2. Were next in honour to their parents, Gen. xlix. 8. 3. Had a double portion of their father's goods, Deut. xxi. 17. 4. Succeeded him in the government of the family or kingdom. 2 Chron. xxi. 3. 5. Had the sole right of conducting the service of God, both at the tabernacle and temple; and hence the tribe of Levi, which was taken in lieu of the first-born, had the sole right of administration in the service of God, Numb. viii. 14-18; and hence, we may presume, had originally a right to the *priesthood* previous to the giving of the law; but however this might have been, afterwards the priesthood is never reckoned among the privileges of the first-born.

That the birth-right was a matter of very great importance, there can be no room to doubt; and that it was a *transferable* property, the transaction here sufficiently proves.

Verse 34. *Thus Esau despised his birth-right.*] On this account the apostle, Heb. xii. 16, calls Esau a *profane person*, because he had, by this act, alienated from himself and family those spiritual offices connected with the rights of primogeniture. While we condemn Esau for this bad action, what shall we say of his most unnatural brother Jacob, who refused to let him have a morsel of food to preserve him from death, unless he gave him up his birth-right? Surely he who bought it, in such circumstances, was as *bad* as he who sold it. Thus Jacob verified his right to the name of *supplanter*, a name which in its first imposition appears to have had no other object in view than the circumstance of his *catching his brother by the heel*; but all his subsequent conduct proved that it was truly descriptive of the qualities of his mind, as his whole life, till the time his name was changed (and then he had a *change of nature*), was a tissue of cunning and deception, the principles of which had been very early instilled

he swore unto him: and <sup>b</sup>he sold his birth-right unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and <sup>c</sup>he did eat and drink, and rose up, and went his way: thus Esau despised his birth-right.

<sup>c</sup> Eccles. viii. 15. Isa. xxii. 13. 1 Cor. xv. 32.

into him by a mother whose regard for truth and righteousness appears to have been very superficial.

The death of Abraham, recorded in this chapter, naturally calls to mind the virtue and excellence of this extraordinary man. His *obedience* to the call of God and *faith* in his promises stand supereminent. No *wonders, signs, or miraculous displays* of the great and terrible God, as Israel required in Egypt, were used or were necessary to cause Abraham to believe and obey. The *authority of God* was always sufficient for Abraham; he did not weary himself to find reasons for any line of conduct which he knew God had prescribed; it was his duty to obey; the success and event he left with God. His obedience was as *prompt* as it was *complete*. As soon as he hears the voice of God, he girds himself to his work! *Not a moment is lost!* How rare is such conduct! But should not *we* do likewise? The present moment and its duties are ours; every past moment was once present; every future will be present; and, while we are thinking on the subject, the present is *past*, for life is made up of the *past* and the *present*. Are our past moments the cause of deep regret and humiliation? Then let us use the present so as *not* to increase this lamentable cause of our distresses. In other words, let us now *believe—love—obey*. Regardless of all consequences, let us, like Abraham, follow the *divertions* of God's word, and the *openings* of his providence, and leave all events to Him who *doth all things well*.

Abraham *walked before God*, and Abraham *was perfect*. Perhaps no human being ever exhibited a fairer, fuller portrait of the *perfect man* than Abraham.

As a son, as a husband, as a father, as a neighbour, as a sovereign, and above all as a *man of God*, he stands unrivalled; so that under the most exalted and perfect of all dispensations, the gospel of Jesus Christ, he is proposed and recommended as the *model* and *pattern* according to which the faith, obedience, and perseverance of the followers of the Messiah are to be formed. Reader, while you admire the *man*, do not forget the *God* that made him so great, so good, and so useful. Even Abraham had nothing but what he had received; from the free unmerited mercy of God proceeded all his excellences; but he was a *worker together with God*, and therefore did *not* *receive* the *grace of God in vain*. Go thou, believe, love, obey, and persevere, in like manner.

## CHAPTER XXVI.

A famine in the land obliges Isaac to leave Beer-sheba and go to Gerar, 1. God appears to him, and warns him not to go to Egypt, 2. Renews the promises to him which he had made to his father Abraham, 3-5. Isaac dwells at Gerar, 6. Being questioned concerning Rebekah, and fearing to lose his life on her account, he calls her his sister, 7. Abimelech the king discovers, by certain familiarities which he had noticed between Isaac and Rebekah, that she was his wife, 8. Calls Isaac, and reproaches him for his insincerity, 9, 10. He gives a strict command to all his people not to molest either Isaac or his wife, 11. Isaac applies himself to husbandry and breeding of cattle, and has a great increase, 12-14. Is envied by the Philistines, who stop up the wells he had dugged, 15. Is desired by Abimelech to remove, 16. He obeys, and fixes his tent in the valley of Gerar, 17. Opens the wells dug in the days of Abraham, which the Philistines had stopped up, 18. Digs the well Esek, 19, 20; and the well Sitnah, 21; and the well Rehoboth, 22. Returns to Beer-sheba, 23. God appears to him, and renews his promises, 24. He builds an altar there, pitches his tent, and digs a well, 25. Abimelech, Ahuzzath, and Phichol, visit him, 26. Isaac accuses them of unkindness, 27. They beg him to make a covenant with them, 28, 29. He makes them a feast, and they bind themselves to each other by an oath, 30, 31. The well dug by Isaac's servants (ver. 25) called Shebah, 33. Esau, at forty years of age, marries two wives of the Hittites, 34; at which Isaac and Rebekah are grieved, 35.



**AND** there was a famine in the land, beside <sup>a</sup>the first famine that was in the days of Abraham. And Isaac went unto <sup>b</sup>Abimelech, king of the Philistines, unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in <sup>c</sup>the land which I shall tell thee of:

3 <sup>d</sup>Sojourn in this land, and <sup>e</sup>I will be with thee, and <sup>f</sup>will bless thee; for unto thee, and unto thy seed, <sup>g</sup>I will give all these countries; and I will perform <sup>h</sup>the oath which I swore unto Abraham thy father:

4 And <sup>i</sup>I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; <sup>j</sup>and in thy seed shall all the nations of the earth be blessed;

5 <sup>k</sup>Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and <sup>l</sup>he said, She *is* my sister: for <sup>m</sup>he feared to say, She *is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she <sup>n</sup>was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines

looked out at a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife; and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, what *is* this thou hast done unto us? <sup>o</sup>One of the people might lightly have lien with thy wife, and <sup>p</sup>thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that <sup>q</sup>toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and <sup>r</sup>received in the same year <sup>s</sup>an hundredfold: and the LORD <sup>t</sup>blessed him:

13 And the man <sup>u</sup>waxed great, and <sup>v</sup>went forward, and grew until he became very great;

14 For he had possession of flocks, and possession of herds, and great store of <sup>w</sup>servants: and the Philistines <sup>x</sup>envied him.

15 For all the wells <sup>y</sup>which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for <sup>z</sup>thou art much mightier than we.

<sup>a</sup> Ch. xii. 10.—<sup>b</sup> Ch. xx. 2.—<sup>c</sup> Ch. xli. 1.—<sup>d</sup> Ch. xx. 1. Ps. xxxix. 12. Heb. xi. 9.—<sup>e</sup> Ch. xxviii. 15.—<sup>f</sup> Ch. xli. 1.—<sup>g</sup> Ch. xlii. 15. xv. 18.—<sup>h</sup> Ch. xxi. 16. Ps. cv. 4.—<sup>i</sup> Ch. xv. 6. xlii. 17.—<sup>j</sup> Ch. xli. 3. xlii. 18.—<sup>k</sup> Ch. xxii. 16, 18.—<sup>l</sup> Ch. xli. 13. x. 2, 13.—<sup>m</sup> Prov. xlix. 25.—<sup>n</sup> Ch. xli. 18.—<sup>o</sup> Ch. 9.—<sup>p</sup> Ps. cv. 15.—<sup>q</sup> Heb. found.—<sup>r</sup> Mat. xiii. 8. Mark iv. 8.—<sup>s</sup> Ver. 3. Ch. xxiv. 1. 35. Job xlii. 12.—<sup>t</sup> Ch. xxiv. 35. Ps. cxli. 8. Prov. x. 22.—<sup>u</sup> Heb. went going.—<sup>v</sup> Or, husbandry.—<sup>w</sup> Ch. xxxvii. 11. Eccles. iv. 4.—<sup>x</sup> Ch. xxi. 30.—<sup>y</sup> Exod. i. 9.

Verse 1. *There was a famine*] When this happened we cannot tell; it appears to have been after the death of Abraham.

*Abimelech*] As we know not the time when the famine happened, so we cannot tell whether this was the same Abimelech, Phicol, &c., which are mentioned chap. xx. 1, &c., or the sons or other descendants of those persons.

Verse 2. *Go not down into Egypt*] As Abraham had taken refuge in that country, it is probable that Isaac was preparing to go thither also; and God, foreseeing that he would there meet with trials, &c., which might prove fatal to his peace or to his piety, warns him not to fulfil his intention.

Verse 3. *Sojourn in this land*] In Gerar, whither he had gone, ver. 1, and where we find he settled, ver. 6, though the land of Canaan in general might be here intended. While a man acknowledges God in all his ways, he will direct all his steps, though he may not choose to give him the reasons of the workings of his providence. Abraham might go safely to Egypt, Isaac might not; in firmness and decision of character there was a wide difference between the two men.

Verse 4. *I will make thy seed—as the stars of heaven*] A promise often repeated to Abraham, and which has been most amply fulfilled both in its literal and spiritual sense.

Verse 5. *My charge*] The ordinances or appointments of God were always of two kinds: 1. Such as tended to promote moral improvement, the increase of piety, the improvement of the age, &c. And, 2. Such as were typical of the promised seed and the salvation which was to come by him.

Verse 7. *He said, She is my sister*] It is very strange that in the same place, and in similar circumstances, Isaac should have denied his wife, precisely as his father had done before him! It is natural to ask, Did Abraham never mention this circumstance to his son? Probably he did not; the son therefore, not being forewarned, was not armed against the temptation. It may not be well in general for parents to tell their children of their former failings or vices; but there are certain cases which, from the nature of their circumstances, may often occur, where a candid acknowledgment, with suitable advice, may prevent those children from repeating the evil; but this should be done with great delicacy and caution, lest even the advice itself should serve as an incentive to the evil. Isaac could not say of Rebekah as Abraham had done of Sarah, she *is* my sister: in the case of Abraham this was literally true; it was not so in the case of

Isaac, for Rebekah was only his cousin. Besides, though relatives, in the Jewish forms of speaking, are often called *brothers and sisters*, and the thing may be perfectly proper when this use of the terms is generally known and allowed, yet nothing of this kind can be pleaded here in behalf of Isaac; for he intended that the Gerarites should understand him in the proper sense of the term, and consequently have no suspicion that she was his wife. We have already seen that the proper definition of a lie is *any word spoken with the intention to deceive*.

Verse 8. *Isaac was sporting with Rebekah his wife*] Whatever may be the precise meaning of the word, it evidently implies that there were liberties taken and freedoms used on the occasion, which were not lawful but between man and wife.

Verse 10. *Thou shouldest have brought guiltiness upon us*] It is likely that Abimelech might have had some knowledge of God's intentions concerning the family of Abraham, and that it must be kept free from all impure and alien mixtures; and that consequently, had he or any of his people taken Rebekah, the divine judgments might have fallen upon the land. Abimelech was a good and holy man; and he appears to have considered adultery as a grievous and destructive crime.

Verse 11. *He that toucheth*] Death was the punishment for adultery among the Canaanites, Philistines, and Hebrews.

Verse 12. *Isaac sowed in that land*] Being now perfectly free from the fear of evil, he betakes himself to agricultural and pastoral pursuits, in which he has the especial blessing of God, so that his property becomes greatly increased.

*An hundredfold*] The words, however, may be taken in a general way, as signifying a *very great increase*; so they are used by our Lord in the parable of the sower.

Verse 13. *The man waxed great*] There is a strange and observable recurrence of the same term in the original: And the man was GREAT; and he went, going on, and was GREAT, until that he was exceeding GREAT. How simple is this language, and yet how forcible!

Verse 15. *For all the wells—the Philistines had stopped them*] In predatory wars it was usual for either party to fill the wells with earth or sand, in order to distress the enemy. The filling up the wells in this case was the most unprincipled transaction, as they had pledged themselves to Abraham, by a solemn oath, not to injure each other in this or any other respect.

Verse 16. *Go from us; for thou art much mightier than*

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: \*and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of <sup>b</sup>springing water.

20 And the herdmen of Gerar <sup>c</sup>did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well <sup>d</sup>Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it <sup>e</sup>Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it <sup>f</sup>Rehoboth; and he said, For now the LORD hath made room for us and we shall <sup>g</sup>be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, <sup>h</sup>I am the God of Abraham thy father: <sup>i</sup>fear not, for <sup>j</sup>I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And <sup>k</sup>he builded an altar there, and <sup>l</sup>called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

\* Ch. xxi. 31.—<sup>b</sup> Heb. *living*.—<sup>c</sup> Ch. xxi. 25.—<sup>d</sup> That is, *Contention*.—<sup>e</sup> That is, *Hatred*.—<sup>f</sup> That is, *Room*.—<sup>g</sup> Ch. xvii. 6. xxviii. 3. xlii. 52. Exod. i. 7.—<sup>h</sup> Ch. xvii. 7. xxiv. 12. xxviii. 13. Exod. iii. 6. Acts vii. 32.—<sup>i</sup> Ch. xv. 1.—<sup>j</sup> Ver. 3. 4.—<sup>k</sup> Ch. xii. 7. xlii. 18.—<sup>l</sup> Ps. cxvi. 17.—<sup>m</sup> Ch. xxi. 22.—<sup>n</sup> Judg. xi. 7.—<sup>o</sup> Ver. 16.—<sup>p</sup> Heb. *Seeing*

we.] This is the first instance on record of what was termed among the Greeks *ostracism*; i.e. the banishment of a person from the state, of whose power, influence, or riches, the people were jealous. The Philistines appear to have been jealous of Isaac's growing prosperity; therefore they compelled Abimelech to dismiss him, who gave this reason for it, *Thou hast obtained much wealth among us*, and my people are envious of thee. Is not this the better translation? for it can hardly be supposed that Isaac was "*mightier*" than the king of whole tribes.

Verse 19. *A well of springing water.*] A well of living waters. This is the oriental phrase for a spring, and this is its meaning both in the Old and New Testaments. And an *unfailing spring* was an emblem of the graces and influences of the Spirit of God.

Verse 21. *They digged another well*] Never did any man more implicitly follow the divine command, *Resist not evil*, than Isaac; whenever he found that his work was likely to be a subject of strife and contention, he gave place, and rather chose to suffer wrong than to have his own peace of mind disturbed. Thus he overcame evil with good.

Verse 24. *The Lord appeared unto him*] He needed especial encouragement when insulted and outraged by the Philistines; for, having returned to the place where his noble father had lately died, the remembrance of his wrongs, and the remembrance of his loss, could not fail to afflict his mind.

Verse 25. *Builded an altar there*] That he might have a place for God's worship, as well as a place for himself and family to dwell in.

Verse 26. *Abimelech went to him*] When a man's ways please God, he makes even his enemies to be at peace with him; so Isaac experienced on this occasion.

*Ahuzzath*] The Targum translates this word a company, not considering it as a proper name: "Abimelech and Phichol came with a company of their friends." [More probably the noun is a proper name, and refers to the chief counsellor of Abimelech.]

Verse 27. *Seeing ye hate me*] He was justified in thinking thus, because, if they did not injure him, they had con-  
vinced at their servants doing it.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, <sup>m</sup>and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing <sup>n</sup>ye hate me, and have <sup>o</sup>sent me away from you?

28 And they said, <sup>p</sup>We saw certainly that the LORD <sup>q</sup>was with thee: and we said, Let there be now an oath betwixt us, *even* bewixt us and thee, and let us make a covenant with thee;

29 <sup>r</sup>That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: <sup>s</sup>thou art now the blessed of the LORD.

30 <sup>t</sup>And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and <sup>u</sup>swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it <sup>v</sup>Shebah: <sup>w</sup>therefore the name of the city <sup>x</sup>is Beer-sheba unto this day.

34 <sup>y</sup>And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite;

35 Which <sup>z</sup>were <sup>aa</sup>a grief of mind unto Isaac and to Rebekah.

we saw.—<sup>q</sup> Ch. xxi. 22, 23.—<sup>r</sup> Heb. *If thou shalt, &c.*—<sup>s</sup> Ch. xxiv. 31. Ps. cxv. 15.—<sup>t</sup> Ch. xix. 3.—<sup>u</sup> Ch. xxi. 31.—<sup>v</sup> That is, an oath.—<sup>w</sup> Ch. xxi. 31.—<sup>x</sup> That is, the well of the oath.—<sup>y</sup> Ch. xxxvi. 2.—<sup>z</sup> Ch. xxvii. 46. xxviii. 1, 8.—<sup>aa</sup> Heb. *bitterness of spirit*.

Verse 28. *Let there be now an oath betwixt us*] Let us make a covenant, by which we shall be mutually bound, and let it be ratified in the most solemn manner.

Verse 30. *He made them a feast*] Probably on the sacrifice that was offered on the occasion of making this covenant.

Verse 31. *They rose up betimes*] Early rising was general among the primitive inhabitants of the world, and this was one cause which contributed greatly to their health and longevity.

Verse 33. *He called it Shebah*] This was probably the same well which was called Beer-sheba in the time of Abraham, which the Philistines had filled up, and which the servants of Isaac had re-opened. The same name is therefore given to it which it had before, with the addition of the emphatic letter *h*, by which its signification became extended, so that now it signified not merely an oath or full, but satisfaction and abundance.

Verse 34. *He took to wife—the daughter, &c.*] It is very likely that the wives taken by Esau were daughters of chiefs among the Hittites, and by this union he sought to increase and strengthen his secular power and influence.

Verse 35. *Which were a grief of mind*] Not the marriage, though that was improper, but the persons; they, by their perverse and evil ways, brought bitterness into the hearts of Isaac and Rebekah.

1. A good man has a right to expect God's blessing on his honest industry. Isaac sowed, and received a hundred-fold, and he had possession of flocks, &c., for the Lord blessed him. *Worldly men*, if they pray at all, ask for temporal things. Religious people go into another extreme; they forget the *body*, and ask only for the *soul*! and yet there are "things requisite and necessary as well for the body as the soul," and things which are only at God's disposal. *Ye have not because ye ask not*, may be said to many poor, afflicted religious people; and they are afraid to ask lest it should appear mercenary, or that they sought their portion in this life. They should be better taught. Surely to none of these will God give a stone if they ask bread; he who is so liberal of his heavenly blessings will not withhold earthly ones. Reader, expect God's blessing on thy honest

industry; pray for it, and believe that God does not love thee less, who hast taken refuge in the same hope, than he loved Isaac. Be diligent in business, and fervent in spirit, and God will withhold from thee no manner of thing that is good.

2. From many examples we find that the wealth of the primitive inhabitants of the world did not consist in gold, silver, or precious stones, but principally in flocks of useful cattle, and the produce of the field. Commerce, by which nations and individuals so suddenly rise, and as suddenly fall, had not been then invented; every man was obliged to acquire property by honest and persevering labour, or be destitute. *Lucky hits*, fortunate speculations, and adventurous risks, could then have no place; the field must be tilled, the herds watched and fed, and the proper seasons for ploughing, sowing, reaping, and laying up, be carefully re-

garded and improved. No man, therefore, could grow rich by accident. Speculation was of no use, for it could have no object; and consequently many incitements to *knavery*, and to *idleness*, could not show themselves. Happy times! when every man wrought with his hands, and God particularly blessed his honest industry. As he had no luxuries, he had no *unnatural* and *fictitious wants*; few diseases, and a long life.

But has not what is termed *commerce* produced the reverse of all this? Bad as the world and the times are, men have made them much worse by their unnatural methods of providing for the support of life. When shall men learn that even this is but a subordinate pursuit; and that the cultivation of the soul in the knowledge, love, and obedience of God is essentially necessary, not only to future glory, but to present happiness?

## CHAPTER XXVII.

Isaac, grown old and feeble, and apprehending the approach of death, desires his son Esau to provide some savoury meat for him, that having eaten of it he might convey to him the blessing connected with the right of primogeniture, 1-4. Rebekah, hearing of it, relates the matter to Jacob, and directs him how to personate his brother, and, by deceiving his father, obtain the blessing, 5-10. Jacob hesitates, 11, 12; but being counselled and encouraged by his mother, he at last consents to use the means she prescribed, 13, 14. Rebekah disguises Jacob, and sends him to personate his brother, 15-17. Jacob comes to his father, and professes himself to be Esau, 18, 19. Isaac doubts, questions, and examines him closely, but does not discover the deception, 20-24. He eats of the savoury meal, and confers the blessing upon Jacob, 25-27. In what the blessing consisted, 28, 29. Esau arrives from the field with the meat he had gone to provide, and presents himself before his father, 30, 31. Isaac discovers the fraud of Jacob, and is much affected, 32, 33. Esau is greatly distressed on hearing that the blessing had been received by another, 34. Isaac accuses Jacob of deceit, 35. Esau expostulates, and prays for a blessing, 36. Isaac describes the blessing which he has already conveyed, 37. Esau weeps, and earnestly implores a blessing, 38. Isaac pronounces a blessing on Esau, and prophesies that his posterity should, in process of time, cease to be tributary to the posterity of Jacob, 39, 40. Esau purposes to kill his brother, 41. Rebekah hears of it, and counsels Jacob to take refuge with her brother Laban in Padan-aram, 42-45. She professes to be greatly alarmed, lest Jacob should take any of the Canaanites to wife, 46.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

4 And make me savoury meat, such as I love,

and bring it to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD, before my death.

\* Ch. xlviii. 10. 1 Sam. iii. 2.—b Prov. xxvii. 1. James iv, 14.—  
c Ch. xxv. 27, 28.

d Heb. hunt.—e Ver. 27. Ch. xlviii. 9, 15. xlix. 28.  
Deut. xxxiii. 1.

Verse 1. *Isaac was old*] It is conjectured on good grounds that Isaac was now about one hundred and seventeen years of age, and Jacob about fifty-seven. [Later criticism makes him one hundred and thirty-seven.]

And his eyes were dim] This was probably the effect of that affliction, of what kind we know not, under which Isaac now laboured; and from which, as well as from the affliction, he probably recovered, as it is certain he lived forty if not forty-three years after this time, for he lived till the return of Jacob from Padan-aram.

Verse 2. *I know not the day of my death*] From his present weakness he had reason to suppose that his death could not be at any great distance, and therefore would leave no act undone which he believed it his duty to perform. He who lives not in reference to eternity, lives not at all.

Verse 3. *Thy weapons*] The original word *keley* signifies vessels and instruments of any kind; and is probably used here for a hunting-spear, javelin, sword, &c.

Verse 4. *Savoury meat*] From *taam*, to taste, or relish; how drossed we know not, but its name declares its nature.

That I may eat] The blessing which Isaac was to confer on his son was a species of divine right, and must be communicated with appropriate ceremonies. When we consider, 1. That no covenant was deemed binding unless the parties had eaten together; 2. That to convey this blessing some rite of this kind was necessary; and 3. That Isaac's strength was now greatly exhausted, insomuch that he supposed himself to be dying; we shall at once see why meat was required on this occasion, and why that meat was to be prepared so as to deserve the epithet of *savoury*.

Verse 5. *And Rebekah heard*] And was determined, if possible, to frustrate the design of Isaac, and procure the blessing for her favourite son. Some pretend that she received a divine inspiration to this purpose; but if she had she needed not to have recourse to deceit, to help forward the accomplishment. Isaac, on being informed, would have had too much piety not to prefer the will of his Maker to his

8 Now therefore, my son, "obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them <sup>b</sup> savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he "may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, <sup>a</sup> Esau my brother *is* a hairy man, and I *am* a smooth man:

12 My father peradventure will "feel me, and I shall seem to him as a deceiver; and I shall bring 'a curse upon me, and not a blessing.

13 And his mother said unto him, "Upon me *be* thy curse, my son: only obey my voice, and go fetch *me* them.

14 And he went, and fetched, and brought *them* to his mother: and his mother <sup>b</sup> made savoury meat, such as his father loved.

15 And Rebekah took 'goodly raiment of her eldest son Esau<sup>d</sup>, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My father: and he said, Here *am* I: who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, <sup>k</sup> that thy soul may bless me.

20 And Isaac said unto his son, How *is* it that

thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* <sup>l</sup> to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I "may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because "his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, "that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, "the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore "God give thee of 'the dew of heaven, and "the fatness of the earth, and 'plenty of corn and wine:

29 "Let people serve thee, and nations bow down to thee; be lord over thy brethren, and "let thy mother's sons bow down to thee: "cursed *be* every one that curseth thee, and blessed *be* he that bleseth thee.

30 And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and

<sup>a</sup> Ver. 13.—<sup>b</sup> Ver. 4.—<sup>c</sup> Ver. 4.—<sup>d</sup> Ch. xxv. 25.—<sup>e</sup> Ver. 22.—<sup>f</sup> Ch. ix. 25. Deut. xxvii. 18.—<sup>g</sup> Ch. xliii. 9. 1 Sam. xxv. 24. 2 Sam. xiv. 9. Mat. xxvii. 23.—<sup>h</sup> Ver. 4, 9.—<sup>i</sup> Heb. *desirable*.—<sup>j</sup> Ver. 27.—<sup>k</sup> Ver. 4.—<sup>l</sup> Heb. *before me*.—<sup>m</sup> Ver. 12.—<sup>n</sup> Ver. 10.—<sup>o</sup> Ver. 4.

—<sup>p</sup> Hos. xiv. 6.—<sup>q</sup> Heb. xi. 20.—<sup>r</sup> Deut. xxxiii. 13, 28. 2 Sam. i. 21.—<sup>s</sup> Ch. xlv. 18.—<sup>t</sup> Deut. xxxiii. 28.—<sup>u</sup> Ch. ix. 25. xxv. 23.—<sup>v</sup> Ch. xlix. 8.—<sup>w</sup> Ch. xli. 8.

own partiality for his eldest son; but Rebekah had nothing of the kind to plead, and therefore had recourse to the most exceptionable means to accomplish her ends.

Verse 12. *I shall bring a curse upon me*] For even in those early times the spirit of that law was understood, Deut. xxvii. 18: *Cursed is he that maketh the blind to wander out of the way*; and Jacob seems to have possessed at this time a more tender conscience than his mother.

Verse 13. *Upon me be thy curse, my son*] What a dreadful responsibility did this woman take upon her at this time! The sacred writer states the facts as they were, and we may depend on the truth of the statement; but he no where says that God would have any man to copy this conduct.

Verse 15. *Goodly raiment*] Mr. Ainsworth has a sensible note on this place. "The priest in the law had *holy garments* to minister in, Exod. xxviii. 2-4. Whether the first-born, before the law, had such to minister in is not certain, but it is probable by this example; for had they been *common* garments, why did not Esau himself, or his wives, keep them? But being, in all likelihood, holy robes, received from their ancestors, the mother of the family kept them in sweet chests from moths and the like, whereupon it is said, ver. 27, *Isaac smelled the smell of his garments*." [The text does not warrant this opinion.]

Verse 10. *I am Esau thy first-born*] Jacob imposes on his father in three different ways—by his *words*, by his *actions*, and by his *clothing*. Men have laboured, not only to excuse all this conduct of Rebekah and Jacob, but even to show that it was *consistent*, and that the whole was according to the *mind and will of God*! The cause of God and truth is under no obligation to such defenders; their hands are more unhallowed than those of Uzzah; and, however the bearers may stumble, the ark of God requires not *their* support. It was the design of God that *the elder*

*should serve the younger*, and he would have brought it about in the way of his own wise and just providence; but means such as here used he could neither sanction nor recommend.

Verse 23. *And he discerned him not, because his hands were hairy*] From this circumstance we may learn that Isaac's *sense of feeling* was much impaired by his present malady.

Verse 27. *The smell of my son is as the smell of a field*] The smell of these garments was probably occasioned by some aromatic herbs, which we may naturally suppose were laid up with the clothes—a custom which prevails in many countries to the present day. Such a smell would lead Isaac's recollection to the fields, where aromatic plants grew in abundance, and where he had often been regaled by the scent.

Verse 28. *God give thee of the dew of heaven*] As there was but little rain in Judea, except what was termed the *early rain*, which fell about the beginning of spring, and the *latter rain*, which fell about September, the lack of this was supplied by the *copious dews* which fell both morning and evening, or rather through the whole of the night. And we may judge, says Calmet, of the *abundance* of these dews by what fell on Gideon's fleece, Judges vi. 38, which, being wrung, filled a bowl. And Hushai compares an army ready to fall upon its enemies to a *dew falling on the ground*, 2 Sam. xvii. 12, which gives us the idea that this fluid fell in great profusion, so as to saturate everything. Travellers in these countries assure us that the *dews* fall there in an extraordinary abundance.

*The fatness of the earth*] Under this and the former expressions, Isaac wishes his son all the blessings which a plentiful country can produce; for, if the dews and seasonable rains of heaven fall upon a fruitful soil, nothing but

brought it unto his father, and said unto his father, Let my father arise, \*and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants: and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

\* Ver. 4.—<sup>b</sup> Heb. trembled with a great trembling greatly.—<sup>c</sup> Heb. hunted.—<sup>d</sup> Ch. xxviii. 3, 4. Rom. xi. 29.—<sup>e</sup> Heb. xii. 17.—<sup>f</sup> Ch. xxv. 26.—<sup>g</sup> That is, a supplanter.—<sup>h</sup> Ch. xxv. 33.—<sup>i</sup> Fulfilled, 2 Sam. viii. 14. Ver. 29.—<sup>j</sup> Ver. 28.—<sup>k</sup> Or, supported.—<sup>l</sup> Heb. xii. 17.—<sup>m</sup> Ver. 28. Heb. xi. 20.—<sup>n</sup> Or, of the fatness.—<sup>o</sup> Ch. xxv. 23. Obad. 18.

human industry is wanting to the plentiful enjoyment of all temporal good things.

Verse 33. And Isaac trembled] The marginal reading is very literal and proper, And Isaac trembled with a great trembling greatly. And this shows the deep concern he felt for his own deception, and the iniquity of the means by which it had been brought about. Though Isaac must have heard of that which God had spoken to Rebekah, The elder shall serve the younger, and could never have wished to reverse this divine purpose, yet he might certainly think that the spiritual blessing might be conveyed to Esau, and by him to all the nations of the earth, notwithstanding the superiority of secular dominion on the other side.

Yea, and he shall be blessed.] From what is said in this verse, collated with Heb. xii. 17, we see how binding the conveyance of the birth-right was, when communicated with the rites already mentioned. When Isaac found that he had been deceived by Jacob, he certainly would have reversed the blessing if he could; but, as it had been conveyed in the sacramental way, this was impossible. Hence it is said by the apostle, Esau found no place for repentance, no place for change of mind or purpose in his father, though he sought it carefully with tears. But this had nothing to do with the final salvation of poor outwitted Esau, nor, indeed, with that of his unnatural brother.

Verse 35. Hast taken away thy blessing.] This blessing, which was a different thing from the birth-right, seems to consist of two parts: 1. The dominion, generally and finally, over the other part of the family; and 2. Being the progenitor of the Messiah. But the former is more explicitly declared than the latter.

Verse 36. He took away my birth-right] So he might say with considerable propriety: for, though he sold it to Jacob, yet, as Jacob had taken advantage of his perishing situation, he considered the act as a species of robbery.

Verse 40. By thy sword shalt thou live] This does not absolutely mean that the Edomites should have constant wars, but that they should be of a fierce and warlike disposition, gaining their sustenance by hunting, and by predatory excursions upon the possessions of others.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above:

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

19, 20. 2 Sam. viii. 14.—<sup>p</sup> 2 Kings viii. 20.—<sup>q</sup> Ch. iv. 2-8 xxxvii. 4. 8. Ezek. xxv. 12-15. 1 John iii. 12-15.—<sup>r</sup> Ch. xxv. 29. 1. 3, 4, 10.—<sup>s</sup> Eccles. vi. 9. Obad. 10. Eph. iv. 28, 27.—<sup>t</sup> Ps. lxi. 5. Prov. ii. 14. iv. 16, 17.—<sup>u</sup> Ch. xl. 81.—<sup>v</sup> Ch. xxvi. 35. xxviii. 8. Num. xi. 15. 1 Kings xix. 4. Job iii. 20-22.—<sup>w</sup> Ch. xxiv. 8.

And—when thou shalt have the dominion] It is here foretold that there was to be a time when the elder was to have dominion and shake off the yoke of the younger. The word *tarid*, which we translate *have dominion*, is rather of doubtful meaning, as it may be deduced from three different roots—*yarad*, to descend, to be brought down or brought low; *radah*, to obtain rule or have dominion; and *rud*, to complain—meaning either that, when reduced very low, God would magnify his power in their behalf, and deliver them from the yoke of their brethren; or, when they should be increased so as to venture to set up a king over them, or when they mourned for their transgressions, God would turn their captivity.

Verse 41. The days of mourning for my father are at hand] Such was the state of Isaac's health at that time, though he lived more than forty years afterwards, that his death was expected by all; and Esau thought that would be a favourable time for him to avenge himself on his brother Jacob, as, according to the custom of the times, the sons were always present at the burial of the father. Jacob and Esau assisted in burying their father Isaac, but the enmity between them had happily subsided long before that time.

Verse 42. Doth comfort himself, purposing to kill thee.] Houbigant renders *capitat super te*, he thinks or meditates to kill thee. This sense is natural enough here, but it does not appear to be the meaning of the original. There is no doubt that Esau, in his hatred to his brother, felt himself pleased with the thought that he should soon have the opportunity of avenging his wrongs.

Verse 44. Tarry with him a few days] It was probably forty years before he returned, and it is likely Rebekah saw him no more; for it is the general opinion of the Jewish rabbins that she died before Jacob's return from Padanaram, whether the period of his stay be considered twenty or forty years.

Verse 45. Why should I be deprived also of you both?] If Esau should kill Jacob, then the nearest akin to Jacob, who was, by the patriarchal law, Gen. ix. 6, the avenger of blood, would kill Esau; and both these deaths might possibly take place in the same day. Those who are ever endeavouring to

sanctify the means by the end are full of perplexity and distress. God will not give his blessing to even a divine service, if not done in his own way, on principles of truth and righteousness. He needed not the cunning craftiness or deceits of men to accomplish his purposes. Yet, in his mercy, he overruled all these circumstances, and produced good, where things, if left to their own operations and issues, would have produced nothing but evil. However, after this reprehensible transaction, we hear no more of Rebekah, her burial excepted, chap. xlix. 31.

Verse 46. *I am weary of my life*] It is very likely that Rebekah kept many of the circumstances related above from the knowledge of Isaac; but, as Jacob could not go to Padan-aram without his knowledge, she appears here quite in her own character, framing an excuse for his departure, and concealing the true cause. She pretends to be afraid that her son Jacob will marry among the *Hittites*, as Esau had done, and therefore makes this to Isaac the ostensible reason why Jacob should immediately go to Padan-aram, that he might get a wife there. Isaac, not knowing the true cause of sending him away, readily falls in with Rebekah's proposal, and immediately calls Jacob, gives him suitable directions and his blessing, and sends him away.

1. I consider the whole of the conduct both of Rebekah and Jacob in some respects deeply criminal, and in all highly exceptionable. And the impartial relation of the facts contained in this and the xxvth chapter, gives me the fullest evidence of the truth and authenticity of the sacred original. How impartial is the history that God writes! The history given by God details as well the vices as the virtues of those who are its subjects. The inference which a reflecting mind, acquainted with human nature, draws from a comparison of the biography of the scriptures with that of uninspired writers is this—the scripture history is natural, is probable, bears all the characteristics of veracity, narrates circumstances which seem to make against its own honour—dwells on them, and often seeks occasion to REPEAT them. It is true! infallibly true! On the other hand, of biography in general we must say that it is often unnatural, improbable; is destitute of many of the essential characteristics of truth; studiously avoids mentioning those circumstances which are dishonourable to its subject; ardently endeavours either to cast those which it cannot wholly hide into deep shades, or sublime them into virtues. From these facts a reflecting mind will draw this general con-

clusion—an impartial history, in every respect true, can be expected only from God himself.

2. No pious man can read the chapter before him without emotions of grief and pain. A mother teaches her favourite son to cheat and defraud his brother, deceive his father, and tell the most execrable lies! And God, the just, the impartial God, relates all the circumstances in the most ample and minute detail! Had the Bible been the work of an impostor, a single trait of this history had never appeared. God, it is true, had purposed that the elder should serve the younger, but never designed that the supremacy should be brought about in this way. Had Jacob's unprincipled mother left the matter in the hands of God's providence, her favourite son would have had the precedency in such a way as would not only have manifested the justice and holiness of God, but would have been both honourable and lasting to HIMSELF. He got the birth-right, and he got the blessing; and how little benefit did he personally derive from either! What was his life from this time till his return from Padan-aram? A mere tissue of vexations, disappointments, and calamities. Men may endeavour to palliate the iniquity of these transactions, but this must proceed either from weakness or mistaken zeal. God has sufficiently marked the whole with his disapprobation.

3. The enmity which Esau felt against his brother Jacob seems to have been transmitted to all his posterity; and, doubtless, the matters of the birth-right and the blessing were the grounds on which that perpetual enmity was kept up between the descendants of both families, the Edomites and the Israelites.

4. On the blessings pronounced on Jacob and Esau, these questions may naturally be asked. 1. Was there anything in those blessings of such a spiritual nature as to affect the eternal interests of either? Certainly there was not, at least as far as might absolutely involve the salvation of the one, or the perdition of the other. 2. Was not the blessing pronounced on Esau as good as that pronounced on Jacob, the mere temporary lordship, and being the progenitor of the Messiah, excepted? So it evidently appears. 3. If the blessings had referred to their eternal states, had not Esau as fair a prospect for endless glory as his unfeeling brother? Justice and mercy both say—Yes. The truth is, it was their posterity, and not themselves, that were the objects of these blessings. Jacob, personally, gained no benefit; Esau, personally, sustained no loss.

## CHAPTER XXVIII.

Isaac directs Jacob to take a wife from the family of Laban, 1, 2; blesses and sends him away, 3, 4. Jacob begins his journey, 5. Esau, perceiving that the daughters of Canaan were not pleasing to his parents, and that Jacob obeyed them in going to get a wife of his own kindred, 6-8, went and took to wife Mahalath, the daughter of Ishmael, his father's brother, 9. Jacob, in his journey towards Haran, came to a certain place (Luz, ver. 19), where he lodged all night, 10, 11. He sees in a dream a ladder reaching from earth to heaven, on which he beholds the angels of God ascending and descending, 12. God appears above this ladder, and renews those promises which he had made to Abraham and to Isaac, 13, 14; promises Jacob personal protection and a safe return to his own country, 15. Jacob awakes, and makes reflections upon his dream, 16, 17. Sets up one of the stones he had had for his pillow, and pours oil on it, and calls the place Beth-el, 18, 19. Makes a vow, that if God will preserve him in his journey, and bring him back in safety, the stone should be God's house, and that he would give him the tenths of all that he should have, 20-22.

AND Isaac called Jacob, and <sup>a</sup> blessed him, and <sup>b</sup> charged him, and said unto him, <sup>c</sup> Thou shalt not take a wife of the daughters of Canaan.

<sup>a</sup> Ch. xxvii. 33.—<sup>b</sup> Ch. xxiv. 3.—<sup>c</sup> Hos. xii. 12.

Verse 1. *And blessed him*] Now voluntarily and cheerfully confirmed to him the blessing, which he had before obtained through subtlety. It was necessary that he should have this confirmation previously to his departure; else, considering the way in which he had obtained both the birth-right and the blessing, he might be doubtful, according to his own words, whether he might not have got a curse instead of a

2 <sup>a</sup> Arise, go to <sup>b</sup> Padan-aram, to the house of <sup>c</sup> Bethuel thy mother's father; and take thee a wife from thence of the daughters of <sup>d</sup> Laban thy mother's brother.

<sup>a</sup> Ch. xxv. 20.—<sup>b</sup> Ch. xxii. 23.—<sup>c</sup> Ch. xxiv. 29.

blessing. As the blessing now pronounced on Jacob was obtained without any deception on his part, it is likely that it produced a salutary effect upon his mind, might have led him to confession of his sin, and prepared his heart for those discoveries of God's goodness with which he was favoured at Luz.

Verse 2. *Go to Padan-aram*] There have been several



3 \* And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be <sup>a</sup> a multitude of people :

4 And give thee <sup>a</sup> the blessing of Abraham, to thee, and to thy seed with thee : that thou mayest inherit the land <sup>a</sup> wherein <sup>a</sup> thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob : and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence ; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan ;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram ;

8 And Esau seeing <sup>a</sup> that the daughters of Canaan <sup>a</sup> pleased not Isaac his father ;

9 Then went Esau unto Ishmael, and took unto the wives which he had, <sup>a</sup> Mahalath the daughter of

\* Ch. xvii. 1, 6.—<sup>a</sup> Heb. *an assembly of people*.—Ch. xii. 2.—<sup>a</sup> Heb. *of thy sojournings*.—Ch. xvii. 8.—Ch. xxiv. 3. xxvi. 35.—<sup>a</sup> Heb. *were evil in the eyes, &c.*—Ch. xxvi. 3, she is called *Rashemath*.—<sup>a</sup> Ch. xxv. 13.—<sup>a</sup> Hos. xii. 12.—<sup>a</sup> Called, Acts vii. 2, *Charran*.—Ch.

ingenious conjectures concerning the *retinue* which Jacob had, or might have had, for his journey ; and by some he has been supposed to have been *well attended*. The reverse seems to be intimated elsewhere. It appears that he lodged in the open air, with a stone for his pillow ; and that he went *on foot* with his staff in his hand ; nor is there even the most indirect mention of any attendants, nor is it probable there were any. He no doubt took *provisions* with him sufficient to carry him to the nearest encampment or village on the way. The *oil* that he poured on the pillar might be a little of that which he had brought for his own use. He had God alone with him.

Verse 3. *That thou mayest be a multitude of people*] There is something very remarkable in the original words ; they signify literally *for an assembly, congregation, or church of peoples* ; referring no doubt to the Jewish church in the wilderness, but more particularly to the *Christian church*, composed of every kindred, and nation, and people, and tongue.

Verse 4. *Give thee the blessing of Abraham*] May he confirm the inheritance with all its attendant blessings to thee, to the exclusion of Esau ; as he did to me, to the exclusion of Ishmael. But, according to St. Paul, much more than this is certainly intended here, for it appears, from Gal. iii. 6-14, that the *blessing of Abraham*, which is to come upon the *Gentiles through Jesus Christ*, comprises the whole doctrine of justification by faith, and its attendant privileges—viz., redemption from the curse of the law, remission of sins, and the promise of the Holy Spirit, including the constitution and establishment of the Christian church.

Verse 5. *Bethuel the Syrian*] Literally the *Aramean*, so called, not because he was of the race of *Aram*, the son of Shem, but because he dwelt in that country which had been formerly possessed by the descendants of Aram.

Verse 9. *Then went Esau unto Ishmael*] Those who think it was utterly impossible for Esau to do any right action, have classed his taking a daughter of Ishmael among his crimes ; whereas there is nothing more plain than that he did this with a sincere desire to obey and please his parents. Having heard the pious advice which Isaac gave to Jacob, he therefore went and took a wife from the family of his grandfather Abraham, as Jacob was desired to do out of the family of his maternal uncle Laban. *Mahalath*, whom he took to wife, stood in the same degree of relationship to Isaac his father as *Rachel* did to his mother Rebekah. Esau married his father's niece ; Jacob married his mother's niece. It was therefore most obviously to please his parents that Esau took this additional wife.

Verse 11. *A certain place, and tarried there*] Jacob had probably intended to reach Luz ; but, the sun being set, he either could not reach the city, or he might suspect the inhabitants, and rather prefer the open field, as he must

Ishmael Abraham's son, <sup>a</sup> the sister of Nebajoth, to be his wife.

10 And Jacob <sup>a</sup> went out from Beer-sheba, and went toward <sup>a</sup> Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set ; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he <sup>a</sup> dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold <sup>a</sup> the angels of God ascending and descending on it.

13 <sup>a</sup> And, behold, the Lord stood above it, and said, <sup>a</sup> I am the Lord God of Abraham thy father, and the God of Isaac ; <sup>a</sup> the land whereon thou liest, to thee will I give it, and to thy seed ;

14 And <sup>a</sup> thy seed shall be as the dust of the earth, and thou shalt <sup>a</sup> spread abroad <sup>a</sup> to the west, and to the east, and to the north, and to the south : and in thee and <sup>a</sup> in thy seed shall all the families of the earth be blessed.

xli. i. Job xxxiii. 15.—<sup>a</sup> John i. 51. Heb. i. 14.—<sup>a</sup> Ch. xxxv. 1. xlviii. 3.—<sup>a</sup> Ch. xxvi. 24.—<sup>a</sup> Ch. xiii. 15. xxxv. 12.—<sup>a</sup> Ch. xli. 16.—<sup>a</sup> Heb. *break forth*—Ch. xlii. 14. Deut. xii. 20.—<sup>a</sup> Ch. xli. 8. xviii. 18. xxii. 18. xxvi. 4.

have heard of the character and conduct of the men of Sodom and Gomorrah. Or the gates might be shut by the time he reached it, which would prevent his admission ; for it frequently happens, to the present day, that travellers not reaching a city in the eastern countries previously to the shutting of the gates, are obliged to lodge under the walls all night, as when once shut they refuse to open them until the next day.

*He took of the stones*] He took *one* of the stones that were in that place for his pillow. Luz was about forty-eight miles distant from Beer-sheba ; too great a journey for one day, through what we may conceive very unready roads.

Verse 12. *He dreamed, and behold a ladder*] It is very likely that the primary design of this ladder was to point out the *providence* of God, by which he watches over and regulates all terrestrial things ; for nothing is left to merely natural causes—a heavenly agency pervades, actuates, and directs all. It might be intended also to point out the *intercourse between heaven and earth*, and the connexion of both worlds by the means of *angelic ministry*. That this is fact we learn from many passages in the Old Testament ; and it is a doctrine that is unequivocally taught in the New : *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation* ? It was probably a type of CHRIST, in whom both worlds meet, and in whom the divine and human nature are conjoined. The LADDER was set up on the EARTH, and the TOP of it reached to HEAVEN ; for GOD was manifested in the FLESH, and in him dwelt all the fulness of the Godhead bodily. Nothing could be a more expressive emblem of the incarnation and its effects ; Jesus Christ is the grand connecting medium between heaven and earth, and between God and man. By him God comes down to man ; through him man ascends to God. It appears that our Lord applies the vision in this way himself—1st, In that remarkable speech to Nathanael, *Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of Man*, John i. 51 ; 2dly, In his speech to Thomas, John xiv. 6 : *I am the way, and the truth, and the life ; no man cometh unto the Father but by me*.

Verse 13. *I am the Lord God of Abraham*] Here God confirms to him the blessing of Abraham, for which Isaac had prayed, ver. 8, 4.

Verse 14. *Thy seed shall be as the dust*] The people that shall descend from thee shall be extremely numerous, and in thee and thy seed—the Lord JESUS descending from thee, according to the flesh, shall all the families of the earth—not only all of thy race, but all the other families or tribes of mankind which have not proceeded from any branch of the Abrahamic family, be blessed ; for Jesus Christ by the grace of God tasted death FOR EVERY MAN, Heb. ii. 9.



15 And, behold, \* *I am with thee, and will <sup>b</sup> keep thee in all places whither thou goest, and will <sup>c</sup> bring thee again into this land; for <sup>d</sup> I will not leave thee, <sup>e</sup> until I have done that which I have spoken to thee of.*

16 And Jacob awakened out of his sleep, and he said, Surely the LORD is in <sup>f</sup> this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! *this is none other but the house of God, and this is the gate of heaven.*

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and <sup>g</sup> set it up for a pillar, <sup>h</sup> and poured oil upon the top of it.

\* See ver. 20, 21. Ch. xxvi. 24. xxxi. 3.—<sup>b</sup> Ch. xlviii. 16. Ps. cxxi. 5, 7, 8.—<sup>c</sup> Ch. xxxv. 8.—<sup>d</sup> Deut. xxxviii. 6. Josh. i. 5. 1 Kings viii. 57. Heb. xiii. 5.—<sup>e</sup> Num. xlii. 19.—<sup>f</sup> Exod. iii. 5. Josh. v. 15.—<sup>g</sup> Ch. xxxi. 13, 45. xxxv. 14.—<sup>h</sup> Lev. viii. 10, 11, 12. Num. vi. 1.—Judg. i. 23, 26. Hos. iv. 15.—<sup>i</sup> That is, the house of God.—<sup>k</sup> Ch.

Verse 15. *And, behold I am with thee*] For I fill the heavens and the earth. I shall direct, help, and support thee in a peculiar manner, in thy present journey, so that in all thy concerns thou mayest consider thyself under my especial providence, for *I will not leave thee*. Thy descendants also shall be my peculiar people, whom I shall continue to preserve as such *until I have done that which I have spoken to thee of*—until the Messiah shall be born of thy race, and all the families of the earth—the Gentiles, be blessed through thee; the gospel being preached to them, and they, with the believing Jews, made ONE FOLD under ONE SHEPHERD, and one Bishop or Overseer of souls.

Verse 16. *The Lord is in this place; and I knew it not.*] That is, God has made this place his peculiar residence; it is a place in which he meets with and reveals himself to his followers. Jacob might have supposed that this place had been consecrated to God. And it has already been supposed that, his mind having been brought into a humble frame, he was prepared to hold communion with his Maker.

Verse 17. *How dreadful is this place!*] The appearance of the ladder, the angels, and the divine glory at the top of the ladder, must have left deep, solemn, and even awful impressions on the mind of Jacob; and hence the exclamation in the text, *How dreadful is this place!*

*This is none other but the house of God*] *Onkelos* seems to suppose that the gate or entrance into heaven was actually above this spot, and that when the angels of God descended to earth, they came through that opening into this place, and returned by the same way. And it really appears that Jacob himself had a similar notion.

Verse 18. *And Jacob—took the stone—and set it up for a pillar*] He placed the stone in an erect posture, that it might stand as a monument of the extraordinary vision which he had in this place; and he poured oil upon it, thereby consecrating it to God, so that it might be considered an altar on which libations might be poured, and sacrifices offered unto God.

Stones, images, and altars, dedicated to divine worship, were always anointed with oil. This appears to have been considered as a consecration of them to the object of the worship, and a means of inducing the god or goddess to take up their residence there, and answer the petitions of their votaries. Anointing stones, images, &c., is used in idolatrous countries to the present day, and the whole idol is generally smeared over with oil. *Theodore* asserts that many pious women in his time were accustomed to anoint the coffins of the martyrs, &c. And in Catholic countries when a church is consecrated they anoint the door-posts, pillars, altars, &c. So under the law there was a holy anointing oil to sanctify the tabernacle, laver, and all other things used in God's service, Exod. xl. 9, &c.

Verse 19. *He called the name of that place Beth-el*] That is, the house of God; for in consequence of his having anointed the stone, and thus consecrated it to God, he considered it as becoming henceforth his peculiar residence; see on the preceding verse.

*Was called Luz at the first.*] The Hebrew has *Ulam Luz*; *ulam* is sometimes a particle signifying *as, just as*; hence it may signify that the place was called Beth-el, as it was formerly called Luz. As Luz signifies an almond, almond or hazel tree, this place probably had its name from a number of such trees growing in that region.

19 And he called the name of <sup>i</sup> that place <sup>j</sup> Beth-el; but the name of that city was called Luz at the first.

20 \* And Jacob vowed a vow, saying, If <sup>k</sup> God will be with me, and will keep me in this way that I go, and will give me <sup>l</sup> bread to eat, and raiment to put on,

21 So that \* I come again to my father's house in peace; \* then shall the LORD be my God:

22 And this stone, which I have set for a pillar, <sup>m</sup> shall be God's house: <sup>n</sup> and of all that thou shalt give me I will surely give the tenth unto thee.

xxx. 13. Judg. xi. 30. 2 Sam. xv. 8.—<sup>1</sup> Ver. 15.—<sup>m</sup> 1 Tim. vi. 8.—<sup>n</sup> Judg. xi. 31. 2 Sam. xix. 24, 30.—<sup>o</sup> Exod. xv. 2. Deut. xxvi. 17. 2 Sam. xv. 8. 2 Kings v. 17.—<sup>p</sup> Ver. 17. Ch. xiv. 20. xxxv. 7, 14.—<sup>q</sup> Lev. xxvii. 30-33. Deut. xiv. 22, 23.

From Beth-el came the *Baetylia*, or animated stones, so celebrated in antiquity, and to which divine honours were paid. These became abused to idolatrous purposes, and hence God strongly prohibits them, Lev. xxvi. 1; and it is very likely that stones of this kind were the most ancient objects of idolatrous worship; these were afterwards formed into beautiful human figures, male and female, when the art of sculpture became tolerably perfected; and hence the origin of idolatry as far as it refers to the worshipping of images; for these being consecrated by anointing, &c., were supposed immediately to become instinct with the power and energy of some divinity. Hence, then, the *Baetylia* or living stones of the ancient Phœnicians, &c. As oil is an emblem of the gifts and graces of the Holy Spirit, so those who receive this anointing are considered as being alive unto God, and are expressly called by St. Peter living stones, 1 Pet. ii. 4, 5. May not the apostle have reference to those living stones or *Baetylia* of antiquity, and thus correct the notion by showing that these rather represented the true worshippers of God, who were consecrated to his service and made partakers of the Holy Ghost, and that these alone could be properly called the living stones out of which the true spiritual temple is composed?

Verse 20. *Vowed a vow*] A vow is a solemn, holy promise, by which a man bound himself to do certain things in a particular way, time, &c., and for power to accomplish which he depended on God; hence all vows were made with prayer.

*If God will be with me, &c.*] Jacob seems to make this vow rather for his posterity than for himself; for he particularly refers to the promises which God had made to him, which concerned the multiplication of his offspring, and their establishment in that land. If, then, God shall fulfil those promises, he binds his posterity to build God a house, and to devote for the maintenance of his worship the tenth of all their earthly goods. This mode of interpretation removes that appearance of self-interest which almost any other view of the subject presents.

Verse 22. *This stone—shall be God's house*] That is (as far as this matter refers to Jacob alone), Should I be preserved to return in safety, I shall worship God in this place. And this purpose he fulfilled, for there he built an altar, anointed it with oil, and poured a drink-offering thereon.

Tithes in their origin appear to have been a sort of eucharistic offering made unto God, and probably were something similar to the *minchah*, which we learn from Gen. iv. was in use almost from the foundation of the world. When God established a regular, and we may add an expensive worship, it was necessary that proper provision should be made for the support of those who were obliged to devote their whole time to it, and consequently were deprived of the opportunity of providing for themselves in any secular way. It was soon found that a tenth part of the produce of the whole land was necessary for this purpose, as a whole tribe, that of Levi, was devoted to the public service of God; and when the land was divided, this tribe received no inheritance among their brethren. Hence, for their support, the law of tithes was enacted; and by these the priests and Levites were not only supported as the ministers of God, but as the teachers and intercessors of the people, performing a great variety of religious duties for them, which otherwise they themselves were bound to perform. As this mode of sup-

porting the ministers of God was instituted by himself, so we may rest assured it was rational and just. Nothing can be more reasonable than to devote a portion of the earthly good which we receive from the free mercy of God, to his own service; especially when by doing it we are essentially serving ourselves. If the ministers of God give up their whole time, talents, and strength, to watch over, labour for, and instruct the people in spiritual things, justice requires that they shall receive their support from the work. How

worthless and wicked must that man be, who is continually receiving good from the Lord's hands without restoring any part for the support of true religion, and for charitable purposes! To such God says, *Their table shall become a snare to them*, and that he will curse their blessings. God expects returns of gratitude in this way from every man; he that has much should give plentifully, he that has little should do his diligence to give of that little.

## CHAPTER XXIX.

*Jacob proceeds on his journey, 1. Comes to a well where the flocks of his uncle Laban, as well as those of several others, were usually watered, 2, 3. Inquires from the shepherds concerning Laban and his family, 4-6. While they are conversing about watering the sheep, 7, 8, Rachel arrives, 9. He assists her to water her flock, 10; makes himself known unto her, 11, 12. She hastens home, and communicates the tidings of Jacob's arrival to her father, 12. Laban hastens to the well, embraces Jacob, and brings him home, 13. After a month's stay, Laban proposes to give Jacob wages, 14, 15. Leah and Rachel described, 16, 17. Jacob proposes to serve seven years for Rachel, 18; Laban consents, 19. When the seven years were fulfilled, Jacob demands his wife, 20, 21. Laban makes a marriage feast, 22; and in the evening substitutes Leah for Rachel, to whom he gives Zilpah for handmaid, 23, 24. Jacob discovers the fraud, and upbraids Laban, 25. He excuses himself, 26; and promises to give him Rachel for another seven years of service, 27. After abiding a week with Leah, he receives Rachel for wife, to whom Laban gives Bilhah for handmaid, 28, 29. Jacob loves Rachel more than Leah, and serves seven years for her, 30. Leah being despised, the Lord makes her fruitful, while Rachel continues barren, 31. Leah bears Reuben, 32, and Simeon, 33, and Levi, 34, and Judah; after which she leaves off bearing, 35.*

**THEN** Jacob <sup>a</sup>went on his journey, <sup>b</sup>and came into the land of the <sup>c</sup>people of the east.

2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth,

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

<sup>a</sup> Heb. lift up his feet.—<sup>b</sup> Ch. xxviii. 5-7. Num. xxii. 7. Judg. vi. 3, 33. Hos. xii. 12.—<sup>c</sup> Heb. children.

Verse 1. *Then Jacob went on his journey*] The original is very remarkable: *And Jacob lifted up his feet, and he travelled unto the land of the children of the east*. There is a certain cheerfulness marked in the original which comports well with the state of mind into which he had been brought by the vision of the ladder and the promises of God. He now saw that, having God for his protector, he had nothing to fear, and therefore he went on his way rejoicing.

*People of the east.*] The inhabitants of Mesopotamia, and the whole country beyond the Euphrates, are called *kedem*, or *easterns*, in the sacred writings.

Verse 2. *Three flocks of sheep*] Sheep, in a healthy state, seldom drink in cold and comparatively cold countries; but it was probably different in hot climates. The *three flocks*, if *flocks* and not *shepherds* be meant, which were lying now at the well, did not belong to *Laban*, but to three other chiefs; for *Laban's* flock was yet to come, under the care of Rachel, ver. 6.

Verse 3. *All the flocks*. Instead of *flocks*, the Samaritan reads *shepherds*. It certainly cannot be said that *all the flocks* rolled the stone from the well's mouth, and watered the sheep; and yet so it appears to read, if we prefer the common Hebrew text to the Samaritan.

*And put the stone again upon the well's mouth*] It is very likely that the stone was a large one, which was necessary to prevent ill-minded individuals from either disturbing the water or filling up the well.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well? And they said, He is well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is yet high day: neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks

<sup>a</sup> Ch. xxviii. 43. xxviii. 10.—<sup>b</sup> Heb. Is there peace to him?—<sup>c</sup> Ch. xliii. 27.—<sup>d</sup> Heb. yet the day is great.

Verse 4. *My brethren, whence be ye?*] The language of Laban and his family was *Chaldee*, and not *Hebrew*; but, from the names which Leah gave to her children, we see that the two languages had many words in common, and therefore Jacob and the shepherds might understand each other with little difficulty. It is possible, also, that Jacob might have learned the *Chaldee* or *Aramitish* language from his mother, as this was his mother's tongue.

Verse 5. *Laban the son of Nahor?*] Son is here put for grandson, for Laban was the son of Bethuel the son of Nahor.

Verse 6. *Is he well?*] Is there peace to him? Peace among the Hebrews signified all kinds of prosperity. And they said, *He is well; shalom*, he prospers.

*Rachel—cometh with the sheep.*] Rachel signifies a *sheep* or *ewe*; and she probably had her name from her fondness for these animals.

Verse 7. *It is yet high day*] The day is but about half run; neither is it time that the cattle should be gathered together—it is surely not time yet to put them into the folds; give them therefore water, and take them again to pasture.

Verse 8. *We cannot, until all the flocks be gathered together*] It is a rule that the stone shall not be removed till all the shepherds and the flocks which have a right to this well be gathered together; then, and not before, we may water the sheep.

be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 And while he yet spake with them, <sup>a</sup>Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled <sup>b</sup>the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob <sup>c</sup>kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* <sup>d</sup>her father's brother, and that he *was* Rebekah's son: <sup>e</sup>and she ran and told her father.

13 And it came to pass, when Laban heard the <sup>f</sup>'tidings of Jacob his sister's son, that <sup>g</sup>he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, <sup>h</sup>Surely thou *art* my bone and my flesh. And he abode with him <sup>i</sup>'the space of a month.

15 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages be?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

<sup>a</sup> Exod. ii. 16.—<sup>b</sup> Exod. ii. 17.—<sup>c</sup> Ch. xxxiii. 4. xlv. 14, 15.—<sup>d</sup> Ch. xiii. 8. xiv. 14, 16.—<sup>e</sup> Ch. xxiv. 28.—<sup>f</sup> Heb. *hearing*.—<sup>g</sup> Ch. xxiv. 29.—<sup>h</sup> Ch. ii. 23. Judg. ix. 2. 2 Sam. v. 1. xix. 12, 13.—<sup>i</sup> Heb. *a month of days*.—Ch. xii. 11. xxiv. 16. xxxix. 6. Prov. xxxi. 30.—

Verse 9. *Rachel came with her father's sheep*] So we find that young women were not kept concealed in the house till the time they were married, which is the common gloss put on *almah*, a virgin, one concealed. Nor was it beneath the dignity of the daughters of the most opulent chiefs to carry water from the well, as in the case of Rebekah; or tend sheep, as in the case of Rachel. The chief property in those times consisted in flocks; and who so proper to take care of them as those who were interested in their safety and increase? Honest labour, far from being a discredit, is an honour both to *high* and *low*. The king himself is served by the field; and without it, and the labour necessary for its cultivation, all ranks must perish. Let every son, let every daughter, learn that it is no discredit to be employed, whenever it may be necessary, in the meanest offices, by which the interests of the family may be honestly promoted.

Verse 10. *Jacob went near, and rolled the stone*] Probably the flock of Laban was the last of those which had a right to the well; that flock being now come, Jacob assisted the shepherds to roll off the stone (for it is not likely he did it by himself), and so helped his cousin, to whom he was as yet unknown, to water her flock.

Verse 11. *Jacob kissed Rachel*] A simple and pure method by which the primitive inhabitants of the earth testified their friendship to each other.

*And lifted up his voice*] It may be, in thanksgiving to God for the favour he had shown him in conducting him thus far in peace and safety.

*And wept.*] From a sense of the goodness of his heavenly Father, and his own unworthiness of the success with which he had been favoured.

Verse 15. *Because thou art my brother, &c.*] As Laban, who was of a very saving, if not covetous, disposition, saw that Jacob was likely to be of great use to him in his secular concerns, he wished to secure his services, and therefore asks him what wages he wished to have.

Verse 17. *Leah was tender eyed*] I believe the word means just the reverse of the signification generally given to it. The design of the inspired writer is to compare both the sisters together, that the balance may appear to be greatly in favour of Rachel. The chief recommendation of Leah was her soft and beautiful eyes, but Rachel was beautiful in her shape, person, mien, and gait, and beautiful in her countenance. Therefore Jacob loved her, and was willing

17 Leah *was* tender eyed; but Rachel was <sup>a</sup>beautiful and well favoured.

18 And Jacob loved Rachel; and said, <sup>b</sup>I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, <sup>c</sup>It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob <sup>d</sup>served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may <sup>e</sup>go in unto her.

22 And Laban gathered together all the men of the place, and <sup>f</sup>made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, <sup>g</sup>to give the younger before the first-born.

<sup>a</sup> Ch. xxxi. 41. xxxiv. 12.—<sup>b</sup> Ps. xii. 2.—<sup>c</sup> Ch. xxx. 26. Hos. xii. 12. Cant. viii. 6, 7. 1 Cor. xiii. 7.—<sup>d</sup> Judg. xv. 1.—<sup>e</sup> Judg. xiv. 10. Mat. xxi. 2-10. John i. 1, 2.—<sup>f</sup> Heb. *place*.

to become a bond servant for seven years, that he might get her to wife; for in his destitute state he could produce no dowry, and it was the custom of those times for the father to receive a portion for his daughter, and not to give one with her.

Verse 20. *And Jacob served seven years for Rachel*] In accordance with the above-named custom among all nations that men should give dowries for their wives; in many countries this custom still prevails.

*And they seemed unto him but a few days*] If Jacob had been obliged to wait seven years before he married Rachel, could it possibly be said that they could appear to him as a few days? Though the letter of the text seems to say the contrary, yet there are eminent men who strongly contend that he received Rachel soon after the month was finished, and then served seven years for her, which might really appear but a few days to him, because of his increasing love to her; but others think this quite incompatible with all the circumstances marked down in the text.

Verse 21. *My days are fulfilled*] My seven years are now completed; let me have my wife, for whom I have given this service as a dowry.

Verse 22. *Laban—made a feast.*] As marriage was a very solemn contract, there is much reason to believe that sacrifices were offered on the occasion, and libations poured out; and we know that on festival occasions a cup of wine was offered to every guest; and as this was drunk with particular ceremonies, the feast might derive its name from this circumstance, which was the most prominent and observable on such occasions.

Verse 23. *In the evening—he took Leah his daughter*] As the bride was always veiled, and the bride chamber generally dark, or nearly so, and as Leah was brought to Jacob in the evening, the imposition here practised might easily pass undetected by Jacob, till the ensuing day discovered the fraud.

Verse 24. *And Laban gave—Zilpah his maid*] Slaves given in this way to a daughter on her marriage were the peculiar property of the daughter; and over them the husband had neither right nor power.

Verse 26. *It must not be so done in our country*] It was an early custom to give daughters in marriage according to their seniority; and it is worthy of remark that the oldest people now existing, next to the Jews—the *Hindoo*s—have

27 \* Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week : and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter <sup>b</sup> Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he <sup>c</sup> loved also Rachel more than Leah, and served with him <sup>d</sup> yet seven other years.

31 And when the LORD <sup>e</sup> saw that Leah *was* hated, he <sup>f</sup> opened her womb : but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she

\* Judg. xiv. 12. Lev. xviii. 18. Mal. ii. 15. Ch. xxix. 20.—<sup>b</sup> Ver. 24. Ch. xxx. 3-8.—<sup>c</sup> Ver. 20. Deut. xxi. 15.—<sup>d</sup> Ch. xxx. 26 xxxi. 41. Hos. xii. 12.—<sup>e</sup> Ps. cxxvii. 3.—<sup>f</sup> Ch. xxx. 1.—<sup>g</sup> That is, *see a son*.

this not merely as a *custom*, but as a *positive law* ; and they deem it criminal to give a *younger* daughter in marriage while an elder daughter remains unmarried. This was a custom at Mesopotamia ; but Laban took care to conceal it from Jacob till after he had given him Leah.

Verse 27. *Fulfil her week*] The marriage feast, it appears, lasted *seven days* ; it would not, therefore, have been proper to break off the solemnities, to which all the men of the place had been invited, ver. 22 ; and probably Laban wished to keep his *fraud* from the public eye. Therefore he informs Jacob that, if he will fulfil the marriage *week* for Leah, he will give him Rachel at the end of it, on condition of his serving seven other years. To this the necessity of the case caused Jacob to agree ; and thus Laban had *fourteen* years' service instead of *seven* ; for it is not likely that Jacob would have served even *seven days* for Leah, as his affection was wholly set on Rachel, the wife of his own choice. By this stratagem Laban gained a settlement for both his daughters. What a man soweth, that shall he reap. Jacob had before practised deceit, and is now deceived ; and Laban, the instrument of it, was afterwards deceived himself.

Verse 28. *And Jacob did so—and he gave him Rachel*] It is perfectly plain that Jacob did not serve seven years *more before* he got Rachel to wife ; but, having spent a week with Leah, and in keeping the marriage feast, he then got Rachel, and served afterwards seven years for her. Connexions of this kind were allowable in those ancient times. In taking both sisters, it does not appear that any blame attached to Jacob, though in consequence of it he was vexed by their jealousies.

Verse 31. *The Lord saw that Leah was hated*] From this and the preceding verse we get the genuine meaning of the word *sane*, to *hate*, in certain disputed places in the scriptures. The word simply signifies a *less degree of love* ; so it is said, ver. 30 : " Jacob loved Rachel *more* than Leah "—i.e. he loved Leah *less* than Rachel ; and this is called *hating* in ver. 31 : *When the Lord saw that Leah was hated*—that she had *less affection* shown to her than was her due, as one of the legitimate wives of Jacob—he *opened her womb*, he blessed her with children. Now the frequent intercourse of Jacob with Leah sufficiently proves that he

called his name \* Reuben : for she said, Surely the LORD hath <sup>b</sup> looked upon my affliction ; now therefore my husband will love me.

33 And she conceived again, and bare a son ; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also : and she called his name <sup>c</sup> Simeon.

34 And she conceived again, and bare a son ; and said, Now this time will my husband be joined unto me, because I have born him three sons : therefore was his name called <sup>d</sup> Levi.

35 And she conceived again, and bare a son ; and she said, Now will I praise the LORD : therefore she called his name <sup>e</sup> Judah <sup>f</sup> ; and <sup>g</sup> left bearing.

—<sup>b</sup> Exod. iii. 7. Iv. 31. Deut. xxvi. 7. Ps. xxi. 18. cvi. 44.—<sup>c</sup> That is, *hearing*.—<sup>d</sup> That is, *joined*. See Num. xviii. 2, 4.—<sup>e</sup> Mat. i. 2.—<sup>f</sup> That is, *praise*.—<sup>g</sup> Heb. *stood from bearing*.

did not *hate* her, in the sense in which this term is used among us ; but he felt and showed *less affection* for her than for her sister. So, *Jacob have I loved, but Esau have I hated*, simply means, I have shown a greater degree of affection for Jacob and his posterity than I have done for Esau and his descendants. But not one word of all this relates to the *eternal* states of either of the two nations. Those who endeavour to support certain peculiarities of their creed by such scriptures as these, do greatly err, not knowing the scripture, and not properly considering either the *sovereignty* or the *mercy* of God.

Verse 34. *Therefore was his name called Levi*] From Levi sprang the tribe of *Levites*, who, instead of the *first-born*, were joined unto the priests in the service of the sanctuary.

Verse 35. *She called his name Judah*] From this patriarch the *Jews* have their name, and could it be now rightly applied to them, it would intimate that they were a people that *confess* God, *acknowledge* his bounty, and *praise* him for his grace.

*Left bearing*.] That is, *for a time* ; for she had several children afterwards.

The intelligent and pious care of the original inhabitants of the world to call their children by those names which were descriptive of some *remarkable event in providence*, *circumstance of their birth*, or *domestic occurrence*, is worthy, not only of *respect*, but of *imitation*. As the name itself continually called to the mind, both of the parents and the child, the circumstance from which it originated, it could not fail to be a lasting blessing to both. How widely different is our custom ! Unthinking and ungodly, we impose names upon our offspring as we do upon our cattle ; and often the dog, the horse, the monkey, and the parrot, share in common with our children the names which are called *Christian* ! Some of our Christian names, so called, are *absurd*, others are *ridiculous*, and a third class *impious* ; these last being taken from the demon gods and goddesses of heathenism. May we hope that the rational and pious custom recommended in the scriptures shall ever be restored, even among those who profess to *believe in, fear and love* God !

## CHAPTER XXX.

Rachel *envies her sister, and chides Jacob*, 1. *He reproves her, and vindicates himself*, 2. *She gives him her maid Bilhah*, 3, 4. *She conceives and bears Dan*, 5, 6 ; and afterwards Naphtali, 7, 8. *Leah gives Zilpah her maid to Jacob*, 9. *She conceives, and bears Gad*, 10, 11, and also Asher, 12, 13. *Reuben finds mandrakes, of which Rachel requests a part*, 14. *The bargain made between her and Leah*, 15. *Jacob, in consequence, lodges with Leah instead of Rachel*, 16. *She conceives, and bears Issachar*, 17, 18, and Zebulun, 19, 20, and Dinah, 21. *Rachel conceives, and bears Joseph*, 22-24. *Jacob requests permission from Laban to go to his own country*, 25, 26. *Laban intreats him to tarry, and offers to give him what wages he shall choose to name*, 27, 28. *Jacob details the importance of his services to Laban*, 29, 30, and offers to continue

*those services for the speckled and spotted among the goats, and the brown among the sheep, 31-33. Laban consents, 34, and divides all the ring-straked and spotted among the he-goats, the speckled and spotted among the she-goats, and the brown among the sheep, and puts them under the care of his sons, and sets three days' journey between himself and Jacob, 35, 36. Jacob's stratagem of the pill'd rods, to cause the cattle to bring forth the ring-straked, speckled, and spotted, 37-39. In consequence of which he increased his flock greatly, getting all that was strong and healthy in the flock of Laban, 40-43.*

**AND** when Rachel saw that <sup>a</sup>she bare Jacob no children, Rachel <sup>b</sup>envied her sister; and said unto Jacob, Give me children, <sup>c</sup>or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, <sup>d</sup>Am I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold <sup>e</sup>my maid Bilhah, go in unto her; <sup>f</sup>and she shall bear upon my knees, <sup>g</sup>that I may also <sup>h</sup>have children by her.

4 And she gave him Bilhah her handmaid <sup>i</sup>to wife: and Jacob went in unto her.

5 And Bilhah conceived and bare Jacob a son.

6 And Rachel said, God hath <sup>j</sup>judged me, and hath also heard my voice, and hath given me a son: therefore called she his name <sup>k</sup>Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With <sup>l</sup>great wrestlings have I wrestled with my sister, and I have prevailed; and she called his name <sup>m</sup>Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and <sup>n</sup>gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name <sup>o</sup>Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, <sup>p</sup>Happy am I, for the daughters <sup>q</sup>will call me blessed: and she called his name <sup>r</sup>Asher.

14 And Reuben being in the days of wheat harvest, and found <sup>s</sup>mandrakes in the field, and

brought them to his mother Leah. Then Rachel said to Leah, <sup>t</sup>Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, <sup>u</sup>Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name <sup>v</sup>Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me <sup>w</sup>with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name <sup>x</sup>Zebulun.

21 And afterwards she bare a daughter, and called her name <sup>y</sup>Dinah.

22 And God <sup>z</sup>remembered Rachel, and God hearkened to her, and <sup>aa</sup>opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away <sup>ab</sup>my reproach:

24 And she called his name <sup>ac</sup>Joseph; <sup>ad</sup>and said, <sup>ae</sup>The Lord shall add to me another son.

25 And it came to pass, when Rachel had born

<sup>a</sup>Ch. xxix. 31.—<sup>b</sup>Ch. xxxvii. 11.—<sup>c</sup>Job v. 2.—<sup>d</sup>Ch. xvi. 2. 1 Sam. i. 5.—<sup>e</sup>Ch. xvi. 2.—<sup>f</sup>Ch. i. 23. Job iii. 12.—<sup>g</sup>Ch. xvi. 2.—<sup>h</sup>Ileb. be built by her.—<sup>i</sup>Ch. xvi. 3. xxxv. 22.—<sup>j</sup>Ps. xxxv. 24. xliii. 1. Lam. iii. 50.—<sup>k</sup>That is, judging.—<sup>l</sup>Heb. wrestlings of God. Ch. xxxiii. 6.—<sup>m</sup>That is, my wrestling.—<sup>n</sup>Called, Mat. iv. 13. Nephthalim.—<sup>o</sup>Ver. 4.—<sup>p</sup>That is, a troop or company. Ch. xlix. 1. Deut. xxxiii. 20, 21.

Isa. lxx. 11.—<sup>q</sup>Ileb. in my happiness.—<sup>r</sup>Prov. xxxi. 28. Cant. vi. 9. Luke i. 48.—<sup>s</sup>That is, happy. Ch. xlix. 20. Deut. xxxiii. 24, 25.—<sup>t</sup>Cant. vii. 13.—<sup>u</sup>Ch. xxv. 30.—<sup>v</sup>Num. xvi. 9, 13.—<sup>w</sup>That is, an hire.—<sup>x</sup>That is, dwelling.—<sup>y</sup>Called, Mat. iv. 13. Zebulun.—<sup>z</sup>That is, judgment.—<sup>aa</sup>Ch. viii. 1. 1 Sam. i. 19.—<sup>ab</sup>Ch. xxix. 31.—<sup>ac</sup>1 Sam. i. 6. Isa. iv. 1. Luke i. 25.—<sup>ad</sup>That is, adding.—<sup>ae</sup>Ch. xxxv. 17.

Verse 1. Give me children, or else I die.] This is a most reprehensible speech, and argues not only envy and jealousy, but also a total want of dependance on God. She had the greatest share of her husband's affection, and yet was not satisfied unless she could engross all the privileges which her sister enjoyed! How true are those sayings, *Envy is as rottenness of the bones!* and, *Jealousy is as cruel as the grave!*

Verse 2. Am I in God's stead? Am I greater than God, to give thee what he has refused?

Verse 3. She shall bear upon my knees.] The handmaid was the sole property of the mistress, as has already been remarked in the case of Hagar; and therefore not only all her labour, but even the children born by her, were the property of the mistress. These female slaves, therefore, bore children vicariously for their mistresses; and this appears to be the import of the term, *she shall bear upon my knees.*

Verse 6. Called she his name Dan.] Because she found God had judged for her, and decided she should have a son by her handmaid; hence she called his name *dan*, judging.

Verse 8. She called his name Naphtali.] *My wrestling*, according to the common mode of interpretation; but it is more likely that the root signifies to twist or entwine.

Verse 11. She called his name Gad.] The Septuagint translate it, *with good fortune*; the Vulgate, *felicitas*, happily; but our own translation appears as probable as any. In the Bible published by Becke, 1649, the word is translated as an exclamation, *Good luck!* [This seems nearer the truth.]

Verse 13. And Leah said, Happy am I] Asher, that is, blessedness or happiness.

Verse 14. Reuben—found mandrakes.] What these were is utterly unknown, and learned men have wasted much time and pains in endeavouring to guess out a probable meaning. Probably the plant commonly called *mandrake* is intended. Both among the Greeks and Orientals this plant was held in high repute, as being of a prolific virtue, and helping conception; and from it *philtres* were made, and this is favoured by the meaning of the original, *loves*—i.e. incentives to matrimonial connexions—and it was probably on this account that Rachel desired them. [The *Mandragora vernalis*, which grows in Palestine, is still supposed to possess this property.]

Verse 15. Thou hast taken my husband.] It appears probable that Rachel had found means to engross the whole of Jacob's affection and company, and that she now agreed to let him visit the tent of Leah, on account of receiving some of the fruits or plants which Reuben had found.

Verse 16. I have hired thee.] We may remark among the Jewish women an intense desire of having children; and it seems to have been produced, not from any peculiar affection for children, but through the hope of having a share in the blessing of Abraham, by bringing forth *him* in whom all the nations of the earth were to be blessed.

Verse 18. And she called his name Issachar.] This word comes from the root *sachar*, to content, satisfy, saturate; hence, a satisfaction or compensation for work done, &c.

Joseph, that Jacob said unto Laban, \* Send me away, that I may go unto <sup>b</sup> mine own place, and to my country.

26 Give me my wives and my children, <sup>c</sup> for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for <sup>d</sup> I have learned by experience that the LORD hath blessed me <sup>e</sup> for thy sake.

28 And he said, <sup>f</sup> Appoint me thy wages, and I will give it.

29 And he said unto him, <sup>g</sup> Thou knowest how I have served thee, and how thy cattle was with me.

30 For it was little which thou hadst before I came, and it is now <sup>h</sup> increased unto a multitude; and the LORD hath blessed thee <sup>i</sup> since my coming: and now when shall I <sup>j</sup> provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flocks to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and <sup>k</sup> of such shall be my hire.

33 So shall my <sup>l</sup> righteousness answer for me <sup>m</sup> in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

\* Ch. xxiv. 54, 55.—<sup>b</sup> Ch. xviii. 33. xxxi. 55.—<sup>c</sup> Ch. xxix. 20, 30.—<sup>d</sup> Ch. xxxix. 3, 5.—<sup>e</sup> See ch. xxvi. 24.—<sup>f</sup> Ch. xlix. 15.—<sup>g</sup> Ch. xxxi. 6, 88, 89, 40. Mt. xxiv. 45. Tit. ii. 10.—<sup>h</sup> Heb. broken forth. Ver.

Verse 20. Now will my husband dwell with me] She called his name Zebulun, a dwelling or cohabitation, as she now expected that Jacob would dwell with her, as he had before dwelt with Rachel.

Verse 21. And called her name Dinah] As Rachel had called her son by Bilhah DAN, so Leah calls her daughter DINAH, God having judged and determined for her, as well as for her sister in the preceding instance.

Verse 22. And God hearkened to her] Her prayer and faith obtained what her impatience and unbelief had prevented.

Verse 24. She called his name Joseph] Adding, or he who adds; thereby prophetically declaring that God would add unto her another son, which was accomplished in the birth of Benjamin, chap. xxxv. 18.

Verse 25. Jacob said unto Laban, Send me away] Having now, as is generally conjectured, fulfilled the fourteen years which he had engaged to serve for Leah and Rachel.

Verse 27. I have learned by experience] I have diligently considered the whole of thy conduct, and marked the increase of my property, and find that the LORD hath blessed me for thy sake. [Or rather, I have consulted the auguries: Laban was an idolater.]

Verse 30. For it was little which thou hadst before I came] Jacob takes advantage of the concession made by his father-in-law, and asserts that it was for his sake that the LORD had blessed him.

Verse 32. All the speckled and spotted cattle] *Seh*, which we translate cattle, signifies the young either of sheep or goats, what we call a lamb or a kid. Speckled signifies interspersed with variously coloured spots.

Spotted] From *tala*, to patch, to make party-coloured, or patch-work.

Verse 35. The he-goats that were ring-straked] It is extremely difficult to find out, from the 82nd and 85th verses, in what the bargain of Jacob with his father-in-law properly consisted. It appears from verse 32 that Jacob was to have for his wages all the speckled, spotted, and

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the <sup>n</sup> hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And <sup>o</sup> Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought <sup>p</sup> forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man <sup>q</sup> increased exceedingly, and <sup>r</sup> had much cattle, and maid-servants, and men-servants, and camels, and asses.

43.—<sup>1</sup> Heb. at my foot.—<sup>1</sup> Tim. v. 8.—<sup>k</sup> Ch. xxxi. 8.—<sup>1</sup> Ps. xxxvii. 6.—<sup>m</sup> Heb. to-morrow. Exod. xii. 14.—<sup>n</sup> Ch. xxxi. 9.—<sup>o</sup> See ch. xxxi. 9-12.—<sup>p</sup> Jer. xxvii. 5.—<sup>q</sup> Ver. 30.—<sup>r</sup> Ch. xlii. 2. xxiv. 35. xxvi. 13, 14.

brown among the sheep and the goats; and of course that all those which were not party-coloured should be considered as the property of Laban. But in verse 35<sup>n</sup> it appears that Laban separated all the party-coloured cattle, and delivered them into the hands of his own sons; which seems as if he had taken these for his own property, and left the others to Jacob. The true meaning appears to be this:—Jacob had agreed to take all the party-coloured for his wages. As he was now only beginning to act upon this agreement, consequently none of the cattle as yet belonged to him; therefore Laban separated from the flock all such cattle as Jacob might afterwards claim in consequence of his bargain (for as yet he had no right). Therefore Jacob commenced his service to Laban with a flock that did not contain a single animal of the description of those to which he might be entitled; and the others were sent away, under the care of Laban's sons, three days' journey from those of which Jacob had the care. The bargain, therefore, seemed to be wholly in favour of Laban; and to turn it to his own advantage, Jacob made use of the stratagems afterwards mentioned. From the whole account, we learn that Laban acted with great prudence and caution, and Jacob with great judgment. Jacob had already served fourteen years, and had got no patrimony whatever, though he had now a family of twelve children—eleven sons and one daughter—besides his two wives, and their two maids, and several servants. It was high time that he should get some property for these; and as his father-in-law was excessively parsimonious, and would scarcely allow him to live, he was in some sort obliged to make use of stratagem to get an equivalent for his services.

Verse 37. Rods of green poplar] The *libneh* is generally understood to mean the white poplar; and the word *lach*, which is here joined to it, does not so much imply greenness of colour as being fresh, in opposition to witheredness. Had they not been fresh, just cut off, he could not have pilled the bark from them.



*And of the hazel.] The nut or the almond tree.*

*And chesnut tree.] The plane tree is properly called by this name, because of the outer bark naturally peeling off, and leaving the tree bare in various places, having smooth places where it has fallen off. A portion of this bark the plane tree loses every year.*

*Pilled white strokes in them.] Probably cutting the bark through in a spiral line, and taking it off in a certain breadth all round the rods, so that the rods would appear party-coloured, the white of the wood showing itself where the bark was stripped off.*

Verse 38. *And he set the rods which he had pilled before the flocks.]* It has long been an opinion, that whatever makes a strong impression on the mind of a female in the time of conception and gestation, will have a corresponding influence on the mind or body of the fetus. It is not necessary to look for a miracle here; for though the fact has not been accounted for, it is nevertheless sufficiently plain that the effect does not exceed the powers of nature; and I have no doubt that the same modes of trial used by Jacob would produce the same results in similar cases.

Verse 40. *Jacob did separate the lambs, &c.]* When Jacob undertook the care of Laban's flock there were no party-coloured sheep or goats among them, therefore the *ring-straked, &c.*, mentioned in this verse must have been born since the agreement was made; and Jacob makes use of them precisely as he used the *pilled rods*, that, having these before their eyes during conception, the impression might be made upon their imagination which would lead to the results already mentioned.

Verse 41. *Whensoever the stronger cattle did conceive.]* The word which we translate *stronger*, is understood by several of the ancient interpreters as signifying the *early, first-born, or early spring* cattle; and hence it is opposed to *atuphim*, which we translate *feeble*, cattle of the *second birth*. Jacob therefore took good heed not to try his experiments with those *late produced* cattle, because he knew they would produce a degenerate breed, but with the *early* cattle, which were *strong and vigorous*, by which his breed must be improved. All this proves a consummate knowledge in Jacob of his pastoral office.

Jacob certainly manifested much address in the whole of

his conduct with Laban; but though nothing can excuse *over-reaching* or *insincerity*, yet no doubt he supposed himself justified in taking these advantages of a man who had greatly injured and defrauded him. Had Jacob got Rachel at first, for whom he had honestly and faithfully served seven years, there is no evidence whatever that he would have taken a second wife. Laban, by having imposed his eldest daughter upon him, and by obliging him to serve seven years for her who never was an object of his affection, acted a part wholly foreign to every dictate of justice and honesty; therefore, speaking after the manner of men, he had reason to expect that Jacob should repay him in his own coin, and right himself by whatever means came into his power; and many think that he did the bounds of justice, even in the business of the party-coloured cattle.

The talent possessed by Jacob was a most dangerous one; he was what may be truly called a *scheming* man; as fruitful in *expedients* as he was in *plans*. His mother was evidently a woman who paid little respect to what is called *moral principle*, and sanctified *all kinds of means* by the goodness of the *end* at which she aimed; which in social, civil, and religious life, is the most dangerous principle on which a person can possibly act. In this art she appears to have instructed her son; and, unfortunately for himself, he was in some instances but too apt a proficient. Early habits are not easily rooted out, especially those of a bad kind. Next to the influence and grace of the Spirit of God is a good and religious education. Parents should teach their children to despise and abhor low cunning, to fear a lie, and tremble at an oath; and in order to be successful, they should illustrate their *precepts* by their own regular and conscientious *example*. How far God approved of the whole of Jacob's conduct I shall not inquire; it is certain that he attributes his success to divine interposition, and God himself censures Laban's conduct towards him; see chap. xxxi. 7-12. But still he appears to have proceeded *farther* than this interposition authorised him to go. The whole account, with all its *lights and shades*, I consider as another proof of the impartiality of the divine historian, and a strong evidence of the authenticity of the Pentateuch. Neither the spirit of *deceit*, nor the *partiality of friendship*, could ever pen such an account.

## CHAPTER XXXI.

*Laban and his sons envy Jacob, 1, 2; on which he is commanded by the Lord to return to his own country, 3. Having called his wives together, he lays before them a detailed statement of his situation in reference to their father, 4, 5; the services he had rendered him, 6; the various attempts made by Laban to defraud him of his hire, 7; how, by God's providence, his evil designs had been counteracted, 8-12; and then informs them that he is now called to return to his own country, 13. To the proposal of an immediate departure, Leah and Rachel agree; and strengthen the propriety of the measure by additional reasons, 14-16; on which Jacob collects all his family, his flocks, and his goods, and prepares for his departure, 17, 18. Laban having gone to shear his sheep, Rachel secretes his images, 19. Jacob and his family, unknown to Laban, take their departure, 20, 21. On the third day Laban is informed of their flight, 22; and pursues them to Mount Gilead, 23. God appears to Laban in a dream, and warns him not to molest Jacob, 24. He comes up with Jacob at Mount Gilead, 25; reproaches him with his clandestine departure, 26-29; and charges him with having stolen his gods, 30. Jacob vindicates himself, and protests his innocence in the matter of the theft, 31, 32. Laban makes a general search for his images in Jacob's, Leah's, Bilhah's and Zilpah's tents; and not finding them, proceeds to examine Rachel's, 33. Rachel, having hidden them among the camel's furniture, sat upon them, 34; and making a delicate excuse for not rising up, Laban desists from farther search, 35. Jacob, ignorant of Rachel's theft, reproaches Laban for his suspicions, 36, 37; enumerates his long and faithful services, his fatigues, and Laban's injustice, 38-41; and shows that it was owing to God's goodness alone that he had any property, 42. Laban is moderated, and proposes a covenant, 43, 44. Jacob sets up a stone, and the rest brings stones and make a heap, which Laban calls Jegar-Sahadutha, and Jacob Gilead, 45-47. They make a covenant, and confirm it by an oath, 48-53. Jacob offers a sacrifice; they eat together; and Laban and his companions, having lodged in the mount all night, take a friendly leave of Jacob and his family next morning, and depart, 54, 55.*



**AND** he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this 'glory.

2 And Jacob beheld 'the countenance of Laban, and, behold, it was not 'toward him 'as before.

3 And the Lord said unto Jacob, 'Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, 'I see your father's countenance, that it is not toward me as before; but the God of my father 'hath been with me.

6 And 'ye know that with all my power I have served your father.

7 And your father hath deceived me, and 'changed my wages 'ten times; but God 'suffered him not to hurt me.

8 If he said thus, 'The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath 'taken away the cattle of your father, and given them to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the 'rams which leaped upon the cattle were ring-straked, speckled, and grised.

11 And 'the angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I.

12 And he said, Lift up thine eyes, and see, all

\*Ps. xlix. 18.—b Ch. iv. 5.—c Deut. xxviii. 54.—d Heb. as yesterday and the day before. 1 Sam. xix. 7.—e Ch. xxviii. 15, 20, 21. xxxii. 9.—f Ver. 2.—g Ver. 38, 39, 40, 41. Ch. xxx. 29.—h Ver. 41.—i Num. xiv. 22. Neh. iv. 12. Job xix. 3. Zech. viii. 23.—k Ch. xx. 6. Ps. cv. 14.—l Ch. xxx. 32.—m Ver. 1, 16.—n Or, he-goats.—

Verse 1. *And he heard the words of Laban's sons*] The multiplication of Jacob's cattle, and the decrease and degeneracy of those of Laban, were sufficient to rouse the jealousy of Laban's sons. This, with Laban's unfair treatment, and the direction he received from God, determined him to return to his own country.

*Hath he gotten all this glory.*] The original word signifies both to be rich and to be heavy; and perhaps for this simple reason, that riches ever bring with them heavy weight and burden of cares and anxieties.

Verse 3. *And the Lord said unto Jacob, Return—and I will be with thee.*] A promise of this kind was essentially necessary for the encouragement of Jacob, especially at this time; and no doubt it was a powerful means of support to him through the whole journey; and it was particularly so when he heard that his brother was coming to meet him, with four hundred men in his retinue, chap. xxxii. 6. At that time he went and pleaded the very words of this promise with God, chap. xxxii. 9.

Verse 4. *Jacob sent and called Rachel and Leah*] He had probably been at some considerable distance with the flocks; and for the greater secrecy, he rather sends for them to the field, to consult them on this most momentous affair, than to visit them in their tents, where probably some of the family of Laban might overhear their conversation, though Laban himself was at the time three days' journey off.

Verse 7. *Changed my wages ten times*] There is a strange diversity among the ancient Versions, and ancient and modern interpreters, on the meaning of these words. It is most natural to suppose that Jacob uses the word *ten times* for an indefinite number, which we might safely translate frequently: for it evidently means an indefinite number in other parts of the sacred writings.

Verse 11. *The angel of God spake unto me in a dream.*] It is strange that we had not heard of this dream before; and yet it seems to have taken place before the cattle brought forth, immediately after the bargain between him and Laban. The Samaritan gives us the whole of this dream after verse 86 of the preceding chapter.

the rams which leap upon the cattle are ring-straked, speckled, and grised: for 'I have seen all that Laban doeth unto thee.

13 I am the God of Beth-el: 'where thou anointedst the pillar, and where thou vowedst a vow unto me: now 'arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, 'Is there yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for 'he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that is our's and our children's; now then, whatsoever God hath said unto thee, do.

17 Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, (the cattle of his getting, which he had gotten in Padan-aram,) for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the 'images 'that were her father's.

20 And Jacob stole away 'unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and 'set his face toward the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took 'his brethren with him, and

\*Ch. xlviii. 18.—b Exod. iii. 7.—c Ch. xxviii. 18, 19, 20.—d Ver. 8. Ch. xxxii. 9.—e Ch. i. 24.—f Ch. xxix. 15, 27.—g Heb. teraphim. Judg. xvii. 5. 1 Sam. xix. 13. Hos. iii. 4.—h Ch. xxv. 2.—i Heb. the heart of Laban.—j Ch. xvi. 28. 2 Kings xii. 17. Luke ix. 51, f3.—k Ch. xiii. 8.

Verse 12. *Grised*] Our word *grised* comes from the old French *greslé*, hail, now written *grêle*; hence *greslé*, grised, spotted with white upon a dark ground.

Verse 15. *Are we not counted of him strangers?*] He has treated us as strangers—as slaves whom he had a right to dispose of as he pleased; in consequence, he hath sold us—disposed of us, on the mere principle of gaining by the sale.

*And hath quite devoured also our money.*] Has applied to his own use the profits of the sale, and has allowed us neither portion nor inheritance.

Verse 19. *Laban went to shear his sheep*] Laban had gone; and this was a favourable time, not only to take his images, but to return to Canaan without being perceived.

*Rachel had stolen the images*] What these teraphim were is utterly unknown. In ver. 30 they are termed *elohai*, gods; and to some it appears very likely that they were a sort of images devoted to superstitious purposes, not considered as gods, but as representatives of certain divine attributes.

If the word be derived from *rapha*, to heal or restore, then the teraphim may be considered as a sort of talismans, kept for the purpose of averting and curing diseases; and probably were kept by Laban for the same purpose that the Romans kept their *Lares* and *Penates*. It is however possible that *teraphim* is the same as *seraphim*, the *tau* and *sin* being changed; which is very frequent in the Syrian or Chaldee language; and we know that Laban was an Aramean or Syrian.

Verse 21. *Passed over the river*] The *Euphrates*, as the Targum properly notices. But how could he pass such a river with his flocks, &c.? This difficulty does not seem to have struck critics in general. The rabbins felt it, and assert that God wrought a miracle for Jacob on this occasion, and that he passed over dry-shod. As we know not in what other way he could pass, it is prudent to refer it to the power of God, which accompanied him through the whole of his journey. There might, however, have been fords well known to both Jacob and Laban, by which they might readily pass.

pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword.

27 Wherefore didst thou flee secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what

is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

\* Ch. xx. 3. Job xxxiii. 15. Mat. i. 20.—<sup>b</sup> Ch. xxiv. 50.—<sup>c</sup> Heb. from good to bad.—<sup>d</sup> 1 Sam. xxx. 2.—<sup>e</sup> Heb. hast stolen me.—<sup>f</sup> Ver. 55. Ruth i. 9, 14. 1 Kings xix. 20. Acts xx. 37.—<sup>g</sup> 1 Sam. xiii. 13.

2 Chron. xvi. 9.—<sup>h</sup> Ver. 53. Ch. xxviii. 13.—<sup>i</sup> Ver. 24.—<sup>j</sup> Ver. 19. Judg. xviii. 24.—<sup>k</sup> See ch. xlii. 9.—<sup>l</sup> Heb. felt.—<sup>m</sup> Exod. xx. 12. Lev. xix. 32.—<sup>n</sup> Exod. xxii. 10, &c.—<sup>o</sup> Exod. xxii. 12.

*The mount Gilead.*] What the ancient name of this mountain was, we know not; but it is likely that it had not the name of *Gilead* till after the transaction mentioned, ver. 47. The mountains of Gilead were eastward of the country possessed by the tribes of Reuben and Gad; and extended from Mount Hermon to the mountains of Moab.

Verse 24. *And God came to Laban.*] God's caution to Laban was of high importance to Jacob—*Take heed that thou speak not to Jacob either good or bad*; or rather, as is the literal meaning of the Hebrew, *from good to evil*; for had he neither spoken good or evil to Jacob, they could have had no intercourse at all. The original is, therefore, peculiarly appropriate; for when people meet, the language at first is the language of *friendship*; the command therefore implies, "Do not begin with *Peace* be unto thee, and then proceed to *injurious language* and *acts of violence*." Beware of *unmeaning* compliments, and particularly of saying what thy heart feels not. God hates a hypocrite and a deceiver.

Verse 27. *I might have sent thee away with mirth.*] With rejoicing, making a *feast* or *entertainment* on the occasion; and with *songs*, odes either in the praise of God, or to commemorate the splendid acts of their ancestors; *with tabret*, which appears to have been precisely the same with that which is called the *tambourine*, and which is frequently to be met with in our streets. And *with harp*, a sort of stringed instrument, a lute or harp; probably the same as the Greek *kimura*, a harp. These four things seem to include all that was used in those primitive times, as expressive of gladness and satisfaction on the most joyous occasions.

Verse 29. *It is in the power of my hand to do you hurt.*] Literally, *My hand is unto God to do you evil*, i.e., I have vowed to God that I will punish thee for thy flight, and the stealing of my teraphim; but the God of your father has prevented me from doing it. It is a singular instance that the plural pronoun, when addressing an individual, should be twice used in this place—the God of your father, for thy father.

Verse 32. *Let him not live.*] It appears that anciently theft was punished by death; and we know that the patri-

archs had the power of life and death in their hands. But previously to the law, the punishment of death was scarcely ever inflicted but for murder. The rabbins consider that this was an *imprecation* used by Jacob, as if he had said, Let God take away the life of the person who has stolen them!

Verse 35. *The custom of women is upon me.*] This she knew must be a satisfactory reason to her father; for he could not suspect that a woman in such a situation, whose touch was considered as defiling, would have sat upon articles that were either the objects of his adoration, or used for any sacred purpose. The stratagem succeeded to her wish, and Laban departed without suspicion. It seems very natural to suppose that Rachel did believe that by the use of these teraphim Laban could find out their flight, and the direction they took, and therefore she stole them; and having stolen them she was afraid to acknowledge the theft, and probably might think that they might be of some use to herself.

Verse 36. *And Jacob was wroth, and chode with Laban.*] Jacob was conscious that though he had made use of cunning to increase his flocks, yet Laban had been on the whole a great gainer by his services. Forty or even twenty years of a man's life, devoted to incessant labour, and constantly exposed to all the inclemencies of the weather (see ver. 40), deserve more than an ordinary reward. Laban's constitutional sin was *covetousness*, and it was an *easily besetting sin*; for it appears to have governed all his conduct, and to have rendered him regardless of the interests of his children, so long as he could secure his own. That he had frequently falsified his agreement with Jacob, we have already had reason to conjecture from ver. 7, and with this Jacob charges his father-in-law, in the most positive manner, ver. 41. Perhaps some previous unfair transactions of this kind were the cause why Jacob was led to adopt the expedient of outwitting Laban in the case of the spotted, spangled, ring-straked, and grised cattle.

Verse 39. *That which was torn—of my hand didst thou require it.*] This more particularly marks the covetous and rigorous disposition of Laban; for the law of God required that what had been torn by beasts the shepherd should not

41 Thus have I been twenty years in thy house; I <sup>a</sup> served thee fourteen years for thy two daughters, and six years for thy cattle: and <sup>b</sup> thou hast changed my wages ten times.

42 <sup>c</sup> Except the God of my father, the God of Abraham, and <sup>d</sup> the fear of Isaac, had been with me, surely thou hadst sent me away now empty. <sup>e</sup> God hath seen mine affliction and the labour of my hands, and <sup>f</sup> rebuked thee yesternight.

43 And Laban answered and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?*

44 Now therefore, come thou, <sup>g</sup> let us make a covenant, I and thou; <sup>h</sup> and let it be for a witness between me and thee.

45 And Jacob <sup>i</sup> took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it, <sup>j</sup> Jegar-sahadutha: but Jacob called it, <sup>k</sup> Galeed.

48 And Laban said, <sup>l</sup> This heap is a witness

between me and thee this day. Therefore was the name of it called Galeed.

49 And <sup>m</sup> Mizpah; <sup>n</sup> for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, (no man <sup>o</sup> is with us;) see, God <sup>p</sup> is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold <sup>q</sup> this pillar, which I have cast betwixt me and thee;

52 This heap <sup>r</sup> be witness, and <sup>s</sup> this pillar <sup>t</sup> be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, <sup>u</sup> judge betwixt us. And Jacob <sup>v</sup> sware by <sup>w</sup> the fear of his father Isaac.

54 Then Jacob <sup>x</sup> offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and <sup>y</sup> blessed them: and Laban departed, and <sup>z</sup> returned unto his place.

<sup>a</sup> Ch. xxix. 27, 28.—<sup>b</sup> Ver. 7.—<sup>c</sup> Ps. cxxiv. 1, 2.—<sup>d</sup> Ver. 53. Isa. viii. 13.—<sup>e</sup> Ch. xxix. 32. Exod. iii. 7.—<sup>f</sup> 1 Chron. xii. 17. Jude 9.—<sup>g</sup> Ch. xxvi. 28.—<sup>h</sup> Josh. xvii. 27.—<sup>i</sup> Ch. xxviii. 18.—<sup>j</sup> That is, the heap of witness. Chald.—<sup>k</sup> That is, the heap of witness. Heb.—

<sup>l</sup> Josh. xxiv. 27.—<sup>m</sup> Judg. xi. 29. 1 Sam. vii. 5.—<sup>n</sup> That is, a beacon or watch-tower.—<sup>o</sup> Ch. xvi. 5.—<sup>p</sup> Ch. xxi. 23.—<sup>q</sup> Ver. 42.—<sup>r</sup> Or, killed beasts.—<sup>s</sup> Ch. xxviii. 1.—<sup>t</sup> Ch. xxviii. 33. xxx. 25.

be obliged to make good, Exod. xxii. 10, 13. And it is very likely that this law was in force from the earliest times.

Verse 42. *The fear of Isaac*] It is strange that Jacob should say, the God of Abraham, and the FEAR of Isaac, when both words are meant of the same Being. The reason perhaps was this: Abraham was long since dead, and God was his *unalienable* portion for ever. Isaac was yet alive in a state of probation, living in the fear of God, not exempt from the danger of falling; therefore God is said to be his fear—not only the object of his religious worship in a general way, but that holy and just God before whom he was still working out his salvation with fear and trembling—fear lest he should fall, and trembling lest he should offend.

Verse 46. *Made an heap*] Probably for the double purpose of an altar and a table, and Jacob's stone or pillar was set on it for the purpose of a memorial.

Verse 47. *Laban called it Jegar-sahadutha*] The first is pure Chaldee, the second pure Hebrew. [Probably Laban invoked the gods of Nahor, while Jacob called upon the God of Abraham.] From this example we may infer that the Chaldee language was nearly coeval with the Hebrew. A gloss made by St. Jerome, and which was probably only entered by him in his margin as a note, has crept into the text of the *Vulgate*. It is found in every copy of this Version, and is as follows: *Uterque iuxta proprietatem linguæ suæ, Each according to the idiom of his own tongue.*

Verses 48, 49. I think these two verses are badly divided, and should be read thus:

Verse 48. *And Laban said, This heap is a witness between me and thee this day.*

Verse 49. *Therefore was the name of it called Galeed and Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.*

*Mizpah*] Signifies a watch-tower; and Laban supposes that in consequence of the consecration of the place, and the covenant now solemnly made and ratified, God would take possession of this heap, and stand on it as on a watch-tower, to prevent either of them from trenching on the conditions of their covenant.

Verse 50. *No man is with us*] Though all were present at the sacrifice offered, yet it appears that in making the contract Jacob and Laban withdrew, and transacted the business in private, calling on God to witness it.

Jacob had already four wives; but Laban feared that he might take others, whose children would naturally come in

for a share of the inheritance, to the prejudice of his daughters and grandchildren.

Verse 51. *And Laban said to Jacob—behold this pillar, which I have cast betwixt me and thee*] But this pillar, not cast but set up, was certainly set up by Jacob. Instead of the above reading the Samaritan text has, *The pillar which thou seest betwixt me and thee*. [The notion of Kalisch is worth considering: that as the worshipper of the true God and the idolater could not form an alliance on the same basis, the pillar was the witness for Jacob, and the heap for Laban.]

Verse 53. *The God of their father*] As Laban certainly speaks of the true God here, with what propriety can he say that this God was the God of Terah, the father of Abraham and Nahor? It is certain that Terah was an idolater; of this we have the most positive proof, Josh. xxiv. 2. Because the clause is not in the Septuagint, and is besides wanting in some MSS., Dr. Kennicott considers it an interpolation. But there is no need of having recourse to this expedient if we adopt the reading *abihem*, YOUR father, for *abihem*, THEIR father, which is supported by several of Kennicott's and De Rossi's MSS., and is precisely the same form made use of by Laban, ver. 29, when addressing Jacob. [It is possible that Laban, in conformity with his polytheistic views, placed the God of Abraham on a level with the God of Nahor and the God of Terah. Or he might have thought Abraham had not ceased to recognize his ancestral deities.]

Verse 54. *Offered sacrifice upon the mount*] It is very likely that Laban joined in this solemn religious rite, and that, having offered the blood and fat to God, they feasted upon the sacrifice.

Verse 55. *Kissed his sons and his daughters*] That is, his grandchildren, Jacob's eleven sons with Dinah their sister, and their mothers Leah and Rachel. All these he calls his children, ver. 48. *And blessed them*—prayed heartily for their prosperity, though we find from ver. 29 that he came having bound himself by a vow to God to do them some injury. Thus God turned his intended curse into a blessing.

Jacob's character we have already seen, and hitherto have met in it little to admire; but we shall soon find a blessed change both in his mind and in his conduct. Laban's character appears in almost every instance to disadvantage;

he does not seem to be what we commonly term a wicked man, but he was certainly both *weak* and *covetous*. Provided he could get an increase of property, he regarded not who was wronged or who suffered. How watchful should we be against this destructive, *unnatural*, and degrading vice! It is impossible for a man who loves money to love

either God or man; and consequently he must be in the broad way that leads to destruction.

For the difficulties in the chronology of Jacob's sojourning in Padan-aram, I refer the reader to the *Remarks* upon Gen. xxxi. 38, &c., by Dr. Kennicott.

## CHAPTER XXXII.

*Jacob, proceeding on his journey, is met by the angels of God, 1, 2. Sends messengers before him to his brother Esau, requesting to be favourably received, 3-5. The messengers return without an answer, but with the intelligence that Esau, with four hundred men, was coming to meet Jacob, 6. He is greatly alarmed, and adopts prudent means for the safety of himself and family, 7, 8. His affecting prayer to God, 9-12. Prepares a present of five droves of different cattle for his brother, 13-15. Sends them forward before him, at a certain distance from each other, and instructs the drivers what to say when met by Esau, 15-20. Sends his wives, servants, children, and baggage, over the brook Jabbok, by night, 21-23. Himself stays behind, and wrestles with an angel until the break of day, 24. He prevails, and gets a new name, 25-29. Calls the name of the place Peniel, 30. Is lame in his thigh in consequence of his wrestling with the angel, 31, 32.*

**A**ND Jacob went on his way, and <sup>a</sup>the angels of God met him.

2 And when Jacob saw them, he said, This <sup>b</sup>is God's <sup>c</sup>host: and he called the name of that place <sup>d</sup>Mahanaim.

3 And Jacob sent messengers before him to Esau his brother, <sup>e</sup>unto the land of Seir, <sup>f</sup>the <sup>g</sup>'country of Edom.

4 And he commanded them, saying, <sup>h</sup>Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus: I have sojourned with Laban, and stayed there until now:

5 And <sup>i</sup> I have oxen, and asses, flocks, and men-

servants, and women-servants: and I have sent to tell my lord, that <sup>j</sup>I may find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also <sup>k</sup>he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and <sup>l</sup>distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands:

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 <sup>m</sup>And Jacob said, <sup>n</sup>O God of my father Abraham,

<sup>a</sup>Ps. xci. 11. Heb. i. 14.—<sup>b</sup>Josh. v. 14. Ps. ciii. 21. cxlviii. 2. Luke ii. 13.—<sup>c</sup>That is, two hosts or camps.—<sup>d</sup>Ch. xxxiii. 14, 16.—<sup>e</sup>Ch. xxxvi. 8, 7, 8. Deut. ii. 5. Josh. xiv. 4.—<sup>f</sup>Heb. field.—

<sup>g</sup>Prov. xv. 1.—<sup>h</sup>Ch. xxx. 43.—<sup>i</sup>Ch. xxxiii. 8, 15.—<sup>j</sup>Ch. xxxiii. 1.—<sup>k</sup>Ch. xxxv. 3.—<sup>l</sup>Ps. i. 15.—<sup>m</sup>Ch. xxviii. 13.

Verse 1. *The angels of God met him.*] Our word *angel* comes from the Greek *angelos*, which literally signifies a messenger; or, as translated in some of our old Bibles, a *tidings-bringer*. The Hebrew word *malach*, is nearly of the same import; and hence we may see the propriety of St. Augustine's remark: *Nomen non naturæ sed officii*, "it is a name, not of nature, but of office;" and hence it is applied indifferently to a *human agent or messenger*, 2 Sam. ii. 5; to a *prophet*, Hag. i. 13; to a *priest*, Mal. ii. 7; to *celestial spirits*, Ps. ciii. 19, 20, 22; civ. 4.

Verse 2. *Mahanaim.*] The *two hosts*, if read by the *points*, the angels forming one, and Jacob and his company forming another; or simply *hosts or camps* in the plural. There was a city built afterwards here, and inhabited by the priests of God, Josh. xxi. 38. For what purpose the angels of God met Jacob does not appear from the text; probably it was intended to show him that he and his company were under the care of an especial providence, and consequently to confirm his trust and confidence in God.

The doctrine of the ministration of angels has been much abused, not only among the *heathens*, but also among *Jews and Christians*, and perhaps most among the latter. Angels with feigned names, titles, and influences, have been and still are invoked and worshipped by a certain class of men. This is perfectly absurd. 1. They are God's *instruments*, not *self-determining agents*. 2. They can only do what they are appointed to perform, for there is no evidence that they have any discretionary power. 3. God helps man by *ten thousand means and instruments*; some intellectual, as angels; some rational, as men; some irrational, as brutes; and some merely material, as the sun, wind, rain, food, raiment, and the various productions of the earth. He therefore helps by whom he will help, and to him alone belongs all the glory; for should he be determined to destroy, all these instruments collectively could not save. Instead therefore of

worshipping them, we should take their own advice: See thou do it not—*Worship God*.

Verse 3. *Jacob sent messengers*] The same word which is before translated *angels*. It is very likely that these messengers had been sent some time before he had this vision at Mahanaim, for they appear to have returned while Jacob encamped at the brook Jabbok, where he had the vision of angels.

*The land of Seir, the country of Edom.*] This land which was situated on the south of the Dead Sea, extending from thence to the Arabian Gulf, 1 Kings ix. 26, was formerly possessed by the *Horites*, Gen. xiv. 6; but Esau with his children drove them out, destroyed them, and dwelt in their stead, Deut. ii. 22; and thither Esau went from the face of his brother Jacob, chap. xxxvi. 6, 7.

Verse 4. *Thus shall ye speak unto my lord Esau*] Jacob acknowledges the superiority of his brother; for the time was not yet come in which it could be said, *The elder shall serve the younger*.

Verse 6. *Esau—cometh—and four hundred men with him.*] Jacob, conscious that he had injured his brother, was now apprehensive that he was coming with *hostile intentions*, and that he had every evil to fear from his displeasure. *Conscience* is a terrible accuser.

It does not appear that Esau in this meeting had any *hostile intention*, but was really coming with a part of his servants or tribe to do his brother *honour*. If he had had any contrary intention, God had removed it; and the angelic host which Jacob met with before might have inspired him with sufficient confidence in God's protection.

Verse 7. *He divided the people, &c.*] His prudence and cunning were now turned into a right channel, for he took the most effectual method to appease his brother, had he been irritated, and save at least a part of his family. This dividing and arranging of his flocks, family, and domestics, has some-

and God of my father Isaac, the LORD<sup>a</sup> which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10<sup>b</sup> I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with<sup>d</sup> my staff I passed over this Jordan; and now I am become two bands.

11<sup>c</sup> Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and<sup>e</sup> the mother<sup>f</sup> with the children.

12 And<sup>h</sup> thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and took of that which came to his hand<sup>g</sup> a present for Esau his brother:

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams.

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee,

saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, *They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.*

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will<sup>i</sup> appease him with the present that goeth before me, and afterward I will see his face: peradventure he will accept<sup>k</sup> of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons,<sup>l</sup> and passed over the ford Jabbok.

23 And he took them, and<sup>m</sup> sent them over the brook, and sent over that he had.

24 And Jacob was left alone; and there<sup>n</sup> wrestled a man with him until the<sup>o</sup> breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and<sup>p</sup> the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And<sup>q</sup> he said, Let me go, for the day breaketh:

<sup>a</sup> Ch. xxxi. 3, 13.—<sup>b</sup> Heb. I am less than all, &c.—<sup>c</sup> Ch. xxiv. 27.—<sup>d</sup> Job viii. 7.—<sup>e</sup> Ps. lix. 1, 2.—<sup>f</sup> Hos. x. 14.—<sup>g</sup> Heb. upon.—<sup>h</sup> Ch. xxviii. 13, 14, 15.—<sup>i</sup> Ch. xliii. 11. <sup>j</sup> Prov. xviii. 16.—<sup>k</sup> Prov. xxi. 14.—

<sup>l</sup> Heb. my face. Job xlii. 8, 9.—<sup>m</sup> Dent. iii. 16.—<sup>n</sup> Heb. caused to pass.—<sup>o</sup> Hos. xii. 3, 4. Eph. vi. 12.—<sup>p</sup> Heb. ascending of the morning.—<sup>q</sup> See Mat. xxvi. 44. 2 Cor. xii. 7.—<sup>r</sup> See Luke xxiv. 28.

thing in it highly characteristic. To such a man as Jacob such expedients would naturally present themselves.

Verse 9. *O God of my father Abraham, &c.*] This prayer is remarkable for its simplicity and energy; and it is a model too for prayer, of which it contains the essential constituents: 1. Deep self-abasement. 2. Magnification of God's mercy. 3. Deprecation of the evil to which he was exposed. 4. Pleading the promises that God had made to him. And 5. Taking encouragement from what God had already wrought.

Verse 10. *I am not worthy of the least of all the mercies*] The marginal reading is more consistent with the original: *I am less than all the compassions, and than all the faithfulness, which thou hast showed unto thy servant.* Probably St. Paul had his eye on this passage when he wrote, *Unto me who am less than the least of all saints.* A man who sees himself in the light of God will ever feel that he has no good but what he has received, and that he deserves nothing of all that he has. The archangels of God cannot use a different language, and even the spirits of just men consummated in their plenitude of bliss, cannot make a higher boast.

Verse 11. *And the mother with the children.*] He must have had an awful opinion of his brother when he used this expression, which implies the utmost cruelty, proceeding in the work of slaughter to total extermination.

Verse 12. *Make thy seed as the sand*] Having come to the promise by which the covenant was ratified both to Abraham and Isaac, he ceased, his faith having gained strong confirmation in a promise which he knew could not fail, and which he found was made over to him, as it had been to his father and grandfather.

Verse 13. *And took of that which came to his hand*] Which came under his hand, i.e., what, in the course of God's providence, came under his power.

Verse 14. *Two hundred she-goats, &c.*] This was a princely present, and such as was sufficient to have compensated Esau for any kind of temporal loss he might have sustained in being deprived of his birth-right and blessing. The thirty milch camels were particularly valuable, for milch camels among the Arabs constitute a principal part of their riches, the creature being every way so serviceable that the providence of God appears peculiarly kind and wise in providing such a beast for those countries where no other animal could be of equal service.

Verse 15. *Ten bulls*] By all this we see that Jacob was

led to make restitution for the injury he had done to his brother. Restitution for injuries done to man is essentially requisite if in our power. He who can and will not make restitution for the wrongs he has done, can have no claim even on the mercy of God.

Verse 22. *Passed over the ford Jabbok.*] This brook or rivulet rises in the mountains of Gilead, and falls into the Jordan at the south extremity of the lake of Gennesaret. [Now called the *Wady Zerka*, or blue river.]

Verse 24. *And there wrestled a man with him*] This was doubtless the Lord Jesus Christ, who, among the patriarchs, assumed that human form, which in the fulness of time he really took of a woman, and in which he dwelt thirty-three years among men.

But it may be asked, Had he here a real human body, or only its form? The latter, doubtless. How then could he wrestle with Jacob? It need not be supposed that this angel must have assumed a human body, or something analogous to it, in order to render himself tangible by Jacob; for as the soul operates on the body by the order of God, so could an angel operate on the body of Jacob during a whole night, and produce in his imagination, by the effect of his power, every requisite idea of corporeity, and in his nerves every sensation of substance, and yet no substantiality be in the case.

From Hos. xii. 4, we may learn that the wrestling of Jacob, mentioned in this place, was not merely a corporeal exercise, but also a spiritual one; *He wept and made supplication unto him.* See the notes there.

Verse 25. *The hollow of Jacob's thigh was out of joint*] What this implies it is difficult to find out; it is not likely that it was a complete luxation of the thigh bone. It may mean no more than he received a stroke on the groin, not a touch; for the Hebrew word often signifies to smite with violence, which stroke, even if comparatively slight, would effectually disable him for a time, and cause him to halt for many hours, if not for several days. I might add that in this place—the groin, a blow might be of fatal consequence; but as the angel gave it only as a proof of his power, and to show that he could not prevail because he would not, hence the blow was only disabling, without being dangerous; and he was probably cured by the time the sun rose.

Verse 26. *Let me go, for the day breaketh*] Though phantoms are supposed to disappear when the sun rises, that

And he said, "I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, "Thy name shall be called no more Jacob, but 'Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, 'Wherefore is it that thou dost ask after my name? And he blessed him there.

\* Hos. xli. 4.—Ch. xxxv. 10. † Kings xvii. 34.—That is, a prince of God.—Hos. xli. 3, 4.—Ch. xxv. 31. xxvii. 33.—Judg. xlii. 18.—That is, the face of God.—Ch. xvi.

could be no reason in this case. Most of the angelic appearances mentioned in the Old and New Testaments took place in open day, which put their reality out of question.

Verse 28. *Thy name shall be called no more Jacob, but Israel.* Yisrael, from sar, a prince, and el, God; or rather from ish, a man (the aleph being dropped), and raah, he saw, el, God; and this corresponds with the name which Jacob imposed on the place, calling it *peniel*, the faces of God, or of *Elohim*, which faces being manifested to him caused him to say, verse 30, "I have seen the *Elohim* faces to faces (i.e., fully and completely, without any medium), and my soul is redeemed."

We may learn from this that the redemption of the soul will be the blessed consequence of wrestling by prayer and supplication with God: "The kingdom of heaven suffereth violence, and the violent take it by force." From this time Jacob became a new man; but it was not till after a severe struggle that he got his name, his heart, and his character changed. After this he was no more Jacob the supplanter, but Israel—the man who prevails with God, and sees him face to face.

And hast prevailed.] More literally, *Thou hast had power with God, and with man thou shalt also prevail.* There is a beautiful apposition here between the two words: Seeing thou hast been powerful with the Almighty, surely thou shalt prevail over perishing mortals. He has never said to the seed of Jacob, Seek ye my face in vain. He who wrestles must prevail.

Verse 29. *Tell me, I pray thee, thy name.* It is very likely that Jacob wished to know the name of this angel, that he might invoke him in his necessities: but this might have led him into idolatry, for the doctrine of the Incarnation could be but little understood at this time; hence, he refuses to give himself any name, yet shows himself to be the true God, and so Jacob understood him (see verse 28); but he wished to have heard from his own lips that name by which he desired to be invoked and worshipped.

Wherefore is it that thou dost ask after my name? Canst thou be ignorant who I am? And he blessed him there—gave him the new heart and the new nature which God alone can give to fallen man, and by the change he wrought in him, sufficiently showed who he was.

Verse 31. *The sun rose upon him.* Possibly with the rising of the sun, which may here be understood as emblematical of the Sun of righteousness—the Lord Jesus, the pain and weakness of his thigh passed away, and he felt both in soul and body that he was healed of his plagues.

Verse 32. *Therefore the children of Israel eat not of the sinew.* What this sinew was neither Jew nor Christian can tell; and it can add nothing either to science, or to a true understanding of the text, to multiply conjectures. I have already supposed that what the angel touched or struck was

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

18. Exod. xxiv. 11. xxxlii. 20. Deut. v. 25. Judg. vi. 22. xlii 22. Isa. vi. 5.—Mal. iv. 2.—1 Sam. v. 5.

the groin; and if this be right, the sinew, nerve, or muscle that shrank, must be sought for in that place. [The nervous ischiadicus is still avoided by the Jews in eating.]

1. After his reconciliation with Laban, Jacob proceeds on his way to Canaan; and God provided for him the instructive vision of angels, that he might see that those who were for him were more than those who could be against him. A proper consideration of God's omniscience is of the utmost advantage to every genuine Christian. He knows whereof we are made, he remembers that we are but dust, he sees our trials and difficulties, and his eye affects his heart.

2. Jacob's recollection of his unkindness and injustice to his brother, fills his soul with fear, and obliges him to betake himself to God by prayer and supplication. How important is the office of conscience! And how necessary are times of trial and difficulty when its voice is loudest, and the heart is best prepared to receive its reproofs! In how many cases has conscience stumbled till it pleased God to send some trial by which it has been powerfully awakened, and the salvation of the sinner was the result! Before I was afflicted I went astray.

3. Though salvation be the free gift of God, yet he gives it not to any who do not earnestly seek it. The deeper the conviction of guilt and helplessness is, the more earnest the application to God for mercy is likely to be. They whose salvation costs them strong crying and tears, are not likely (humanly speaking) to part with it lightly; they remember the vinegar and the gall, and they watch and pray that they enter not into temptation.

4. In the strife and agony requisite to enter in at the strait gate, it is highly necessary that we should know that the grace and salvation of God are not purchased by our tears, &c.; for those things which are only proofs and arguments that we have sinned, can never remove the iniquity of our transgressions. God marks even this strife, though highly pleasing in his sight, with such proofs of its own utter insufficiency, that we may carry about with us the memorial of our own weakness, worthlessness, and slowness of heart to believe. God smote the thigh of Jacob, 1. That he might know he had not prevailed by his own strength, but by the power and mercy of God. 2. That he might have the most sensible evidence of the reality of the divine interposition in his behalf. 3. That he might see God's displeasure against his unbelief. And 4. That men in general might be taught, that those who will be the disciples of Christ must deny themselves, take up their cross daily, and mortify their members which are upon the earth. Those who have not cut off a right hand or foot, or plucked out a right eye, for the kingdom of heaven's sake, are never likely to see God. The religion that costs us nothing, is to us worth nothing.



CHAPTER XXXIII.

*Esau, with four hundred men, meets Jacob, 1. He places his children under their respective mothers, passes over before them, and bows himself to his brother, 2, 3. Esau receives him with great affection, 4. Receives the homage of the handmaids, Leah, Rachel, and their children, 5-7. Jacob offers him the present of cattle, which he at first refuses, but after much entreaty accepts, 8-11. Invites Jacob to accompany him to Mount Seir, 12. Jacob excuses himself because of his flocks and his children, but promises to follow him, 13, 14. Esau offers to leave him some of his attendants, which Jacob declines, 15. Esau returns to Seir, 16, and Jacob journeys to Succoth, 17, and to Shalem, in the land of Canaan, 18. Buys a parcel of ground from the children of Hamor, 19, and erects an altar which he calls El-elohe-Israel, 20.*

**AND** Jacob lifted up his eyes, and looked, and, behold, <sup>a</sup>Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he passed over before them, and <sup>b</sup>bowed himself to the ground seven times, until he came near to his brother.

4 <sup>c</sup>And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children: and said, Who *are* those <sup>d</sup>with thee? And he said, The children <sup>e</sup>which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near, and Rachel, and they bowed themselves.

8 And he said, <sup>f</sup>What meanest thou by <sup>g</sup>all this drove which I met? And he said, *these* are <sup>h</sup>to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; <sup>i</sup>keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I <sup>k</sup>have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, <sup>l</sup>my blessing that is brought to thee; because God hath dealt graciously with me, and because I have <sup>m</sup>enough. <sup>n</sup>And he urged him; and he took it.

12 And he said, Let us take our journey, and let us go and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according <sup>o</sup>as the cattle that goeth before me and the children be able to endure, until I come unto my lord <sup>p</sup>unto Seir.

15 And Esau said, Let me now <sup>q</sup>leave with thee *some* of the folk that *are* with me; and he said, <sup>r</sup>What needeth it? <sup>s</sup>let me find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to <sup>t</sup>Succoth, and built him an house, and made booths for his cattle; therefore the name of the place is called <sup>u</sup>Succoth.

<sup>a</sup> Ch. xxxii. 6.—<sup>b</sup> Ch. xviii. 2. xlii. 6. xliii. 26.—<sup>c</sup> Ch. xxxii. 28.—<sup>d</sup> Ch. xiv. 14, 15.—<sup>e</sup> Heb. to thee.—<sup>f</sup> Ch. xlviii. 9. Ps. cxxvii. 3. Isa. viii. 18.—<sup>g</sup> Heb. What is all this band to thee?—<sup>h</sup> Ch. xxxii. 16.—<sup>i</sup> Ch. xxxii. 5.—<sup>j</sup> Heb. be that to thee that is thine.—<sup>k</sup> Ch. xliii. 3. 2 Sam. iii. 13. xiv. 24, 28, 32. Mat. xviii. 10.—<sup>l</sup> Judg. i. 15. 1 Sam.

xxv. 27. xxx. 26. 2 Kings v. 15.—<sup>m</sup> Heb. all things. Phil. iv. 18.—<sup>n</sup> 2 Kings v. 23.—<sup>o</sup> Heb. according to the foot of the work, &c., and according to the foot of the children.—<sup>p</sup> Ch. xxxii. 3.—<sup>q</sup> Heb. set or place.—<sup>r</sup> Heb. Wherefore is this?—<sup>s</sup> Ch. xxxiv. 11. xlvii. 25. Ruth ii. 13.—<sup>t</sup> Josh. xiii. 27. Judg. viii. 5. Ps. lx. 6.—<sup>u</sup> That is, booths.

Verse 1. *Behold, Esau came, and with him four hundred men.*] It has been generally supposed that Esau came with an intention to destroy his brother, and for that purpose brought with him four hundred armed men. But, 1. There is no kind of evidence of this pretended hostility. 2. There is no proof that the four hundred men that Esau brought with him were at all armed. 3. But there is every proof that he acted towards his brother Jacob with all openness and candour, and with such a forgetfulness of past injuries as none but a great mind could have been capable of. Why then should the character of this man be perpetually vilified? Here is the secret. With some people, on the most ungrounded assumption, Esau is a reprobate, and the type and figure of all reprobates, and therefore he must be everything that is bad. This serves a system; but, whether true or false in itself, it has neither countenance nor support from the character or conduct of Esau.

Verse 2. *He put the handmaids and their children foremost.*] There is something so artificial in this arrangement of Jacob's family, that it must have had some peculiar design. Was Jacob still apprehensive of danger, and put those foremost whom he least esteemed, that if the foremost met with any evil, those who were behind might escape on their swift beasts? chap. xxxii. 7, 8. Or did he intend to keep his choicest treasure to the last, and exhibit his

beautiful Rachel and favourite Joseph after Esau had seen all the rest, in order to make the deeper impression on his mind?

Verse 4. *Esau ran to meet him.*] How sincere and genuine is this conduct of Esau, and at the same time how magnanimous! He had buried all his resentment, and forgotten all his injuries; and receives his brother with the strongest demonstrations, not only of forgiveness, but of fraternal affection.

Verse 10. *Receive my present at my hand.*] Jacob could not be certain that he had found favour with Esau, unless the present had been received; for in accepting it Esau necessarily became his friend, according to the custom of those times and in that country.

Verse 14. *Until I come unto my lord unto Seir.*] It is very likely that Jacob was perfectly sincere in his expressed purpose of visiting Esau at Seir, but it is as likely that circumstances afterwards occurred that rendered it either improper or impracticable; and we find that Esau afterwards removed to Canaan, and he and Jacob dwelt there together for several years.

Verse 17. *Journeyed to Succoth.*] So called from the booths or tents, which Jacob erected there for the resting and convenience of his family, who in all probability continued there for some considerable time.



18 And Jacob came to <sup>a</sup>Shalem, a city of <sup>b</sup>Shechem, <sup>c</sup>which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And <sup>d</sup>he bought a parcel of a field, where he

<sup>a</sup> John iii. 23.—<sup>b</sup> Called, Acts vii. 16, Sychem.—<sup>c</sup> Josh. xxiv. 1. Judg. ix. 1.—<sup>d</sup> Josh. xxiv. 82. John iv. 5.

Verse 18. *And Jacob came to Shalem, a city of Shechem*] The word *shalem* should be translated here in *peace*, or in *safety*. Shechem is called in Acts vii. 16, *Sychem*, and in John iv. 5, *Sychar*; in the Arabic it is called *Nablous*, and to the present day *Neapolis*.

Verse 19. *For an hundred pieces of money.*] As *kesitah* signifies a *lamb*, it may imply that Jacob gave the Hamorites *one hundred lambs* for the field. But all circumstances weighed, most likely a *piece of money* is here intended, and possibly marked with the image of a *lamb*; though as the original word *kesitah* occurs only here, and in Josh. xxiv. 32, and Job xlii. 11, this is not sufficiently evident, the word itself being of very doubtful signification.

Verse 20. *And he erected there an altar*] It appears that Jacob had a very correct notion of the *providence* and *mercy* of God. Hence he viewed God as the *God of all grace*, and to him he erects an altar, dedicating it to *God*, the *God of Israel*, referring particularly to the *change* of his own name, and the *mercies* which he then received; and hence perhaps it would be best to translate the words, *The strong God* (is) the *God of Israel*; as by the power of his grace and goodness he had rescued, defended, blessed, and supported him from his youth up until now. The erecting altars with particular names appears in other places; so,

had spread his tent, at the hand of the children of <sup>a</sup>Hamor, Shechem's father, for an hundred <sup>b</sup>pieces of money.

20 And he erected there an altar; and <sup>c</sup>called it <sup>b</sup>El-elohe-Israel.

<sup>a</sup> Called, Acts vii. 16, *Emmor*.—<sup>b</sup> Or, *lambs*.—<sup>c</sup> Ch. xxxv. 7.—<sup>b</sup> That is, *God, the God of Israel*.

Exod. xvii. 15, Moses calls his altar *Jehovah-nissi*, "the Lord is my banner."

1. When a man's ways please God, he maketh even his enemies to be at peace with him. When Jacob had got reconciled to God, God reconciled his brother to him. The hearts of all men are in the hands of God, and he turns them howsoever he will.

2. Since the time in which Jacob wrestled with the Angel of the Covenant, we see in him much dependence on God, accompanied with a spirit of deep humility and gratitude. God's grace alone can change the heart of man, and it is by that grace only that we get a sense of our obligations; this lays us in the dust, and the more we receive the lower we shall lie.

3. Jacob buys a piece of ground, and erects an altar on it in the land of a heathen, that he might acknowledge God among his enemies, and turn them to the true faith; and there is every reason to believe that this expedient would have been successful, had it not been for the base conduct of his sons. How true is the saying, One sinner spoileth much good! Reader, beware lest thy conduct should become a stumbling block to any.

## CHAPTER XXXIV.

Dinah, the daughter of Jacob and Leah, going out to see the daughters of the land, is ravished by Shechem, the son of Hamor, 1, 2. He entreats his father to get her for him to wife, 3. Jacob and his sons hear of the indignity offered to Dinah, 5-7. Hamor proposes the suit of Shechem to Jacob and his sons, and offers them a variety of advantages, 8-10. Shechem himself comes forward, begs to have Dinah to wife, and offers dowry to any extent, 11, 12. The sons of Jacob pretend scruples of conscience to give their sister to one who was uncircumcised; and require, as a condition of this marriage, and of intermarriages in general, that all the Shechemites should be circumcised, 13-17. Hamor and Shechem consent, 18, 19. They lay the business before the elders of their city, dwell on the advantages of a connexion with Jacob and his family, and propose to them the condition required by the sons of Jacob, 20-23. The elders consent, and all the males are circumcised, 24. While the Shechemites are incapable of defending themselves on the third day after their circumcision, Simeon and Levi, the brothers of Dinah, came upon the city, slew all the males, sacked the city, took the women and children captives, and seized on all the cattle belonging to the Shechemites, 25-29. Jacob is greatly displeased and alarmed at the treachery and cruelty of his sons, and lays before them the probable consequences, 30. They endeavour to vindicate their conduct, 31.

**AND** <sup>a</sup>Dinah the daughter of Leah, which she bare unto Jacob, <sup>b</sup>went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, <sup>c</sup>saw her, he <sup>d</sup>took her, and lay with her, and <sup>e</sup>defiled her.

<sup>a</sup> Ch. xxx. 21.—<sup>b</sup> Tit. ii. 5.—<sup>c</sup> Ch. vi. 2. Judg. xiv. 1.—<sup>d</sup> Ch. xx. 2.—<sup>e</sup> Heb. *humbled her*. Deut. xxii. 29.

Verse 1. *And Dinah—went out to see the daughters of the land.*] It is supposed that Jacob had been now about seven or eight years in the land, and that Dinah, who was but about seven years of age when Jacob came to Canaan, was now about fourteen or fifteen. Why or on what occasion she went out we know not, but the reason given by Josephus is very probable, viz. that it was on one of their festivals.

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake <sup>a</sup>kindly unto the damsel.

4 And Shechem <sup>b</sup>spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his

<sup>a</sup> Heb. *to the heart of the damsel*. See Isa. xl. 2. Hos. ii. 14. —<sup>b</sup> Judg. xiv. 2.

Verse 2. *Prince of the country*] Our Version appears to represent Shechem as *prince*, but his father was the chief of the country.

Verse 3. *Spake kindly unto the damsel.*] Literally, *he spake to the heart of the damsel*—endeavoured to gain her affections, and to reconcile her to her disgrace. It appears sufficiently evident from this and the preceding verse that there had been no consent on the part of Dinah, that the whole was an

daughter: now his sons were with his cattle in the field; and Jacob <sup>a</sup>held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they <sup>b</sup>were very wroth, because he <sup>c</sup>had wrought folly in Israel, in lying with Jacob's daughter; <sup>d</sup>which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and <sup>e</sup>the land shall be before you; dwell and <sup>f</sup>trade ye therein, and <sup>g</sup>get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much <sup>h</sup>dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father <sup>i</sup>deceitfully, (and said, Because he had defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for <sup>j</sup>that were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we <sup>k</sup>be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

<sup>a</sup>1 Sam. x. 27. 2 Sam. xiii. 22.—<sup>b</sup>Ch. xlix. 7. 2 Sam. xlii. 21.—<sup>c</sup>Josh. vii. 15. Judg. xx. 6.—<sup>d</sup>Deut. xxiii. 17. 2 Sam. xlii. 12.—<sup>e</sup>Ch. xlii. 9. xx. 15.—<sup>f</sup>Ch. xlii. 34.—<sup>g</sup>Ch. xlvii. 27.—<sup>h</sup>Exod. xxii. 16, 17. Deut. xxii. 29. 1 Sam. xviii. 25.—See

act of violence, and that she was now detained by force in the house of Shechem. Here she was found when Simeon and Levi sacked the city, verse 26.

Verse 7. *He had wrought folly in Israel*] The land, afterwards generally called *Israel*, was not as yet so named; and the sons of Jacob were neither called *Israel*, *Israelites*, nor *Jews*, till long after this. How then can it be said that Shechem had wrought folly in Israel? The words may be translated, against Israel. The angel had said, *Thy name shall be called no more Jacob—but only Jacob, but Israel*. It was this that aggravated the offence of Shechem; he wrought folly against Israel, the prince of God, in lying with the daughter of Jacob. Here both the names are given: Jacob, whose daughter was defiled, and Israel, the prince of God, against whom the offence was committed.

Verse 13. *Answered—deceitfully*] Which nothing could excuse; yet, to show that they had had much provocation, it is immediately subjoined *they spoke thus because he had defiled Dinah their sister*; for so this parenthesis should be read.

Verse 14. *That were a reproach unto us*] To have given an heiress of the promise to one who was not circumcised, and who had no kind of right to its spiritual blessings, from whom might spring children who would naturally walk in the way of their father, would have been absurd, reproachful, and wicked. Thus far they were perfectly right; but to make this holy principle a cloak for their deceitful and murderous purposes, was the full sum of wickedness.

Verse 17. *Then will we take our daughter, and we will be*

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he <sup>l</sup>was <sup>m</sup>more honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men <sup>n</sup>are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, <sup>o</sup>it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they <sup>p</sup>are circumcised.

23 *Shall not their cattle and their substance and every beast of theirs be ours?* only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that <sup>q</sup>went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, <sup>r</sup>Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the <sup>s</sup>edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which <sup>t</sup>was in the city, and that which <sup>u</sup>was in the field,

29 And all their wealth, and all their little ones,

2 Sam. xlii. 24, &c.—<sup>v</sup>Josh. v. 9.—<sup>w</sup>Num. xxii. 15. 2 Chron. iv. 9. Isa. iii. 3-5.—<sup>x</sup>Ch. xxiii. 10. Mat. vii. 8. Rom. ii. 28, 29.—<sup>y</sup>Ch. xlii. 5, 6, 7.—<sup>z</sup>Heb. mouth. Deut. xxxii. 42. 2 Sam. ii. 26. Isa. xxxi. 8.

gone.] It is natural to suppose that the tribe of Hamor was very inconsiderable, else they would not have sought an alliance with the family of Jacob, and have come so readily into a painful, disgraceful measure, without having either the sanction of *divine authority* or *reason*; for it does not appear that the sons of Jacob urged either.

Verse 23. *Shall not their cattle and their substance—be ours?*] This was a bait held out for the poor unsuspecting people of Hamor by their prince and his son, who were not much less deceived than the people themselves.

Verse 24. *Every male was circumcised*] These people must have had very great affection for their chief and his son, or have been under the influence of the most *passive obedience*, to have come so readily into this measure, and to have submitted to this rite. But the petty princes in Asiatic countries have ever been *absolute and despotic*, their subjects paying them the most prompt and blind obedience.

Verse 25. *On the third day, when they were sore*] When the inflammation was at the height, and a fever ensued which rendered the person utterly helpless, and his state critical, *Simeon and Levi*, the half-brothers of Dinah, took each man his sword, probably assisted by that portion of the servants which helped them to take care of the flock, came on the city boldly, securely—without being suspected, and being in no danger of meeting with resistance, and slew all the males. Great as the provocation was, and it certainly was very great, this was an act of unparalleled treachery and cruelty.

Verse 27. *The sons of Jacob*] The rest of Jacob's sons, the remaining brothers of Simeon and Levi, spoiled the city.

and their wives took they captive; and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, 'Ye have troubled me' to make me to stink among the inhabitants of the land, among the Canaanites and the

\* Ch. xlix. 6.—<sup>b</sup> Josh. vii. 25.—<sup>c</sup> Exod. v. 21. 1 Sam. xiii. 4.

Verse 30. *Ye have troubled me*] Brought my mind into great distress, and endangered my personal safety; *to make me to stink*—to render me odious to the surrounding tribes, so that there is every reason to suspect that when this deed is come abroad they will join in a confederacy against me, and extirpate my whole family. And had he not been under the peculiar protection of God, this in all human probability would have been the case; but he had prevailed with God, and he was also to prevail with men. That Jacob's resentment was not dissembled we have the fullest proof in his depriving these two sons of the birth-right, which otherwise they had doubtless enjoyed.

Verse 31. *Should he deal with our sister as with an harlot?*] On this outrage alone they vindicated their flagitious conduct. The word *harlot* first occurs here: the original is *zonah*, which ordinarily signifies *one who prostitutes herself to any person for hire*.

Had not Dinah gone out to see the daughters of the land, and very possibly at one of their idolatrous festivals, she had not suffered the foul disgrace mentioned in this chapter. Not only prudence dictates that young women should keep at home, but God expressly commands it, Tit. ii. 5. How true is the saying, *Those who wander out of the way of understanding shall abide in the congregation of the dead!* In the case before us blame seems to attach to all parties.

1. It was wrong in Jacob to suffer his daughter, alone and unprotected, to visit the daughters of the land.

2. It was excessively wicked in Shechem to take this advantage of the daughter of a respectable stranger, who had sought his friendship, and came to sojourn among his people, and whose righteous dealing they must have witnessed for

Perizzites: 'and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

<sup>4</sup> Deut. iv. 27. Ps. cv. 12.

at least *seven years* past. In his behalf we may say, and it would be unjust not to say it, that having done the mischief, and sinned deeply against the laws of hospitality, he wished to make all the reparation in his power; and therefore in the most frank and liberal manner he not only offered, but most pressing entreated, permission to take Dinah, *to wife*. This was the utmost he could do in such a case.

3. It was *diabolical* in Jacob's sons to slay a whole tribe for the offence of one man, and especially as that one had offered to make all the restitution in his power. Jacob, to his great honour, remonstrated against this barbarous and bloody act, committed apparently under the sanction of religion; and God showed his abhorrence of it by directing the patriarch, in his dying moments, to *proscribe* them from the blessings of the covenant, so that they barely retained a name among the tribes of Israel, being in general small, and ever disreputable, except merely in the service of the sanctuary, in which Levi was employed. How often since, notwithstanding this solemn warning, has the pure and benevolent religion of God been made, by wicked and designing men, a political stalking-horse to serve the basest purposes, and a covert to the worst of crimes! But shall we find fault with the holy religion of the blessed God because wicked men have abused it? God forbid! As every good is capable of being abused, does he act wisely who argues against the use of the thing on this account? Shall we say that various kinds of grain, fruits, and aliment are a *curse*, because wicked men abuse them to the purposes of *drunkenness* and *gluttony*? This would argue an utter perversion of all reason: and is it not on such a pretext as this that many persons have ventured to call in question even the *truths* of Christianity?

## CHAPTER XXXV.

Jacob is commanded of God to go to Beth-el, and to build an altar there, 1. His exhortation to his family to put away all strange gods, &c., 2, 3. They deliver them all up, and Jacob hides them in the earth, 4. They commence their journey, 5; come to Luz, 6; build there the altar El-beth-el, 7. Burial place of Deborah, Rebekah's nurse, 8. God appears again unto Jacob, 9. Blesses him and renews his promises, 10-13. To commemorate this manifestation of God, Jacob sets up a pillar, and calls the place Beth-el, 14, 15. They journey to Ephrath, where Rachel, after hard labour, is delivered of Benjamin, and dies, 16-19. Jacob sets up a pillar on her grave, 20. They journey to Edar, 21. While at this place, Reuben defiles his father's bed, 22. Account of the children of Jacob, according to the mothers, 23-26. Jacob comes to Mamre to his father Isaac, who was probably then in the one hundred and fifty-eighth year of his age, 27. Isaac dies, and is buried by his sons Esau and Jacob, 29.

**A**ND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, <sup>b</sup> that appeared unto thee <sup>c</sup> when thou fleddest from the face of Esau thy brother.

\* Ch. xxviii. 19.—<sup>b</sup> Ch. xxviii. 13.—<sup>c</sup> Ch. xxvii. 43.—  
\* Ch. xviii. 19. Josh. xxiv. 16.

Verse 1. *Arise, go up to Beth-el*] The transaction that had lately taken place rendered it unsafe for Jacob to dwell any longer in the city of Shechem; and it seems that while he was reflecting on the horrible act of Simeon and Levi, and not knowing what to do, God graciously appeared to him, and commanded him to go up to Beth-el, build an altar there, and thus perform the vow he had made, chap. xxviii. 20, 22.

Verse 2. *Put away the strange gods*] Jacob's servants were all *Syrians*, and no doubt were addicted less or more to idolatry and superstition. These gods might belong to them, or, as some have conjectured, they were the *teraphim* which

2 Then Jacob said unto his <sup>d</sup> household, and to all that were with him, Put away <sup>e</sup> the strange gods that are among you, and <sup>f</sup> be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I

\* Ch. xxxi. 19, 84. Josh. xxiv. 2, 23. 1 Sam. vii. 3.—  
<sup>f</sup> Exod. xix. 10.

Rachel stole. But it is more natural to suppose that these gods found now in Jacob's family were images of silver, gold, or curious workmanship, which were found among the spoils of the city of Shechem. Lest these should become incitements to idolatry, Jacob orders them to be put away.

*Be clean, and change your garments*] Personal or outward purification, as emblematical of the sanctification of the soul, has been in use among all the true worshippers of God from the beginning of the world. In many cases the law of Moses more solemnly enjoined rites and ceremonies which had been in use from the earliest ages.

Verse 3. *Answered me in the day of my distress*] Not

will make there an altar unto God, <sup>a</sup> who answered me in the day of my distress, <sup>b</sup> and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hands, and all their <sup>c</sup> ear-rings which were in their ears; and Jacob hid them under <sup>d</sup> the oak which was by Shechem.

5 And they journeyed: and <sup>e</sup> the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 So Jacob came to <sup>f</sup> Luz, which is in the land of Canaan, (that is, Beth-el,) he and all the people that were with him.

7 And he <sup>g</sup> built there an altar, and called the place <sup>h</sup> El-beth-el: because <sup>i</sup> there God appeared unto him, when he fled from the face of his brother.

8 But <sup>j</sup> Deborah Rebekah's nurse died, and she was buried beneath Beth-el, under an oak: and the name of it was called <sup>k</sup> Allon-bachuth.

9 And <sup>l</sup> God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob: <sup>m</sup> thy name shall not be called any more Jacob, <sup>n</sup> but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, <sup>o</sup> I am God Almighty: be fruitful and multiply; <sup>p</sup> a nation and a company of nations shall be of thee, and kings shall come out of thy loins:

12 And the land <sup>q</sup> which I gave Abraham and

Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God <sup>r</sup> went up from him in the place where he talked with him.

14 And Jacob <sup>s</sup> set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, <sup>t</sup> Beth-el.

16 And they journeyed from Beth-el; and there was but <sup>u</sup> a little way to come to Ephrath; and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; <sup>v</sup> thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died), that she called his name <sup>w</sup> Ben-oni: but his father called him <sup>x</sup> Benjamin.

19 And <sup>y</sup> Rachel died, and was buried in the way to <sup>z</sup> Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave <sup>aa</sup> unto this day.

21 And Israel journeyed, and spread his tent beyond <sup>bb</sup> the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and <sup>cc</sup> lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

23 The sons of Leah; <sup>dd</sup> Reuben, Jacob's first-

<sup>a</sup> Ch. xxxii. 7, 24. Ps. cvii. 6. <sup>b</sup> Ch. xxviii. 20, xxxi. 3, 42. <sup>c</sup> Hos. ii. 13. <sup>d</sup> Josh. xxiv. 26. Judg. ix. 6. <sup>e</sup> Exod. xv. 16. xxiii. 27. xxiv. 24. Deut. xi. 25. Josh. ii. 9. v. 1. 1 Sam. xiv. 15. 2 Chron. xiv. 14. <sup>f</sup> Ch. xxviii. 19, 22. <sup>g</sup> Eccles. v. 4. <sup>h</sup> That is, the God of Beth-el. <sup>i</sup> Ch. xxviii. 13. <sup>j</sup> Ch. xxiv. 59. <sup>k</sup> That is, the oak of weeping. <sup>l</sup> Hos. xii. 4. <sup>m</sup> Ch. xvii. 5. <sup>n</sup> Ch. xxxii. 28. <sup>o</sup> Ch. xvii. 1. xlviii. 3, 4. Exod. vi. 3. <sup>p</sup> Ch. xvii. 5, 6,

16. xxviii. 8. xlviii. 4. <sup>q</sup> Ch. xii. 7. xiii. 15. xxvi. 3, 4. xxviii. 13. <sup>r</sup> Ch. xvii. 22. <sup>s</sup> Ch. xxviii. 18. <sup>t</sup> Ch. xxviii. 19. <sup>u</sup> Heb. a little piece of ground. 2 Kings v. 19. <sup>v</sup> Ch. xxx. 24. 1 Sam. iv. 20. <sup>w</sup> That is, the son of my sorrow. <sup>x</sup> That is, the son of the right hand. <sup>y</sup> Ch. xlviii. 7. <sup>z</sup> Ruth i. 2. iv. 11. Mich. v. 2. Mat. ii. 6. <sup>aa</sup> 1 Sam. x. 2. 2 Sam. xviii. 18. <sup>bb</sup> Mic. iv. 8. <sup>cc</sup> Ch. xlix. 4. 1 Chron. v. 1. See 2 Sam. xvi. 22. xx. 3. 1 Cor. v. 1. <sup>dd</sup> Ch. xli. 8. Exod. i. 2.

only when he fled from the face of his brother, but more particularly when he was in his greatest strait at the brook of Jabbok.

Verse 4. And—ear-rings which were in their ears] Whether those rings were in the ears of the gods, or in those of Jacob's family, we may rest assured that they were not mere ornaments, but served for superstitious purposes. Ear-rings were certainly worn as amulets and charms, first consecrated to some god, or formed under some constellation, on which magical characters and images were drawn.

Verse 5. The terror of God.] A supernatural awe sent by the Almighty, was upon the cities that were round about, so that they were not molested in their departure. This could be owing to nothing less than the especial providence of God.

Verse 7. El-beth-el.] The first el is wanting in one of De Rossi's MSS., as it is also in the Septuagint, Vulgate, Syriac, and some copies of the Arabic. The sentence reads much better without it, and much more consistent with the parallel passages.

Verse 8. But Deborah Rebekah's nurse died.] How she came to be in Jacob's family expositors are greatly puzzled to find out; but the text does not state that she was in Jacob's family. Her death is mentioned merely because Jacob and his family had now arrived at the place where she was buried, and the name of that place was called Allon-bachuth, "the oak of weeping," as it is likely her death had been greatly regretted, and a general and extraordinary mourning had taken place on the occasion. Of Rebekah's death we know nothing. After her counsel to her son, chapter xxvii., we hear no more of her history from the sacred writings, except of her burial in chapter xlix. 31. Her name is written in the dust. And is not this designed as a mark of the disapprobation of God? It seems strange that such an inconsiderable person as a nurse should be mentioned, when even the person she brought up is passed by unnoticed!

Verse 9. God appeared unto Jacob again.] To Isaac and Jacob these frequent appearances of God were necessary,

but they were not so to Abraham; for him one word was sufficient—Abraham believed God.

Verse 13. And God went up from him] This was not a vision, not a strong mental impression, but a real manifestation of God. Jacob saw and heard him speak, and before his eyes he went up—ascended to heaven. This was no doubt the future Saviour, the Angel of the covenant.

Verse 14. A drink-offering] A libation. These were afterwards very common in all countries. At first they consisted probably of water only, afterwards wine was used; see on Lev. vii. 1, &c. The pillar which Jacob set up was to commemorate the appearance of God to him; his drink-offering and the oil were intended to express his gratitude and devotion to his preserver. It was probably the same pillar which he had set up before, which had since been thrown down, and which he had consecrated afresh to God.

Verse 16. There was but a little way to come to Ephrath.] The word kibrath has greatly perplexed commentators. It seems to have been some sort of measure applied to land, but what its exact quantity was cannot be ascertained. Ephrath, called also Bethlehem, and Bethlehem Ephrata, was the birth-place of our blessed Redeemer.

Verse 18. As her soul was in departing] Is not this a proof that there is an immortal spirit in man, which can exist separate from and independent of the body? If her breath only had been intended, neshamah or ruah would have rather been used, as the first means breath, the latter breath or spirit indifferently.

She called his name Ben-oni] The son of my sorrow or affliction, because of the hard labour she had in bringing him into the world: but his father called him Benjamin, the son of my right-hand, i.e. the son peculiarly dear to me. So man of the right-hand, Ps. lxxx. 17, signifies one much loved and regarded of God.

Verse 20. Jacob set a pillar upon her grave.] In ancient times, and among rude nations, a heap of stones designated the burial-place of the chief: many of these still remain in different countries. Afterwards, a rude stone, with a simple inscription, was used, containing only the name of the de-

born, and Simeon and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin.

25 The sons of Bilhah, Rachel's handmaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

\* Ch. xlii. 18. xliii. 2, 10.—<sup>b</sup> Josh. xiv. 15. xv. 13.

ceased, and that of his father. But where arts and sciences flourished, superb monuments were erected, highly decorated, and pompously inscribed. That which is now called *Rachel's pillar* is allowed, by those who have examined it, to be a comparatively modern structure. [But it probably stands on the original site.]

Verse 21. *Tower of Eder.*] Literally, *the tower of the flock*, and so translated, Mic. iv. 8. It is supposed that this tower was about a mile from Bethlehem, built by the shepherds near to some well, for the convenience of watering their flocks, and keeping watch over them by night.

Verse 22. *And Israel heard it.*] Not one word is added farther in the Hebrew text; but a break is left in the verse, opposite to which there is a Masoretic note, which simply states, *there is a hiatus in the verse*. This hiatus the Septuagint has thus supplied: *and it appeared evil in his sight*.

Now the sons of Jacob were twelve.] Called afterwards the twelve patriarchs, because they became heads or chiefs of numerous families or tribes, Acts vii. 8; and the people that descended from them are called the twelve tribes, Acts xxvi. 7; James i. 1. And in reference to the twelve patriarchs, our Lord chose twelve apostles. Strictly speaking there were thirteen tribes among the Hebrews, as Ephraim and Manasse were counted for tribes, chap. xlviii. 5, 6; but the scripture in naming them usually sets down but twelve, omitting the name now of one, then of another, as may in sundry places be observed, Deut. xxxiii.; Ezek. xlviii.; Rev. vii., &c.

Verse 23. *The sons of Leah.*] The children are arranged under their respective mothers, and not in order of their birth.

Verse 26. *Born to him in Padan-aram.*] i.e. all but Benjamin, who was born in Canaan, ver. 16, 17.

It is well known that Padan-aram is the same as Mesopotamia. The word signifies between the two rivers. It is situated between the Euphrates and Tigris, having Assyria on the east, Arabia Deserta, with Babylonia, on the south, Syria on the west, and Armenia on the north.

Verse 27. *The city of Arbah (which is Hebron).*] It has been conjectured that Jacob must have paid a visit to his father before this time, as previously to this he had been some years in Canaan; but now, as he was approaching to his end, Jacob is supposed to have gone to live with and comfort him in his declining days.

Verse 29. *Esau and Jacob buried him.*] Esau, as we have seen chap. xxxiii., was thoroughly reconciled to his brother Jacob, and now they both join in fraternal and filial affection to do the last kind office to their amiable father. It is generally allowed that the death of Isaac is mentioned here out of its chronological order, as several of the transactions mentioned in the succeeding chapters, especially xxxvii. and xxxviii., must have happened during his life; but that the history of Joseph might not be disturbed, his death is anticipated in this place. It is supposed that he lived at least twelve years after Joseph was sold into Egypt.

27 And Jacob came unto Isaac his father unto \* Mamre, unto the <sup>b</sup> city of Arbah, (which is Hebron,) where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost and died, and \* was gathered unto his people, being old and full of days: and <sup>d</sup> his sons Esau and Jacob buried him.

\* Ch. xv. 15. xxv. 8.—<sup>d</sup> So ch. xxv. 9 xlix. 31.

1. That such a family as that of Jacob should have had false gods in it, is a matter not less astonishing than real: and suppose that we allow that their *images* and *rings* were got from strangers, yet their being tolerated in the family, though for a very short time, cannot be easily accounted for. It is true the LAW was not then given, and the unity of God not so particularly taught as it was afterwards. Besides, certain superstitions were compatible in those early times with general sincerity and attachment to the truth; those times and acts of ignorance were winked at, till superior light shone upon the world. Sin is like the letting out of water—when once a breach is made in the dyke, the stream becomes determined to a wrong course, and its progress is soon irresistible.

2. The doctrine of a particular and especial providence has another proof in this chapter. After the sanguinary conduct of Jacob's sons, is it not surprising that the neighbouring tribes did not join together and extirpate the whole family? And so they certainly would, had not the terror of God fallen upon them, ver. 6.

3. The impatience and fate of the amiable Rachel, who can read of without deploring? (*Give me children, said she, or else I die*, chap. xxx. 1. Her desire was granted, and her death was the consequence! God's way is ever best. We know not what we ask, nor what we ought to ask, and therefore often ask amiss when we petition for such secular things as belong to the dispensations of God's providence. For things of this kind we have no revealed directory: and when we ask for them, it should be with the deepest submission to the divine will, as God alone knows what is best for us. With respect to the soul, every thing is clearly revealed, so that we may ask and receive, and have a fullness of joy; but as to our bodies, there is much reason to fear that the answer of our petitions would be, in numerous cases, our inevitable destruction. How many prayers does God in mercy shut out!

4. The transgression of Reuben, of whatsoever kind, was marked, not only by the displeasure of his father, but by that of God also; see chap. xlix. 4. It brought a curse upon him, and he forfeited thereby the right of primogeniture and the priesthood: the first was given to Judah, the second to Levi. A man, by sowing a grain of forbidden sweets, may reap an abundant harvest of eternal wretchedness. Reader, let not sin rob thee of the kingdom of God.

5. Isaac appears to have been generally pious, deeply submissive and obedient. He was rather an amiable and good, than a great and useful, man. If compared with his son Jacob, in the early part of their lives, he appears to great advantage, as possessing more sincerity and more personal piety. But if compared with his father Abraham, oh, what a falling off is here! Abraham is the most perfect character under the Old Testament, and even under the New he has no parallel but St. Paul. Isaac, though falling far short of his father's excellences, will ever remain a pattern of piety and filial obedience.

## CHAPTER XXXVI.

The genealogy of Esau, i.e. his sons, by his Canaanitish wives Adah, Aholibamah, and Bashemath, 1-3. The children of Adah and Bashemath, 4. Of Aholibamah, 5. Esau departs from Canaan and goes to Mount Seir, 6-8. The generations of Esau, i.e. his grandchildren, while in Seir, 9-19. The generations of Seir the Horite, 20-30. Anah finds mules (Yemim) in the wilderness, 24. The kings which reigned in Edom, 31-39. The dukes that succeeded them, 40-43.

**NOW** these are the generations of Esau, \* who is Edom.

2 <sup>b</sup> Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and <sup>c</sup> Aholibamah the daughter of Anah the daughter of Zibeon the Hivite.

3 And <sup>d</sup> Bashemath Ishmael's daughter, sister of Nebajoth.

4 And <sup>e</sup> Adah bare to Esau Eliphaz; and Bashemath bare Reuel.

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 <sup>f</sup> For their riches were more than that they might dwell together; and <sup>g</sup> the land wherein they were strangers could not bear them, because of their cattle.

8 Thus dwelt Esau in <sup>h</sup> mount Seir: <sup>i</sup> Esau is Edom.

9 And these are the generations of Esau the father of <sup>k</sup> the Edomites in mount Seir.

10 These are the names of Esau's sons; <sup>l</sup> Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, <sup>m</sup> Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz <sup>n</sup> Amalek: these were the sons of Adah Esau's wife,

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

\* Ch. xxv. 30.—<sup>b</sup> Ch. xxvii. 34.—<sup>c</sup> Ver. 25.—<sup>d</sup> Ch. xxviii. 9.—<sup>e</sup> 1 Chron. i. 35.—<sup>f</sup> Heb. souls.—<sup>g</sup> Ch. xlii. 6, 11.—<sup>h</sup> Ch. xvii. 8. xxviii. 4.—<sup>i</sup> Ch. xxxi. 3. Deut. ii. 5. Josh. xxiv. 4.—<sup>j</sup> Ver. 1.—<sup>k</sup> Heb. Edom.—<sup>l</sup> 1 Chron. i. 35, &c.—<sup>m</sup> Or, Zephi. 1 Chron. i. 36.—

Verse 1. *These are the generations of Esau*] The generations of Esau are particularly marked, to show how exactly God fulfilled the promises he made to him, chap. xxv. and xxvii.; and those of *Seir the Horite* are added, because his family became in some measure blended with that of Esau.

Verse 2. *His wives*] It appears that Esau's wives went by very different names. *Aholibamah* is named *Judith*, chap. xxvi. 34; *Adah* is called *Bashemath* in the same place; and she who is here called *Bashemath* is called *Mahalath*, chap. xxviii. 9. These are variations which cannot be easily accounted for; and they are not of sufficient importance to engross much time. It is well known that the same persons in scripture are often called by different names.

*Anah the daughter of Zibeon*] But this same *Anah* is said to be the son of Zibeon, ver. 24, though in this and the fourteenth verse he is said to be the daughter of Zibeon. But the Samaritan, the Septuagint (and the Syriac, in ver. 2), read son instead of daughter. Others say that daughter should be referred to Aholibamah, who was the daughter of Anah, and grand-daughter of Zibeon.

Verse 6. *Esau took his wives, &c.*] So it appears that Esau and Jacob dwelt together in Canaan, whither the former removed from Seir, probably soon after the return of Jacob. That they were on the most friendly footing this sufficiently proves; and Esau shows the same dignified conduct as on other occasions, in leaving Canaan to Jacob, and returning again to Mount Seir; certainly a much less fruitful region than that which he now in behalf of his brother voluntarily abandoned.

Verse 12. *Timna was concubine to Eliphaz*] As Timna was sister to Lotan the Horite, ver. 22, we see how the

14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 These were dukes of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom: these were the sons of Adah.

17 And these are the sons of Reuel, Esau's son: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom: these are the sons of Bashemath Esau's wife.

18 And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19 These are the sons of Esau, who is Edom, and these are their dukes.

20 <sup>o</sup> These are the sons of Seir <sup>p</sup> the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and <sup>q</sup> Heman; and Lotan's sister was Timna.

23 And the children of Shobal were these; <sup>r</sup> Alvan, and Manabath, and Ebal, <sup>s</sup> Shepho, and Onam.

24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found <sup>t</sup> the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these; Dishon and Aholibamah the daughter of Anah,

\* Exod. xvii. 8, 14. Num. xxiv. 20. 1 Sam. xv. 2, 3, &c.—<sup>o</sup> 1 Chron. i. 38.—<sup>p</sup> Ch. xiv. 6. Deut. ii. 12, 22.—<sup>q</sup> Or, Homam. 1 Chron. i. 39.—<sup>r</sup> Or, Alvan. 1 Chron. i. 40.—<sup>s</sup> Or, Shephi. 1 Chron. i. 40.—<sup>t</sup> See Lev. xix. 19.

family of Esau and the Horites got intermixed. This might give the sons of Esau a pretext to seize the land, and expel the ancient inhabitants, as we find they did, Deut. ii. 12.

*Amalek*] The father of the Amalekites, afterwards bitter enemies to the Jews, and whom God commanded to be entirely exterminated, Deut. xxv. 17, 19.

Verse 15. *Dukes of the sons of Esau*] The word duke comes from the Latin *dux*, a captain or leader. The Hebrew has the same signification; and as it is also the term for a thousand, which is a grand capital or leading number, probably the dukes had this name from being leaders of or captains over a company of one thousand men; just as those among the Greeks called *chiliarchs*, which signifies the same; and as the Romans called those *centurions* who were captains over one hundred men, from the Latin word *centum*, which signifies a hundred. The dual government was that which prevailed first among the Idumeans, or descendants of Esau. Here fourteen dukes are reckoned to Esau, seven that came of his wife Adah, four of Bashemath, and three of Aholibamah.]

Verse 16. *Duke Korah*] "It is clear," says Dr. Kennicott, "that some transcriber has improperly inserted duke Korah in the 16th verse; from which interpolation both the Samaritan text and the Samaritan version are free."

Verse 20. *These are the sons of Seir the Horite*] These Horites were the original inhabitants of the country of Seir, called the land of the Horites, and afterwards the land of the Idumeans, when the descendants of Esau had driven them out.

Verse 21. *These are the dukes of the Horites*] It appears pretty evident that the Horites and the descendants of Esau were mixed together in the same land.

Verse 24. *This was that Anah that found the mules in the*



26 And these are the children of Dishon; \* Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer are these; Bilhan, and Zaavan, and <sup>b</sup> Akan.

28 The children of Dishan are these: Uz, and Aran.

29 These are the dukes that came of the Horites: duke Lotan, duke Shobal, duke Zibeen, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

31 And \* these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Be-dad, who smote Midian in the field of Moab, reigned

in his stead: and the name of his city was Avith. 36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth, by the river, reigned in his stead.

38 And Saul died, and Bual-hanan the son of Achbor reigned in his stead.

39 And Bual-hanan the son of Achbor died, and <sup>a</sup> Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab.

40 And these are the names of \* the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke <sup>c</sup> Alvah, duke Jetheth.

41 Duke Aholibamah, duke Elah, duke Pinon.

42 Duke Kenaz, duke Teman, duke Mibzar.

43 Duke Magdiel, duke Iram: \* these be the dukes of Edom, according to their habitations in the land of their <sup>b</sup> possession: he <sup>c</sup> is Esau the <sup>d</sup> father of the Edomites.

\* Or, Amram. 1 Chron. i. 41.—<sup>b</sup> Or, Jakan. 1 Chron. i. 42.—<sup>c</sup> 1 Chron. i. 43.—<sup>d</sup> 1 Chron. i. 50. Hadad Pat. After his death was an aristocracy. Exod. xv. 15.—<sup>e</sup> 1 Chron. i. 51.—<sup>f</sup> Or, Atiah.

wilderness] The word here translated *mules*, has given rise to a great variety of conjectures and discordant opinions.

My own opinion is, that *mules* were not known before the time of Anah; and that he was probably the first who coupled the *mare* and *ass* together to produce this mongrel, or was the first who met with creatures of this race in some very secluded part of the wilderness. [This rendering of the original is now entirely abandoned by critics. The word translated *mules* should be *warm springs*, such as are found now in the neighbourhood of the Dead Sea.]

Verse 31. *Before there reigned any king over—Israel.*] I suppose all the verses, from this to the 39th inclusive, have been transferred to this place from 1 Chron. i. 43-50, as it is not likely they could have been written by Moses; and it is quite possible they might have been, at a very early period, written in the margin of an authentic copy.

I know there is another way of accounting for those words on the ground of their being written originally by Moses; but to me it is not satisfactory. It is simply this: the word *king* should be considered as implying any kind of regular government, whether by chiefs, dukes, judges, &c., and therefore when Moses says, these are the *kings* which reigned in Edom, before there was any king in Israel, he may be only understood as saying that these kings reigned among the Edomites before the family of Jacob had acquired any considerable power, or before the time in which his twelve sons had become the fathers of those numerous tribes, at the head of which, as *king* himself in *Jeshurun*, he now stood. [The weightiest critical evidence is in favour of regarding this list of Edomitish kings as belonging to a pre-Mosaic age. Some think that the writer had on his mind the promise that kings should come out of the loins of Jacob. The whole question is difficult.]

Verse 33. *Jobab the son of Zerah.*] Many have supposed that *Jobab* is the same as *Job*, and that *Eliphaz*, mentioned verse 10, &c., was the same who in the book of Job is called one of his friends: but there is no proper proof of this, and there are many reasons against it.

Verse 40. *These are the names of the dukes that came of Esau.*] These dukes did not govern the whole nation of the Idumeans, but they were chiefs in their respective families, in their places—the districts they governed, and to which they gave their names.

Verse 43. *He is Esau, the father of the Edomites.*] That is, The preceding list contains an account of the posterity of Esau, who was the father of Edom. Thus ends Esau's

—\* Ver. 31. Exod. xv. 15. Num. xx. 14.—<sup>b</sup> Ver. 7, 8. Deut. ii. 5.—<sup>c</sup> Ch. xxv. 30. xlv. 8. xxxvi. 43. 1 Chron. iv. 14. Heb. Edom.

history; for after this there is no farther account of his life, actions, or death, in the Pentateuch.

1. I have already, in several places, endeavoured to wipe off the odium that has been thrown upon Esau, without attempting to lessen his faults; and the unprejudiced reader must see that, previously to this last account we have of him, his character stands without a blot, except in the case of selling his birth-right, and his purpose to destroy his brother. To the first he was led by his famishing situation and the unkindness of his brother, who refused to save his life *but on this condition*; and the latter, made in the heat of vexation and passion, he never attempted to execute, even when he had the most ample means and the fairest opportunity to do it.

2. To some the *genealogical lists* in this chapter will doubtless appear uninteresting, especially those which concern *Esau* and his descendants; but it was as necessary to register the generations of *Esau* as to register those of *Jacob*, in order to show that the Messiah did not spring from the former, but that he did spring from the latter. The genealogical tables, so frequently met with in the sacred writings, and so little regarded by Christians in general, are extremely useful. 1. As they are standing proofs of the truth of the prophecies, which stated that the Messiah should come from a particular family, which prophecies were clearly fulfilled in the birth of Christ. 2. As they testify, to the conviction of the Jews, that the Messiah thus promised is found in the person of Jesus of Nazareth, who incontestably sprang from the last, the only remaining branch of the family of David. These registers were religiously preserved among the Jews till the destruction of Jerusalem; after which they were all destroyed, inasmuch that there is not a Jew in the universe who can trace himself to the family of David; consequently, all expectation of a Messiah to come is, even on their own principles, nugatory and absurd, as nothing remains to legitimate his birth. When Christ came all these registers were in existence. When St. Matthew and St. Luke wrote, all these registers were still in existence; and had they pretended what could not have been supported, an appeal to the registers would have convicted them of falsehood. But no Jew attempted to do this, notwithstanding the excess of their malice against Christ and his followers; and because they did not do it, we may safely assert that no Jew could do it. Thus the foundation standeth sure.



CHAPTER XXXVII.

*Jacob continues to sojourn in Canaan. 1. Joseph, being seventeen years of age, is employed in feeding the flocks of his father. 2. Is loved by his father more than the rest of his brethren. 3. His brethren envy him. 4. His dream of the sheaves, 5-7. His brethren interpret it, and hate him on the account. 8. His dream of the sun, moon, and eleven stars, 9-11. Jacob sends him to visit his brethren, who were with the flock in Shechem 13, 14. He wanders in the field, and is directed to go to Dothan, whither his brethren had removed the flocks, 15-17. Seeing him coming, they conspire to destroy him, 18-20. Reuben, secretly intending to deliver him, counsels his brethren not to kill, but to put him into a pit, 21, 22. They strip Joseph of his coat of many colours, and put him into a pit, 23, 24. They afterwards draw him out, and sell him to a company of Ishmeelite merchants for twenty pieces of silver, who carry him into Egypt, 25-28. Reuben returns to the pit, and not finding Joseph, is greatly affected, 29, 30. Joseph's brethren dip his coat in goat's blood to persuade his father that he had been devoured by a wild beast, 31-33. Jacob is greatly distressed, 34, 35. Joseph is sold in Egypt to Potiphar, captain of Pharaoh's guard, 36.*

**AND** Jacob dwelt in the land <sup>a</sup> wherein <sup>b</sup> his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father <sup>c</sup> their evil report.

3 Now Israel loved Joseph more than all his children, because he was <sup>d</sup> the son of his old age: and he made him a coat of many <sup>e</sup> colours.

4 And when his brethren saw that their father loved him more than all his brethren, they <sup>f</sup> hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, <sup>g</sup> behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright:

<sup>a</sup> Heb. of his father's sojournings.—<sup>b</sup> Ch. xvii. 8. xxlii. 4. xxviii. 4. xxxvi. 7. Heb. xi. 9.—<sup>c</sup> 1 Sam. ii. 22, 23, 24.—<sup>d</sup> Ch. xlii. 20.—<sup>e</sup> Or, pieces. Judg. v. 80. 2 Sam. xlii. 18.—<sup>f</sup> Ch. xxvii. 41. xlix. 23.—

Verse 1. *Wherein his father was a stranger*] The place was probably the vale of Hebron, see ver. 14.

Verse 2. *These are the generations*] The history of the lives and actions of Jacob and his sons; for in this general sense the original must be taken, as in the whole of the ensuing history there is no particular account of any genealogical succession.

*Brought unto his father their evil report.*] Conjecture has been busily employed to find out what this evil report might be; but it is needless to inquire what it was, as on this head the sacred text is perfectly silent. All the use we can make of this information is, that it was one cause of increasing his brothers' hatred to him, which was first excited by his father's partiality, and secondly by his own dreams.

Verse 3. *A coat of many colours.*] Made up of stripes of differently coloured cloth. Similar to this was the *toga prætexta* of the Roman youth, which was white, striped or fringed with purple; this they wore till they were seventeen years of age, when they changed it for the *toga virilis*, or *toga pura*, which was all white. Such vestures as clothing of distinction are worn all over Persia, India, and China to the present day. It is no wonder that his brethren should envy him, when his father had made him such a distinguished object of his partial love.

Verse 4. *And could not speak peaceably unto him.*] They could not speak peace to him, i.e. they would not accost him in a friendly manner. They would not even wish him well. The eastern method of salutation is *Peace be to thee!* Now, as peace among those nations comprehends all kinds of blessings spiritual and temporal, so they are careful not to say it to those whom they do not cordially wish well. It is not an unusual thing for an Arab or a Turk to hesitate to

and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, <sup>h</sup> the sun and the moon and the eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy <sup>i</sup> brethren indeed come to bow down ourselves to thee to the earth?

11 And <sup>j</sup> his brethren envied him; but his father <sup>k</sup> observed the saying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come and I will

<sup>g</sup> Ch. xlii. 6, 9. xliii. 26. xlii. 14.—<sup>h</sup> Ch. xlii. 29.—<sup>i</sup> Ch. xxvii. 29.—<sup>j</sup> Acts vii. 9.—<sup>k</sup> Dan. vii. 28. Luke ii. 19, 51.

return the *salam*, if given by a Christian, or by one of whom he has not a favourable opinion; and thus in their own country, may be ever considered as a mark of hostility; not only as a proof that they do not wish you well, but that if they have an opportunity they will do you an injury. This was precisely the case with respect to Joseph's brethren: they would not give him the *salam*, and therefore felt themselves at liberty to take the first opportunity to injure him.

Verse 7. *We were binding sheaves in the field*] Though in these early times we read little of tillage, yet it is evident from this circumstance that it was practised by Jacob and his sons.

Verse 9. *He dreamed yet another dream*] This is as clear as the preceding. But how could Jacob say, *Shall I and thy mother, &c.*, when Rachel his mother was dead some time before this? Perhaps Jacob might hint, by this explanation, the impossibility of such a dream being fulfilled, because one of the persons who should be a chief actor in it was already dead. But any one wife or concubine of Jacob was quite sufficient to fulfil this part of the dream. It is possible, some think, that Joseph may have had these dreams before his mother Rachel died; but were even this the case, she certainly did not live to fulfil the part which appears to refer to herself.

*The sun and the moon and the eleven stars*] Why eleven stars? Was it merely to signify that his brothers might be represented by stars? Or does he not rather there allude to the Zodiac, his eleven brethren answering to eleven of the celestial signs, and himself to the twelfth? This is certainly not an unnatural thought, as it is very likely that the heavens were thus measured in the days of Joseph; for the zodiacal

send thee unto them. And he said to him, Here am I.

14 And he said to him, Go, I pray thee, \* see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of <sup>b</sup> Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: \* tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in <sup>a</sup> Dothan.

18 And when they saw him afar off, even before he came near unto them \* they conspired against him to slay him.

19 And they said one to another, Behold, this *dreamer cometh*.

20 \* Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

21 And <sup>b</sup> Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his coat of many* <sup>1</sup> colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 <sup>1</sup> And they sat down to eat bread: and they

lifted up their eyes and looked, and, behold, a company of <sup>a</sup> Ishmeelites came from Gilead, with their camels bearing spicery, and <sup>1</sup> balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and <sup>m</sup> conceal his blood?

27 Come, let us sell him to the Ishmeelites, and <sup>a</sup> let not our hand be upon him; for he *is* <sup>o</sup> our brother *and* <sup>p</sup> our flesh. And his brethren <sup>q</sup> were content.

28 Then there passed by <sup>r</sup> Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, <sup>a</sup> and sold Joseph to the Ishmeelites for <sup>t</sup> twenty *pieces* of silver: <sup>a</sup> and they brought Joseph into Egypt.

29 And Reuben returned unto the pit: and behold, Joseph *was* not in the pit; and he <sup>r</sup> rent his clothes.

30 And he returned unto his brethren, and said, The child <sup>s</sup> *is* not; and I, whither shall I go?

31 And they took <sup>w</sup> Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an <sup>a</sup> evil beast hath devoured him; Joseph is without doubt rent in pieces!

34 And Jacob <sup>r</sup> rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters <sup>r</sup> rose up to comfort him; but he refused to be comforted: and he said, For <sup>aa</sup> I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And <sup>bb</sup> the Midianites sold him into Egypt, unto Potiphar, an <sup>c</sup> officer of Pharaoh's, *and* <sup>dd</sup> captain of the guard.<sup>e</sup>

\* Heb. see the peace of thy brethren, &c. Ch. xxix. 6.—<sup>b</sup> Ch. xxxv. 27.—Cant. i. 7.—<sup>2</sup> Kings vi. 13.—<sup>1</sup> Sam. xix. 1. Ps. xxxi. 13. xxxvii. 12, 32. xciv. 21. Mat. xxvii. 1. Mark xlv. 1. John xi. 63. Acts xxiii. 12.—<sup>c</sup> Heb. master of dreams.—<sup>e</sup> Prov. i. 11, 16. vi. 17, xxvii. 4.—<sup>h</sup> Ch. xlii. 22.—<sup>i</sup> Or, pieces.—<sup>j</sup> Prov. xxx. 20. Amos vi. 6.—<sup>k</sup> See ver. 28, 36.—<sup>l</sup> Jer. viii. 22.—<sup>m</sup> Ch. iv. 10. Ver. 20. Job xvii. 18.—<sup>n</sup> 1 Sam. xviii. 17.—<sup>o</sup> Ch. xlii. 21.—<sup>p</sup> Ch. xxix. 14.—<sup>q</sup> Heb.

heard.—<sup>r</sup> Judg. vi. 8. Ch. xlv. 4, 5.—<sup>s</sup> Ps. cv. 17. Wisd. x. 13. Acts vii. 9.—<sup>t</sup> See Mat. xxvii. 9.—<sup>u</sup> Ch. xlii. 13, 36. Jer. xxxi. 16.—<sup>v</sup> Ver. 23.—<sup>w</sup> Ver. 20. Ch. xlv. 28.—<sup>x</sup> Ver. 29. 2 Sam. iii. 31.—<sup>y</sup> 2 Sam. xii. 17.—<sup>aa</sup> Ch. xlii. 38. xlv. 29, 31.—<sup>bb</sup> Ch. xxxix. 1.—<sup>cc</sup> Heb. eunuch. But the word doth signify not only eunuchs, but also chamberlains, courtiers, and officers. Esth. i. 10.—<sup>dd</sup> Heb. chief of the slaughtermen or executioners.—<sup>ee</sup> Or, chief marshal.

constellations have been distinguished among the eastern nations from time immemorial.

Verse 14. Go—see whether it be well with thy brethren] As Jacob's sons were now gone to feed the flock on the parcel of ground they had bought from the Shechemites, and where they had committed such a horrible slaughter, their father might feel more solicitous about their welfare, lest the neighbouring tribes should rise against them, and revenge the murder of the Shechemites.

As Jacob appears to have been at this time in the vale of Hebron, it is supposed that Shechem was about sixty English miles distant from it, and that Dothan was about eight miles farther. But these calculations are very dubious; for we do not even know that the same place is intended, as there are many proofs that different places went by the same names. [Dothan, still bearing its ancient name, has been discovered in our own times, 12 miles to the north of Sebaste.]

Verse 19. Behold, this dreamer cometh.] A form of speech which conveys great contempt.

Verse 20. Come now—and let us slay him] What unprincipled savages these must have been to talk thus coolly about imbruing their hands in an innocent brother's blood! How necessary is a divine revelation, to show man what God hates and what he loves!

Verse 21. Reuben heard it] Though Reuben appears to have been a transgressor of no ordinary magnitude, chap. xxxv. 22, yet his bosom was not the habitation of cruelty. He determined, if possible, to save his brother from death, and deliver him safely to his father, with whose fondness for him he was sufficiently acquainted.

Verse 23. They stript Joseph out of his coat] This probably was done that, if ever found, he might not be discerned to be a person of distinction, and consequently no inquiry made concerning him.

Verse 25. They sat down to eat bread] Every act is perfectly in character, and describes forcibly the brutish and diabolic nature of their ruthless souls.

A company of Ishmeelites] We may naturally suppose that this was a caravan, composed of different tribes that, for their greater safety, were travelling together, and of which Ishmeelites and Midianites made the chief.

Verse 28. For twenty pieces of silver] This, I think, is the first instance on record of selling a man for a slave; but the practice certainly did not commence now, it had doubtless been in use long before. As there were only nine of the brethren present, and they sold Joseph for twenty shekels, each had more than two shekels as his share in this most infamous transaction. [The average value of a slave was thirty shekels.]

Verse 29. Reuben returned unto the pit] It appears he was absent when the caravan passed by, to whom the other brethren had sold Joseph.

Verse 30. The child is not; and I, whither shall I go?] The words in the original are very plaintive.

Verse 32. Sent the coat of many colours—to their father] What deliberate cruelty to torture the feelings of their aged father, and thus harrow up his soul!

Verse 33. Joseph is without doubt rent in pieces!] It is likely he inferred this from the lacerated state of the coat, which, in order the better to cover their wickedness, they

had not only besmeared with the blood of the goat, but it is probable reduced to tatters.

Verse 35. *All his sons and all his daughters*] He had only one daughter, *Dinah*; but his sons' wives may be here included.

Verse 36. *Potiphar, an officer of Pharaoh's*] The word translated *officer*, signifies a *eunuch*; and lest any person should imagine that because this Potiphar had a wife, therefore it is absurd to suppose him to have been a *eunuch*, let such persons know that it is not uncommon in the east for eunuchs to have wives, nay, some of them have even a *harem* or *seraglio*, where they keep many women, though it does not appear that they have any *progeny*; and probably discontent on this ground might have contributed as much to the unfaithfulness of Potiphar's wife, as that less principled motive through which it is commonly believed she acted. [Though the primary meaning of the word translated *officer* is undoubted, it seems to have in its application to Potiphar only an official sense. It was a general title given to the higher officers of the royal household.]

*Captain of the guard.*] Chief of the butchers; a most appropriate name for the guards of an eastern despot. Potiphar, we may therefore suppose, was captain of those *guards* whose business it was to take care of the royal person, and execute his sovereign will on all the objects of his displeasure.

1. Joseph has often been considered as a type of Christ,

and this subject in the hands of different persons has assumed a great variety of colouring. Parallels and coincidences of this kind should always be received cautiously, for where the Spirit of God has not marked a direct resemblance, and obviously referred to it as such in some other part of his word, it is bold, if not dangerous, to say "such and such things and persons are types of Christ." We have instances sufficiently numerous, legitimately attested, without having recourse to those which are of dubious import and precarious application.

2. ENVY has been defined, "pain felt, and malignity conceived, at the sight of excellence or happiness in another." Under this detestable passion did the brethren of Joseph labour; and had not God particularly interposed, it would have destroyed both its subject and its object. Perhaps there is no vice which so directly filiates itself on Satan, as this does. In opposition to the assertion that we cannot envy that by which we profit, it may be safely replied that we may envy our neighbour's wisdom, though he gives us good counsel; his riches, though he supplies our wants; and his greatness, though he employs it for our protection.

3. How ruinous are family distractions! A house divided against itself cannot stand. Parents should take good heed that their own conduct be not the first and most powerful cause of such dissensions, by exciting envy in some of their children through undue partiality to others.

## CHAPTER XXXVIII.

Judah marries the daughter of a Canaanite, 1, 2; and begets of her Er, 3, Onan, 4, and Shelah, 5. Er marries Tamar, 6; is slain for his wickedness, 7. Onan, required to raise up seed to his brother, refuses, 8, 9. He also is slain, 10. Judah promises his son Shelah to Tamar, when he should be of age; but performs not his promise, 11. Judah's wife dies, 12. Tamar in disguise receives her father-in-law, he leaves his signet, bracelets, and staff in her hand, and she conceives by him, 13-23. Judah is informed that his daughter-in-law is with child; and, not knowing that himself was the father, condemns her to be burnt, 24. She produces the signet, bracelets, and staff, and convicts Judah, 25, 26. She is delivered of twins, who are called Pharez and Zarah, 27-30.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain <sup>b</sup> Adullamite, whose name was Hirah.

2 And Judah <sup>c</sup> saw there a daughter of a certain Canaanite, whose name was <sup>d</sup> Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name <sup>e</sup> Er.

4 And she conceived again, and bare a son; and she called his name <sup>f</sup> Onan.

5 And she yet again conceived, and bare a son; and called his name <sup>g</sup> Shelah: and he was at Chezib when she bare him.

6 And Judah <sup>h</sup> took a wife for Er, his first-born, whose name was Tamar.

7 And <sup>i</sup> Er, Judah's first-born, was wicked in the sight of the LORD; <sup>j</sup> and the LORD slew him.

8 And Judah said unto Onan, Go in unto <sup>k</sup> thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be <sup>l</sup> his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

10 And the thing which he did <sup>m</sup> displeased the LORD: wherefore he slew <sup>n</sup> him also.

11 Then said Judah to Tamar his daughter in law,

xxi. 21.—<sup>1</sup> Ch. xli. 12. Num. xxvi. 19.—<sup>2</sup> 1 Chron. ii. 8.—<sup>3</sup> Deut. xxv. 5. Mat. xxii. 24.—<sup>4</sup> Deut. xxv. 6.—<sup>5</sup> Heb. was evil in the eyes of the LORD.—<sup>6</sup> Ch. xli. 12. Num. xxvi. 19.

his fathers to prove at least the impropriety of such a connexion.

Verse 5. *And he was at Chezib when she bare him.*] This town is supposed to be the same with *Achizib*, which fell to the tribe of Judah, Josh. xv. 44.

Verse 7. *Er—was wicked in the sight of the Lord*] What this wickedness consisted in we are not told; but the phrase *sight of the Lord* being added, proved that it was some very great evil.

Verse 9. *Onan knew that the seed should not be his*] That is, that the child begotten of his brother's widow should be reckoned as the child of his deceased brother, and his name, though the real father of it, should not appear in the genealogical tables.

Verse 10. *Wherefore he slew him also.*] His crime was

<sup>a</sup> Ch. xix. 2, 3. Judg. iv. 18. 2 Kings iv. 8. Prov. xlii. 20.—<sup>b</sup> Josh. xv. 85. 1 Sam. xxii. 1. 2 Sam. xxiii. 13. Mic. i. 15.—<sup>c</sup> Ch. xxiv. 2.—<sup>d</sup> 1 Chron. ii. 8.—<sup>e</sup> Ch. xli. 12. Num. xxvi. 19.—<sup>f</sup> Ch. xli. 12. Num. xxvi. 19.—<sup>g</sup> Ch. xli. 12. Num. xxvi. 19.—<sup>h</sup> Ch. xli. 12.

Verse 1. *And it came to pass at that time*] The facts mentioned here could not have happened at the times mentioned in the preceding chapter, as those times are all unquestionably too recent, for the very earliest of the transactions here recorded must have occurred long before the selling of Joseph. I should rather suppose that this chapter originally stood after chapter xxxiii., and that it got by accident into this place. [This is not the view of recent critics. Nor does the history endorse it. Judah was evidently living with his brethren, and had not set up an establishment of his own at the time when Joseph was sold.]

*Adullamite*] It appears as if this Adullamite had kept a kind of lodging-house, for Shuah the Canaanite and his family lodged with him; and there Judah lodged also. As the woman was a Canaanite, Judah had the example of

\* Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt <sup>b</sup> in her father's house.

12 And <sup>c</sup> in process of time the daughter of Shual Judah's wife died; and Judah <sup>d</sup> was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth up <sup>e</sup> to Timnath to shear his sheep.

14 And she <sup>f</sup> put her widow's garments off from her, and covered her with a veil, and wrapped herself, and <sup>g</sup> sat in <sup>h</sup> an open place, which *is* by the way to Timnath; for she saw <sup>i</sup> that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot: because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, <sup>j</sup> I will send thee <sup>k</sup> a kid from the flock. And she said, <sup>l</sup> Wilt thou give me a pledge till thou send it?

18 And he said, What pledge shall I give thee? And she said, <sup>m</sup> Thy signet, and thy bracelets, and thy staff that *is* in thine hand, And he gave it

her, and came in unto her, and she conceived by him. 19 And she arose and went away, and <sup>n</sup> laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand; but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that was <sup>o</sup> openly by the way-side? And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this place.

23 And Judah said, Let her take it to her, lest we <sup>p</sup> be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath <sup>q</sup> played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, <sup>r</sup> and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, <sup>s</sup> Discern, I pray thee, whose are these, <sup>t</sup> the signet, and bracelets, and staff.

26 And Judah <sup>u</sup> acknowledged them, and said, <sup>v</sup> She hath been more righteous than I; because

\* Ruth i. 13.—<sup>b</sup> Lev. xxii. 13.—<sup>c</sup> Heb. the days were multiplied.—<sup>d</sup> 2 Sam. xiii. 39.—<sup>e</sup> Josh. xv. 10, 57. Judg. xiv. 1.—<sup>f</sup> Judith x. 3.—<sup>g</sup> Prov. vii. 12.—<sup>h</sup> Heb. the door of eyes, or of Enajim.—<sup>i</sup> Ver. 11, 26.—<sup>j</sup> Ezek. xvi. 33.—<sup>k</sup> Heb. a kid of the goats.—<sup>l</sup> Ver. 20.—<sup>m</sup> Ver.

25.—<sup>n</sup> Ver. 14.—<sup>o</sup> Or, in Enajim.—<sup>p</sup> Heb. become a contempt.—<sup>q</sup> Judg. xix. 2.—<sup>r</sup> Lev. xxi. 9. Deut. xxii. 21.—<sup>s</sup> Ch. xxxvii. 32.—<sup>t</sup> Ver. 18.—<sup>u</sup> Ch. xxxvii. 33.—<sup>v</sup> 1 Sam. xxiv. 17.

his refusal to raise up seed to his brother, and rather than do it he, by the act mentioned above, rendered himself incapable of it. We find from this history that long before the Mosaic law it was an established custom, probably founded on a divine precept, that if a man died childless his brother was to take his wife, and the children produced by this second marriage were considered as the children of the first husband, and in consequence inherited his possessions.

Verse 12. *In process of time*] This phrase, which is in general use in the Bible, needs explanation; the original means, and the days were multiplied. Though it implies an indefinite time, yet it generally embraces a pretty long period, and in this place may mean several years.

Verse 15. *Thought her to be an harlot*] The Hebrew is *zonah*, and signifies generally a person who prostitutes herself to the public for hire, or one who lives by the public; and hence very likely applied to a publican, a tavern-keeper, or hostess, Josh. ii. 1.

It appears that in very ancient times there were public persons of this description; that they generally veiled themselves, sat in public places by the highway side, and received certain hire. Though adultery was reputed a very flagrant crime, yet this public prostitution was not; for persons whose characters were on the whole morally good had connexions with them.

Verse 17. *Wilt thou give me a pledge till thou send it?* The word *erabon* signifies an earnest of something promised, a part of the price agreed for between a buyer and seller, by giving and receiving of which the bargain was ratified; or a deposit, which was to be restored when the thing promised should be given. From the use of the term in this history we may at once see what the apostle means by the Holy Spirit being the EARNEST of the promised inheritance; viz., a security given in hand for the fulfilment of all God's promises relative to grace and eternal life. We may learn from this that eternal life will be given in the great day to all who can produce this *erabon* or pledge. He who has the earnest of the Spirit then in his heart shall not only be saved from death, but have that eternal life of which it is the pledge and the evidence.

Verse 21. *Where is the harlot that was openly by the*

wayside?] Our translators often render different Hebrew words by the same term in English, and thus many important shades of meaning, which involve traits of character, are lost. In ver. 15 Tamar is called a harlot, *zonah*, which, as we have already seen, signifies a person who prostitutes herself for money. In this verse she is called a harlot in our Version; but the original is *kedeshah*, a holy or consecrated person, from *kudash*, to make holy, or to consecrate to religious purposes. And the word here must necessarily signify a person consecrated by prostitution to the worship of some impure goddess.

It would appear that impure rites and public prostitution prevailed in the worship of the Canaanites in the time of Judah.

Verse 23. *Lest we be shamed*] Not of the act, for this he does not appear to have thought criminal; but lest he should fall under the railing of his companions and neighbours, for having been tricked out of his signet, bracelets, and staff, by a prostitute.

Verse 24. *Bring her forth, and let her be burnt*.] As he had ordered Tamar to live as a widow in her own father's house till his son Shelah should be marriageable, he considers her therefore as the wife of his son; and as Shelah was not yet given to her, and she is found with child, she is reputed by him as an adulteress, and burning it seems was anciently the punishment of this crime. Judah, being a patriarch or head of a family, had, according to the custom of those times, the supreme magisterial authority over all the branches of his own family; therefore he only acts here in his juridical capacity. How strange, that in the very place where adultery was punished by the most violent death, prostitution for money and for religious purposes should be considered as no crime!

Verse 25. *The signet*] Properly a seal, or instrument with which impressions were made to ascertain property, &c. Bracelets] From *pathal*, to twist, wreath, twine, may signify a girdle or a collar by which precedence, &c., might be indicated.

Staff.] *Matteh*, either what we would call a common walking-stick, or the staff which was the ensign of his tribe.

Verse 26. *She hath been more righteous than I*] It is

that <sup>a</sup> I gave her not to Shelah my son. And he knew her again <sup>b</sup> no more.

27 And it came to pass in the time of her travail, that, behold, twins were in her womb.

28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

<sup>a</sup> Ver. 14.—<sup>b</sup> Job xxxiv. 31, 32.—<sup>c</sup> Or, Wherefore hast thou made this breach against thee?

probable that Tamar was influenced by no other motive than that which was common to all the Israelitish women, the desire to have children who might be heirs of the promise made to Abraham, &c. And as Judah had obliged her to continue in her widowhood under the promise of giving her his son Shelah when he should be of age, consequently his refusing or delaying to accomplish this promise was a breach of truth, and an injury done to Tamar.

Verse 28. The midwife—bound upon his hand a scarlet thread.] The binding of the scarlet thread about the wrist of the child whose arm appeared first in the birth, serves to show us how solicitously the privileges of the birth-right were preserved. Had not this caution been taken by the mid-wife, Pharez would have had the right of primogeniture to the prejudice of his elder brother Zarah. And yet Pharez is usually reckoned in the genealogical tables before Zarah; and from him, not Zarah, does the line of our Lord

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, <sup>c</sup> How hast thou broken forth? this breach be upon thee: therefore his name was called <sup>d</sup> Pharez.\*

30 And afterwards came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

<sup>d</sup> That is, a breach.—<sup>e</sup> Ch. xlv. 12. Num. xxvi. 20. 1 Chron. ii. 4. Mat. i. 3.

proceed. Probably the two brothers, as being twins, were conjoined in the privileges belonging to the birth-right.

Verse 29. How hast thou broken forth? The breach here mentioned refers to a certain circumstance in parturition which it is unnecessary to explain.

Verse 30. His name was called Zarah.] Zarah, risen or sprung up, applied to the sun, rising and diffusing his light.

The insertion of this chapter is a further proof of the impartiality of the sacred writer. The facts detailed, considered in themselves, can reflect no credit on the patriarchal history; but Judah, Tamar, Zarah, and Pharez, were progenitors of the Messiah, and therefore their birth must be recorded; and as the birth, so also the circumstances of that birth, which, even had they not a higher end in view, would be valuable as casting light upon some very ancient customs, which it is interesting to understand.

## CHAPTER XXXIX.

Joseph, being brought to Potiphar's house, prospers in all his undertakings, 1-3. Potiphar makes him his overseer, 4. He prospered in all his concerns for Joseph's sake, in whom he puts unlimited confidence, 5, 6. The wife of Potiphar solicits him to criminal correspondence, 7. He refuses and makes a fine apology for his conduct, 8, 9. She continues her solicitations, and he his refusals, 10. She uses violence, and he escapes from her hand, 11-13. She accuses him to the domestics, 14, 15, and afterwards to Potiphar, 16-18. Potiphar is enraged, and Joseph is cast into prison, 19, 20. The Lord prospers him, and gives him great favour in the sight of the keeper of the prison, 21, who intrusts him with the care of the house and all the prisoners, 22, 23.

AND Joseph was brought down to Egypt, and <sup>a</sup> Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, <sup>b</sup> bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And <sup>c</sup> the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD <sup>d</sup> made all that he did to prosper in his hand.

4 And Joseph <sup>e</sup> found grace in his sight, and he served him: and he made him <sup>f</sup> overseer over his house, and all that he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that <sup>g</sup> the LORD blessed the Egyptian's house for

Joseph's sake; and the blessing of the LORD was upon all that he had in the house and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph <sup>h</sup> was a goodly person, and well-favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, <sup>i</sup> Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: <sup>j</sup> how then can I do this great wickedness, and <sup>k</sup> sin against God?

<sup>a</sup> Ch. xxxvii. 36. Ps. cv. 17.—<sup>b</sup> Ch. xxxvii. 28.—<sup>c</sup> Ver. 21. Ch. xxi. 22. xxvi. 24, 28. xxviii. 15. 1 Sam. xvi. 18. xviii. 14, 28. Acts vii. 9.—<sup>d</sup> Ps. i. 3.—<sup>e</sup> Ch. xviii. 3. xix. 19. Ver. 21.—<sup>f</sup> Gen. xxiv. 2.

Verse 6. Joseph was a goodly person, and well-favoured.] The same expressions are used relative to Rachel. The beauty of Joseph is celebrated over all the East, and the Persian poets vie with each other in descriptions of his comeliness.

Verse 8. My master wotteth not.] Knoweth not, from the

—<sup>g</sup> Ch. xxx. 27.—<sup>h</sup> 1 Sam. xvi. 12.—<sup>i</sup> 2 Sam. xiii. 12.—<sup>j</sup> Prov. vi. 29, 32.—<sup>k</sup> Ch. xx. 6. Lev. vi. 2. 2 Sam. xii. 13. Ps. li. 4.

old Anglo-Saxon *witan*, to know; hence *wit*, intellect, understanding, wisdom, prudence.

Verse 9. How then.] Joseph gives two most powerful reasons for his non-compliance with the wishes of his mistress: 1. Gratitude to his master, to whom he owed all that he had. 2. His fear of God, in whose sight it would be a

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice;

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant which thou

hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

\* Prov. vii, 13, &c.—b Heb. great.—c Exod. xxiii, 1. Ps. cxx, 3.—d Prov. vi, 34, 35.—e Ps. cv, 15. 1 Pet. ii, 19.—f Ch. xi, 3, 15. xli, 14.—g Heb. extended kindness unto him.—h Exod. iii, 21. xi, 3. xli,

heinous offence, and who would not fail to punish him for it.

Verse 14. *He hath brought in an Hebrew unto us*] Potiphar's wife affects to throw great blame on her husband, whom we may reasonably suppose she did not greatly love. He hath brought in—he hath raised this person to all his dignity and eminence, to give him the greater opportunity to mock us. The word here translated to mock, is the same word used in chap. xxvi, 8, relative to Isaac and Rebekah; and is certainly used by Potiphar's wife in ver. 17, to signify some kind of familiar intercourse not allowable but between man and wife.

Verse 20. *Put him into the prison*] Literally the round house; in such a form the prison was probably built.

Verse 21. *The Lord was with Joseph*] It is but of little consequence where the lot of a servant of God may be cast; like Joseph, he is ever employed for his master, and God honours him and prospers his work.

1. He who acknowledges God in all his ways, has the promise that God shall direct all his steps. Joseph's captivity shall promote God's glory; and to this end God works in him, for him, and by him. Even the irreligious can see when the Most High distinguishes his followers. Joseph's master saw that Jehovah was with him: and from this we may learn that the knowledge of the true God was in Egypt, even before the time of Joseph, though his worship was neither

38. Ps. cvi, 46. Prov. xvi, 7. Dan. i, 9. Acts vii, 9, 10.—Ch. xi, 3, 4.—j Ver. 2, 8.

established nor even tolerated there. Both Abraham and Isaac had been in Egypt, and they had left a savour of true godliness behind them.

2. Joseph's virtue in resisting the solicitations of his mistress was truly exemplary. Had he reasoned after the manner of men, he might have soon found that the proposed intrigue might be carried on with the utmost secrecy, and greatly to his secular advantage. But he chose to risk all rather than injure a kind benefactor, defile his conscience, and sin against God.

3. *Joseph fled, and got him out.* To know when to fight and when to fly are of great importance in the Christian life. Some temptations must be manfully met, resisted, and thus overcome; from others we must fly. He who stands to contend or reason, especially in such a case as that mentioned here, is infallibly ruined. *Principis obsta*, "resist the first overtures of sin," is a good maxim. After-remedies come too late.

4. A woman of the spirit of Potiphar's wife is capable of any species of evil. When she could not get her wicked ends answered, she began to accuse. This is precisely Satan's custom: he first tempts men to sin, and then accuses them as having committed it, even where the temptation has been faithfully and perseveringly resisted! By this means he can trouble a tender conscience, and weaken faith by bringing confusion into the mind.

## CHAPTER XL.

Pharaoh's chief butler and his chief baker, having offended their lord, are put in prison, 1-3. The captain of the guard gives them into the care of Joseph, 4. Each of them has a dream, 5. Joseph seeing them sad, questions them on the subject, 6, 7. Their answer, 8. The chief butler tells his dream, 9-11. Joseph interprets it, 12, 13. Gives a slight sketch of his history to the chief butler, and begs him to think upon him when restored to his office, 14, 15. The chief baker tells his dream, 16, 17. Joseph interprets this also, 18, 19. Both dreams are fulfilled according to the interpretation, the chief butler being restored to his office, and the chief baker hanged, 20-22. The chief butler makes no interest for Joseph, 23.

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

h. i. 11.

Verse 1. *The butler*] *Mashkeh*, the same as *saky* among the Arabians and Persians, and signifying a cup-bearer. *Baker*] *Ophah*; rather cook, confectioner, or the like.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

b Prov. xvi, 14.

*Had offended*] They had probably been accused of attempting to take away the king's life, one by poisoning his drink, the other by poisoning his bread or confectionaries.



3 \* And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them : and they continued a season in ward.

5 And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream ; the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore <sup>b</sup>look ye so sadly to day ?

8 And they said unto him, <sup>c</sup>We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, <sup>d</sup>Do not interpretations belong to God ? tell me them, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me.

10 And in the vine were three branches : and it was as though it budded, and her blossoms shot forth ; and the clusters thereof brought forth ripe grapes :

11 And Pharaoh's cup was in my hand ; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, <sup>e</sup>This is the interpretation of it : The three branches <sup>f</sup>are three days :

13 Yet within three days shall Pharaoh <sup>g</sup>lift <sup>h</sup>up thy head, and restore thee unto thy place : and

thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But <sup>i</sup>I think <sup>j</sup>on me when it shall be well with thee, and <sup>k</sup>show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house :

15 For indeed I was stolen away out of the land of the Hebrews : and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I <sup>l</sup>had three <sup>m</sup>white baskets on my head :

17 And in the uppermost basket <sup>n</sup>there was of all manner of <sup>o</sup>bakemeats for Pharaoh ; and the birds did eat them out of the basket upon my head,

18 And Joseph answered and said, <sup>p</sup>This is the interpretation thereof : The three baskets <sup>q</sup>are three days :

19 <sup>r</sup>Yet within three days shall Pharaoh <sup>s</sup>lift up thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, <sup>t</sup>which was Pharaoh's <sup>u</sup>birth-day, that he <sup>v</sup>made a feast unto all his servants : and he <sup>w</sup>lifted <sup>x</sup>up the head of the chief butler and of the chief baker among his servants.

21 And he <sup>y</sup>restored the chief butler unto his butlership again ; and <sup>z</sup>he gave the cup into Pharaoh's hand :

22 But he <sup>aa</sup>hanged the chief baker, as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but <sup>ab</sup>forgot him.

\* Ch. xxxix. 20, 23.—<sup>b</sup>Heb. are your faces evil? Neh. ii. 2.—<sup>c</sup>Ch. xli. 15.—<sup>d</sup>See ch. xli. 16. Dan. ii. 11, 28, 47.—<sup>e</sup>Ver. 18. Ch. xli. 12, 25. Judg. vii. 14. Dan. ii. 36. iv. 19.—<sup>f</sup>Ch. xli. 26.—<sup>g</sup>2 Kings xxv. 27. Ps. iii. 3. Jer. li. 31.—<sup>h</sup>Or, reckon.—<sup>i</sup>Heb. remember me with thee.—<sup>j</sup>Luke xlii. 42.—<sup>k</sup>Josh. ii. 12. 1 Sam. xx. 14, 15. 2 Sam. ix. 1. 1 Kings ii. 7.—<sup>l</sup>Ch. xxxix. 20.—<sup>m</sup>Or, full of holes.—

<sup>n</sup>Heb. meat of Pharaoh, the work of a baker or cook.—<sup>o</sup>Ver. 12.—<sup>p</sup>Ver. 13.—<sup>q</sup>Or, reckon thee, and take thy office from thee.—<sup>r</sup>Mat. xiv. 6.—<sup>s</sup>Mark vi. 21.—<sup>t</sup>Ver. 13, 19. Mat. xxv. 19.—<sup>u</sup>Or, reckoned.—<sup>v</sup>Ver. 13.—<sup>w</sup>Neh. ii. 1.—<sup>x</sup>Ver. 19.—<sup>y</sup>Job xix. 14. Ps. xxxi. 12. Eccles. ix. 15, 16. Amos vi. 6.

Verse 3. *Where Joseph was bound.*] The place in which Joseph was now confined ; this is what is implied in being bound : for without doubt, he had his personal liberty. As the butler and the baker were state criminals, they were put in the same prison with Joseph, which we learn from the preceding chapter, ver. 20, was the king's prison.

Verse 4. *They continued a season.*] Literally days ; how long we cannot tell. But many suppose the word signifies a complete year ; and as Pharaoh called them to an account on his birth-day, ver. 20, Calmet supposes they had offended on the preceding birth-day, and thus had been one whole year in prison.

Verse 5. *Each man according to the interpretation.*] Not like dreams in general, the disordered workings of the mind, the consequence of disease or repletion ; these were dreams that had an interpretation, that is, that were prophetic.

Verse 6. *They were sad.*] They concluded that their dreams portended something of great importance, but they could not tell what.

Verse 8. *There is no interpreter.*] They either had access to none, or those to whom they applied could give them no consistent, satisfactory meaning.

*Do not interpretations belong to God ?*] God alone, the Supreme Being, knows what is in futurity ; and if he have sent a significant dream, he alone can give the solution.

Verse 11. *And I took the grapes and pressed them into Pharaoh's cup.*] From this we find that wine anciently was the mere expressed juice of the grape, without fermentation. The cup-bearer took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master.

Verse 12. *The three branches are three days.*] That is, The three branches signify three days ; so this is my body, that is, this bread signifies or represents my body ; this cup is my blood, REPRESENTS my blood : a form of speech frequently

used in the sacred writings, for the Hebrew has no proper word by which our terms signifies, represents, &c., are expressed ; therefore it says, such a thing is, for represents, points out, &c.

Verse 14. *Make mention of me unto Pharaoh.*] One would have supposed that the very circumstance of his restoration, according to the prediction of Joseph, would have almost necessarily prevented him from forgetting so extraordinary a person. But what have mere courtiers to do either with gratitude or kindness ?

Verse 15. *For indeed I was stolen.*] These were simple assertions, into the proof of which he was ready to enter if called on.

Verse 19. *Lift up thy head from off thee.*] Thus we find that beheading, hanging, and gibbeting, were modes of punishment among the ancient Egyptians ; but the criminal was beheaded before he was hanged, and then either hanged on hooks, or by the hands.

Verse 20. *Pharaoh's birth-day.*] The distinguishing a birth-day by a feast appears from this place to have been a very ancient custom. It probably had its origin from a correct notion of the immortality of the soul, as the commencement of life must appear of great consequence to that person who believed he was to live for ever.

*Lifted up the head of the chief butler, &c.*] By lifting up the head, probably no more is meant than bringing them to trial ; see 1 Kings xxi. 9, &c. The issue of the trial was, the baker alone was found guilty and hanged ; and the butler, being acquitted, was restored to his office.

Verse 23. *Yet did not the chief butler remember Joseph.*] Had he mentioned the circumstance to Pharaoh, there is no doubt that Joseph's case would have been examined into, and he would in consequence have been restored to his liberty ; but, owing to the ingratitude of the chief butler, he was left two years longer in prison.

Many commentators have seen in *every circumstance* in the history of Joseph a parallel between him and our blessed Lord. So, "Joseph in prison represents Christ in the custody of the Jews; the chief butler and the chief baker represent the two thieves which were crucified with our Lord; and as one thief was pardoned, and the other left to perish, so the

chief butler was restored to his office, and the chief baker hanged." I believe God never designed such parallels; and I am astonished to find comparatively grave and judicious men trifling in this way, and forcing the features of *truth* into the most distorted anamorphosis, so that even her friends blush to acknowledge her.

## CHAPTER XLI.

*Pharaoh's dream of the seven well-favoured and seven ill-favoured kine, 1-4. His dream of the seven full and seven thin ears of corn, 5-7. The magicians and wise men applied to for the interpretation of them, but could give no solution, 8. The chief butler recollects and recommends Joseph, 9-13. Pharaoh commands him to be brought out of prison, 14. Joseph appears before Pharaoh, 15, 16. Pharaoh repeats his dreams, 17-24. Joseph interprets them, 25-32, and gives Pharaoh directions how to provide against the approaching scarcity, 33-36. Pharaoh, pleased with the counsel, appoints Joseph to be superintendent of all his affairs, 37-41. Joseph receives the badges of his new office, 42, 43, and has his powers defined, 44; receives a new name, and marries Asenath, daughter of Poti-Pherah, priest of ON, 45. Joseph's age when brought before Pharaoh, 46. Great fertility of Egypt in the seven plentiful years, 47. Joseph hoards up the grain, 48, 49. Ephraim and Manasseh born, 50-52. The seven years of famine commence with great rigour, 53-55. Joseph opens the storehouses to the Egyptians, 56. People from the neighbouring countries come to Egypt to buy corn, the famine being in all those lands, 57.*

**AND** it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well-favoured kine and fat-fleshed: and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed: and stood by the other kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time; and, behold, seven ears of corn came up upon one stalk, rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

8 And it came to pass in the morning, that his spirit was troubled; and he sent and called for all

'the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh.

9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man, according to his dream, he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

\* Ch. xxxvii. 5-10. xl. 5. Eth. vi. 1. Dan. ii. 1-3. iv. 5. Mat. xxvii. 19.—Ezek. xxxix. 3. 9.—See ver. 17-27.—<sup>a</sup> Heb. fat.—<sup>b</sup> Dan. ii. 1. iv. 5, 19.—<sup>c</sup> Exod. vii. 11, 22. Isa. xxix. 14. Dan. i. 20. ii. 2.

iv. 7.—<sup>d</sup> Mat. ii. 1.—<sup>e</sup> Ch. xl. 2, 8.—<sup>f</sup> Ch. xxxix. 20.—<sup>g</sup> Ch. xl. 5.—<sup>h</sup> Ch. xxxvii. 36.—<sup>i</sup> Ch. xl. 12, &c.—<sup>j</sup> Ch. xl. 22.—<sup>k</sup> Ps. cv. 20.—<sup>l</sup> Dan. ii. 25.—<sup>m</sup> Heb. made him run.—<sup>n</sup> 1 Sam. ii. 8. Ps. cxlii. 7, 8.

Verse 1. *Two full years*] Two years of days, two complete solar revolutions, after the events mentioned in the preceding chapter.

*The river.*] The Nile, the cause of the fertility of Egypt.

Verse 2. *There came up out of the river seven well-favoured kine*] This must certainly refer to the hippopotamus or river horse, as the circumstances of coming up out of the river and feeding in the field characterize that animal alone. [Dr. Clark's exposition is improbable. The cow was the symbol of Isis, and as such was worshipped in Egypt. As in hot countries generally, the Egyptian kine were almost amphibious.]

Verse 6. *Blasted with the east wind*] In Egypt this wind is peculiarly destructive, because it comes through the parched deserts of Arabia, often destroying vast numbers of men and women. The destructive nature of the simoom or smoom, is mentioned by almost all travellers.

Verse 8. *Called for all the magicians*] The word here used may probably mean no more than interpreters of abstruse and difficult subjects; and especially of the Egyptian

hieroglyphics, an art which is now entirely lost. It is most likely that the term is Egyptian, and consequently its etymology must remain unknown to us.

*Wise men.*] The persons who, according to Porphyry, "addicted themselves to the worship of God and the study of wisdom, passing their whole life in the contemplation of divine things. Contemplation of the stars, self-purification, arithmetic, and geometry, and singing hymns in honour of their gods, was their continual employment." It was probably among these that Pythagoras conversed, and from whom he borrowed that modest name by which he wished his countrymen to distinguish him, viz., a philosopher, simply, a lover of wisdom.

Verse 9. *I do remember my faults*] It is not possible he could have forgotten the circumstance to which he here alludes; but it was not convenient for him to remember this before; and probably he would not have remembered it now, had he not seen, that giving this information in such a case was likely to serve his own interest.

Verse 14. *They brought him hastily out of the dungeon*]

15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is not in me*: *God shall give Pharaoh an answer of peace.*

17 And Pharaoh said unto Joseph, *In my dream, behold I stood upon the bank of the river.*

18 And, behold, there came up out of the river seven kine, fat-fleshed, and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor, and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine;

21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: *God hath shewed Pharaoh what he is about to do.*

26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

27 And the seven thin and ill-favoured kine that came up after them, are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine.

<sup>a</sup> Ver. 12. Ps. xxv. 14. Dan. v. 16.—<sup>b</sup> Or, when thou hearest a dream, thou canst interpret it.—<sup>c</sup> Dan. ii. 30. Acts iii. 12. 2 Cor. iii. 5.—<sup>d</sup> Ch. xl. 8. Dan. ii. 22, 28, 47. iv. 2.—<sup>e</sup> Ver. 1.—<sup>f</sup> Heb. come to the inward parts of them.—<sup>g</sup> Or. small.—<sup>h</sup> Ver. 8. Dan. iv. 7.—<sup>i</sup> Dan. ii. 28, 29, 46. Rev. iv. 1.—<sup>j</sup> 2 Kings viii. 1.—<sup>k</sup> Ver. 26.—<sup>l</sup> Ver. 47.—<sup>m</sup> Ver. 64.—<sup>n</sup> Ch. xlvii. 13.—<sup>o</sup> Heb. heavy.—<sup>p</sup> Num. xxvii. 19.

Pharaoh was in perplexity on account of his dreams; and when he heard of Joseph, he sent immediately to get him brought before him. He shaved himself—having let his beard grow all the time he was in prison, he now trimmed it, for it is not likely that either the Egyptians or Hebrews shaved themselves in our sense of the word: the change of raiment was, no doubt, furnished out of the king's wardrobe; as Joseph, in his present circumstances, could not be supposed to have any changes of raiment.

Verse 16. *It is not in me, &c.*] I am not essential to thy comfort, God himself has thee under his care. And he will send thee, or answer thee peace; thou shalt have prosperity, howsoever ominous thy dreams may appear. By this answer he not only conciliated the mind of the king, but led him to expect his help from that God from whom alone all comfort, protection, and prosperity, must proceed.

Verse 18. *Seven kine, fat-fleshed.*] It is well known that there is scarcely any rain in Egypt; and that the country depends for its fertility on the overflowing of the Nile; and that the fertility is in proportion to the duration and quantity of the overflow. We may therefore safely conclude that the seven years of plenty were owing to an extraordinary overflowing of the Nile; and that the seven years of dearth were occasioned by a very partial, or total want of this essentially necessary inundation.

Verse 21. *And when they had eaten them up, &c.*] A most nervous and physically correct description.

Verse 26. *God hath shewed Pharaoh what he is about to do.*] Joseph thus shows the Egyptian king that though the ordinary cause of plenty or want is the river Nile, yet its inundations are under the direction of God: the dreams

28 *This is the thing which I have spoken unto Pharaoh; What God is about to do, he sheweth unto Pharaoh.*

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years:

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

39 And Pharaoh said unto Joseph. Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

Isa. xlvii. 10, 11.—<sup>a</sup> Or, prepared of God.—<sup>b</sup> Or, overseers.—<sup>c</sup> Prov. vi. 6, 7, 8.—<sup>d</sup> Ver. 48.—<sup>e</sup> Heb. be not cut off.—<sup>f</sup> Ch. xlvii. 15, 19.—<sup>g</sup> Ps. cv. 18. Acts vii. 10.—<sup>h</sup> Num. xxvii. 18. Job xxxii. 8.—<sup>i</sup> Prov. ii. 6. Dan. vi. 8, 18. v. 11, 14. vi. 8.—<sup>j</sup> Ps. cv. 21, 22. 1 Mac. ii. 58. Acts vii. 10.—<sup>k</sup> Heb. be armed, or, kiss.

are sent by him, not only to signify beforehand the plenty and want, but to show also that all these circumstances, however fortuitous they may appear to man, are under the direction of an overruling Providence.

Verse 31. *The plenty shall not be known in the land by reason of that famine following.*] As Egypt depends for its fertility on the flowing of the Nile, and this flowing is not always equal, there must be a point to which it must rise to saturate the land sufficiently, in order to produce grain sufficient for the support of its inhabitants. According to Pliny the ordinary height of the inundations is sixteen cubits.

When the Nile rises to eighteen cubits it prevents the sowing of the land in due season, and as necessarily produces a famine as when it does not overflow its banks.

Verse 38. *A man discreet and wise.*] As it is impossible that Joseph could have foreseen his own elevation, consequently he gave this advice without any reference to himself. The counsel therefore was either immediately inspired by God, or was dictated by policy, prudence, and sound sense.

Verse 34. *Take up the fifth part of the land.*] What is still called the meery, or that part of the produce which is claimed by the king by way of tax. It is probable that in Joseph's time it was not so much as a fifth part, most likely a tenth: but as this was an extraordinary occasion, and the earth brought forth by handfuls, ver. 47, the king would be justified in requiring a fifth; and from the great abundance, the people could pay this increased tax without feeling it to be oppressive.

Verse 35. *Under the hand of Pharaoh.*] To be completely at the disposal of the king.

41 And Pharaoh said unto Joseph, See, I have \*set thee over all the land of Egypt.

42 And Pharaoh <sup>b</sup>took off his ring from his hand, and put it upon Joseph's hand, and <sup>c</sup>arrayed him in vestures of <sup>d</sup>fine linen, <sup>e</sup>and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; <sup>f</sup>and they cried before him, <sup>g</sup>Bow the knee<sup>h</sup>: and he made him ruler <sup>i</sup>over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name <sup>j</sup>Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah <sup>k</sup>priest of On. And Joseph went out over all the land of Egypt.

46 And Joseph was thirty years old when he <sup>l</sup>stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

\* Dan. vi. 8.—<sup>b</sup> Esth. iii. 10. viii. 2, 8.—<sup>c</sup> Esth. viii. 15.—<sup>d</sup> Or, silk.—<sup>e</sup> Dan. v. 7, 29.—<sup>f</sup> Esth. vi. 9.—<sup>g</sup> Or, tender father. Ch. xiv. 8.—<sup>h</sup> Heb. Abrech.—Ch. xlii. 6. xiv. 8, 26. Acts vii. 10.—<sup>i</sup> Which in the Coptic signifies, A revealer of secrets, or, The man to whom secrets are revealed.—<sup>j</sup> Or, prince. Exod. ii. 16. 2 Sam. viii. 18. xx. 26.—

Verse 38. *In whom the Spirit of God is?* If the Egyptians were idolaters, they acknowledged Joseph's God; and it is not to be supposed that they only became acquainted with him on this occasion. The knowledge of the true God was in Egypt long before; but it is very likely that though they acknowledged his influence with respect to Joseph, yet they might, notwithstanding, have their gods many and their lords many at this time, for we know that in religious matters they were exceedingly corrupt afterwards.

Verse 40. *According unto thy word shall all my people be ruled*] Literally, *At thy mouth shall all my people kiss*. In the eastern countries it is customary to kiss any thing that comes from a superior, and this is done by way of testifying respect and submission. In this sense the words in the text are to be understood: All the people shall pay the profoundest respect and obedience to all thy orders and commands.

*Only in the throne will I be greater than thou.*] This, in one word, is a perfect description of a prime minister. Thou shalt have the sole management, under me, of all state affairs.

Verse 42. *And Pharaoh took off his ring—and put it upon Joseph's hand*] In this ring was probably set the king's signet, by which the royal instruments were sealed; and thus Joseph was constituted what we would call Lord Chancellor, or Lord Keeper of the Privy Seal.

*Vestures of fine linen*] Whether this means linen or cotton is not known. It seems to have been a term by which both were denominated; or it may be some other substance or cloth with which we are unacquainted. If the fine linen of Egypt was such as that which invests the bodies of the mummies, and these in general were persons of the first distinction, and consequently were enveloped in cloth of the finest quality, it was only *fine* comparatively speaking, Egypt being the only place at that time where such cloth was manufactured.

*Put a gold chain about his neck*] This was not merely a badge of office. The chain might be intended to point out the union which should subsist between all parts of the government—the king, his ministers, and the people; as also that necessary dependence which they had reciprocally on each other, as well as the connexion which must be preserved between the different members of the body politic, and the laws and institutions by which they were to be governed. Its being of gold might be intended to show the excellence, utility, and permanence of a government constituted on wise, just, and equal laws. We are justified in drawing such inferences as these, because in ancient times, in all nations, every thing was made an emblem or representation of some spiritual or moral subject.

Verse 43. *He made him to ride in the second chariot*] That

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Joseph gathered <sup>m</sup>corn as the sand of the sea, very much, until he had left numbering; for it was without number.

50 <sup>n</sup>And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah <sup>o</sup>priest of On bare unto him.

51 And Joseph called the name of the first-born <sup>p</sup>Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he <sup>q</sup>Ephraim: For God hath caused me to be <sup>r</sup>fruitful in the land of my affliction.

53 And the seven years of plenteousness that was in the land of Egypt, were ended.

54 <sup>s</sup>And the seven years of dearth began to come, <sup>t</sup>according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished,

<sup>1</sup> 1 Sam. xvi. 21. 1 Kings xii. 6, 8. Dan. i. 19.—<sup>m</sup> Ch. xxii. 17. Judg. vii. 12. 1 Sam. xlii. 6. Ps. lxxviii. 27.—<sup>n</sup> Ch. xvi. 20. xlviii. 5.—<sup>o</sup> Or, prince, ver. 45. 2 Sam. viii. 18.—<sup>p</sup> That is, forgetting.—<sup>q</sup> That is, fruitful.—Ch. xlii. 22.—<sup>r</sup> Ps. cv. 16. Acts vii. 11.—<sup>s</sup> Ver. 30.

which usually followed the king's chariot in public ceremonies.

*Bow the knee*] *Abrech*, which we translate *bow the knee*, and which we might as well translate any thing else, is probably an Egyptian word, the signification of which is utterly unknown. [Some derive *Abrech* from the Coptic *Abork*, to throw down. Kalisch renders it by *Governor*.]

Verse 44. *I am Pharaoh*] The same as if he had said, *I am the king*; for Pharaoh was the common title of the sovereigns of Egypt.

Verse 45. *Zaphnath-paaneah*] The meaning of this title is as little known as that of *abrech* in the preceding verse. Some translate it, *The revealer of secrets*; others, *The treasury of glorious comfort*. All the etymologies hitherto given of this word are, to say the least of them, doubtful. I believe it also to be an Egyptian epithet, designating the office to which he was now raised; and similar to our compound terms, *Prime-Minister*, *Lord-Chancellor*, *High-Treasurer*, *Chief-Justice*, &c. [Kalisch quotes many conjectures, but without any satisfactory conclusion.]

*Asenath, the daughter of Poti-pherah*] There is no likelihood that the Poti-pherah mentioned here, is the same as the Potiphar who had purchased Joseph, and, on the false accusation of his wife, cast him into prison.

*Priest of On*] ON is rendered *Heliopolis* (the city of the sun) by the Septuagint and Anglo-Saxon; and it is very likely that this Poti-pherah was intendant of that nome or province, under Pharaoh.

*Joseph went out over all the land*] No doubt for the building of granaries, and appointing proper officers to receive the corn in every place.

Verse 46. *Joseph was thirty years old*] As he was seven-teen years old when he was sold into Egypt, chap. xxxvii. 2, and was now thirty, he must have been thirteen years in slavery.

*Stood before Pharaoh*] This phrase always means admission to the immediate presence of the sovereign, and having the honour of his most unlimited confidence. Among the Asiatic princes, the privilege of coming even to their seat, of standing before them, &c., was granted only to the highest favourites.

Verse 47. *The earth brought forth by handfuls*] This probably refers principally to rice, as it grows in tufts, a great number of stalks proceeding from the same seed.

Verse 50. *Two sons*] MANASSEH signifies *forgetfulness*; and EPHRAIM, *fruitfulness*; and he called his sons by these names, because God had enabled him to forget all his toil, disgrace, and affliction, and had made him fruitful in the very land in which he had suffered the greatest misfortune and indignities.

the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth. And Joseph opened <sup>a</sup>all the store-houses,

<sup>a</sup> Heb. all wherein was.

Verse 54. *The seven years of dearth began to come*] Owing in Egypt to the Nile not rising more than twelve or thirteen cubits; but there must have been other causes which affected other countries, not immediately dependent on the Nile, though remotely connected with Egypt and Canaan.

*The dearth was in all lands*] All the countries dependent on the Nile. And it appears that a general drought had taken place, at least through all Egypt and Canaan; for it is said, ver. 57, *that the famine was sore in all lands*—Egypt and Canaan, and their respective dependencies.

Verse 55. *When all the land of Egypt was famished*] As Pharaoh, by the advice of Joseph, had exacted a fifth part of all the grain during the seven years of plenty, it is very likely that no more was left than what was merely necessary to supply the ordinary demand, both in the way of home consumption and for the purpose of *barter or sale* to neighbouring countries.

Verse 56. *Over all the face of the earth.*] The original should be translated *all the face of that land*, viz., Egypt, as it is explained at the end of the verse.

Verse 57. *All countries came into Egypt—to buy*] As there had not been a sufficiency of rains, vapours, &c., to swell the Nile, to effect a proper inundation in Egypt, the same cause would produce drought, and consequently scarcity, in all the neighbouring countries; and this may be all that is intended in the text.

1. As the providence of God evidently led the *butler* and *baker* of Pharaoh, as well as the *king* himself, to dream the

and <sup>b</sup>sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 <sup>c</sup>And all countries came into Egypt, to Joseph, for to buy *corn*; because that the famine was *so* sore in all lands.

<sup>b</sup> Ch. xlii. 6. xlvii. 14, 24.—<sup>c</sup> Deut. ix. 28.

prophetic dreams mentioned in this and the preceding chapter, so his Spirit in Joseph led to the true interpretation of them. What a proof do all these things give us of a providence that is so *general* as to extend its influence to every part, and so *particular* as to notice, influence, and direct the most minute circumstance!

2. *Dreams* have been on one hand superstitiously regarded, and on the other sceptically disregarded. That some are *prophetic* there can be no doubt; that others are *idle* none can hesitate to believe. Dreams may be divided into the *six* following kinds: 1. Those which are the mere nightly result of the mind's reflections and perplexities during the business of the day. 2. Those which spring from a diseased state of the *body*, occasioning startings, terrors, &c. 3. Those which spring from an impure state of the heart, mental repetitions of those acts or images of illicit pleasure which form the business of a profligate life. 4. Those which proceed from a diseased *mind*, occupied with schemes of pride, ambition, grandeur, &c. 5. Those which come immediately from Satan, which instil thoughts and principles opposed to *truth* and *righteousness*, leaving strong impressions on the mind suited to its natural bent and turn, which in the course of the day, by favouring circumstances, may be called into action. 6. Those which come from God, and which necessarily lead to him, whether prophetic of future good or evil, or impressing holy purposes and heavenly resolutions. Reader, there is often as much *superstition* in *disregarding* as in *attending to dreams*; and he who fears God will escape it in both.

## CHAPTER XLII.

Jacob sends his ten sons to Egypt to buy corn, 1-3; but refuses to permit Benjamin to go, 4. They arrive in Egypt and bow themselves before Joseph, 5, 6. He treats them roughly, and calls them spies, 7-10. They defend themselves, and give an account of their family, 11-13. He appears unmoved, and puts them all in prison for three days, 14-17. On the third day he releases them on condition of their bringing Benjamin, 18-20. Being convicted by their consciences, they reproach themselves with their cruelty to their brother Joseph, and consider themselves under the displeasure of God, 21-23. Joseph is greatly affected, detains Simeon as a pledge for Benjamin, orders their sacks to be filled with corn, and the purchase money to be put in each man's sack, 24, 25. When one of them is going to give his ass provender he discovers his money in the mouth of his sack, at which they are greatly alarmed, 26-28. They come to their father in Canaan, and relate what happened to them in their journey, 29-34. On emptying their sacks, each man's money is found in his sack's mouth, which causes alarm both to them and their father, 35. Jacob deplores the loss of Joseph and Simeon, and refuses to let Benjamin go, though Reuben offers his two sons as pledges for his safety, 36-38.

**N**OW when <sup>a</sup>Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may <sup>b</sup>live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

<sup>a</sup> Acts vii. 12.—<sup>b</sup> Ch. xliii. 8. Ps. cxviii. 17. Isa. xxxviii. 1.

Verse 1. *Jacob saw that there was corn*] That is, Jacob heard from the report of others that there was plenty in Egypt. The operations of one *sense*, in Hebrew, are often put for those of another. Before agriculture was properly known and practised, famines were frequent; Canaan seems to have been peculiarly vexed by them.

Verse 6. *Joseph was the governor*] *Shallit*, an intendant,

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, <sup>c</sup>Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was <sup>d</sup>in the land of Canaan.

6 And Joseph was the governor <sup>e</sup>over the land, and he <sup>f</sup>it was that sold to all the people of the land: and Joseph's brethren came, and <sup>g</sup>bowed down

<sup>c</sup> Ver. 38.—<sup>d</sup> Acts vii. 11.—<sup>e</sup> Ch. xli. 41.—<sup>f</sup> Ch. xxxvii. 7.

a protector; hence *shelitim*, shields, or arms for protection and defence; and *shilton*, power and authority, Eccles. viii. 4, 8; and hence the Arabic *sultan*. Was it not from this very circumstance, Joseph being *shaltit*, that all the Mohammedan governors of Egypt, &c., took the title of *sultan*?

*Bowed down themselves before him*] Thus fulfilling the prophetic dream, chap. xxxvii. 7, 8, which they had taken

themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake *roughly* unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 (And Joseph knew his brethren, but they knew not him.)

9 And Joseph *remembered* the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is* it that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: *By* the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be *kept* in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he *put* them all together into ward three days.

<sup>a</sup> Heb. *hard things with them.*—<sup>b</sup> Ch. xxxvii, 5, 9.—<sup>c</sup> Ch. xxxvii, 30. Lam. v. 7. See ch. xlv. 20.—<sup>d</sup> See 1 Sam. i. 26. xvii. 55. Judg. xi. 7.—<sup>e</sup> Heb. *bound.*—<sup>f</sup> Heb. *gathered.*—<sup>g</sup> 1. ev. xxv. 43. Neh. v. 15.—<sup>h</sup> Ver. 34. Ch. xliii. 5. xlv. 23.—<sup>i</sup> Job xxxvi. 8, 9. Hos. v.

every precaution to render null and void. But there is neither might nor counsel against the Lord.

Verse 9. *Ye are spies*] *Ye are footmen, trampers about, footpads, vagabonds*; persons who, under the pretence of wishing to buy corn, desire only to find out whether the land be so defenceless that the *tribes* to which ye belong (see ver. 11) may attack it successfully. Thus Joseph spake *roughly* to them merely to cover that warmth of affection which he felt towards them; and that being thus brought, apparently, into straits and dangerous circumstances, their consciences might be awakened to reflect on and abhor their own wickedness.

Verse 11. *We are all one man's sons*] We do not belong to *different tribes*, and it is not likely that *one family* would make a hostile attempt upon a whole kingdom. This seems to be the very ground that Joseph took, viz., that they were persons belonging to different tribes. Against this particularly they set up their defence, asserting that they all belonged to one family; and it is on the *proof* of this that Joseph puts them, in obliging them to leave one as a hostage, and insisting on their bringing their remaining brother; so that he took exactly the same precautions to detect them as if he had had no acquaintance with them, and had every reason to be suspicious.

Verse 13. *One is not.*] An elliptical sentence, *One is not alive.*

Verse 15. *By the life of Pharaoh*] *Pharaoh liveth.* As if he had said, As surely as the king of Egypt lives, so surely shall ye not go hence unless your brother come hither. Here therefore is *no oath*; and our translators should not have put it in the *form* of one, especially as the original not only will bear another version, but is absolutely repugnant to this in our sense of the word.

Verse 18. *I fear God*] Literally translated the passage runs thus, *I also fear the gods*; but the emphatic prefix is probably added by Joseph, both here and in his conversation with Pharaoh, the more particularly to point out the eminence and perfection of the Supreme Being as contrasted with the gods of Egypt.

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But *bring* your youngest brother unto me: so shall your words be verified, and ye shall not die. And they did so.

21 And they said one to another, *We are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; *therefore* is this distress come upon us.

22 And Reuben answered them, saying, *Spako* I not unto you, saying, Do not sin against the child; and ye would not hear? *therefore*, behold, also his blood is *required*.

23 And they knew not that Joseph understood them; for *he* spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and *thus* did he unto them.

26 And they laden their asses with the corn, and departed thence.

27 And as *one* of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

15.—<sup>j</sup> Prov. xxi. 13. Mat. vii. 2.—<sup>k</sup> Ch. xxxvii. 21.—<sup>l</sup> Ch. ix. 5. 1 Kings ii. 32. 2 Chron. xxiv. 22. Ps. ix. 12. Luke xi. 50, 51.—<sup>m</sup> Heb. *an interpreter was between them.*—<sup>n</sup> Mat. v. 44. Rom. xii. 17, 20, 21.—<sup>o</sup> See ch. xliii. 21.

Verse 21. *We are verily guilty*] How finely are the office and influence of conscience exemplified in these words! It was about *twenty-two* years since they had sold their brother, and probably their conscience had been lulled asleep to the present hour.

Verse 23. *For he spake unto them by an interpreter.*] Either there was a very great difference between the two languages as then spoken, or Joseph, to prevent all suspicion, might affect to be ignorant of both. [The ancient Egyptian which Joseph spoke was quite distinct from the Hebrew and all the Semitic tongues.]

Verse 24. *Took—Simeon, and bound him before their eyes.*] This was *retaliation*, if, as the rabbins suppose, it was Simeon who bound Joseph, and put him into the pit.

Verse 25. *Commanded to fill their sacks*] *Their vessels*; probably large woollen bags, or baskets lined with leather, which are still in use through all Asia. These *vessels* must have been different from those called *sak* in the *twenty-seventh* and following verses, which was probably only a small *sack*, in which each had reserved a sufficiency of corn for his ass during the journey; the larger vessels or bags serving to hold the *wheat* or *rice* they had brought, and their own packages.

Verse 26. *They laden their asses*] Amounting, no doubt, to several scores, if not hundreds, else they could not have brought a sufficiency of corn for the support of so large a family as that of Jacob.

Verse 27. *One of them opened his sack*] Each of the ten brethren on emptying his sack when he returned found his money in it; can we suppose that this was not discovered by them all before? It seems not; and the reason was probably this: the money was put in the *mouth* of the sack of one only, in the sacks of the others it was placed *at* or *near* to the bottom.

In the *inn*] The place at which they stopped to bait or rest themselves and their asses. Our word *inn* gives us a false idea here; there were no such places of entertainment at that time in the desert over which they had to pass; even *caravanseries* were not then in use, which are gene-



28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart <sup>a</sup> failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake <sup>b</sup> roughly to us, and took us for spies of the country.

31 And we said unto him, We are true men; we are no spies:

32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, <sup>c</sup> Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

34 And bring your youngest brother unto me:

<sup>a</sup> Heb. went forth.—<sup>b</sup> Heb. with us hard things.—<sup>c</sup> Ver. 15, 19, 20.  
—<sup>d</sup> Ch. xxxiv. 10.—<sup>e</sup> See ch. xliii. 21.—<sup>f</sup> Ch. xliii. 14.

rally no more than four walls perfectly exposed, the place being open at the top.

Verse 28. *Their heart failed them*] *Their heart went out*. This refers to that spasmodic affection which is felt in the breast at any sudden alarm or fright.

*What is this that God hath done unto us?*] Their guilty consciences, now thoroughly awakened, were in continual alarms; they felt that they deserved God's curse, and every occurrence served to confirm and increase their suspicions.

Verse 36. *All these things are against me*.] *All these things are upon me*. Not badly translated by the Vulgate, "All these evils fall back upon me."

Verse 37. *Slay my two sons, if I bring him not to thee*] These words show the honesty and affection of Reuben's heart; he felt deeply for his father's distress, and was determined to risk and hazard every thing in order to relieve and comfort him. There is scarcely a transaction in which Reuben is concerned that does not serve to set his character in an amiable point of view, except the single instance mentioned chap. xxv. 22.

Verse 38. *He is left alone*] That is, Benjamin is the only remaining son of Rachel; for he supposed Joseph, who was the other son, to be dead.

*Shall ye bring down my gray hairs with sorrow*] Here he keeps up the idea of the oppressive burden mentioned ver. 36, to which every occurrence was adding an additional weight, so that he felt it impossible to support it any longer.

1. There is one doctrine relative to the economy of divine providence little heeded among men; the doctrine

then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall <sup>d</sup> traffick in this land.

35 And it came to pass as they emptied their sacks, that, behold, <sup>e</sup> every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye <sup>f</sup> bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for <sup>g</sup> his brother is dead, and he is left alone: <sup>h</sup> if mischief befall him by the way in which ye go, then shall ye <sup>i</sup> bring down my gray hairs with sorrow to the grave.

<sup>e</sup> Ver. 19. Ch. xxxvii. 37. xlv. 28.—<sup>f</sup> Ver. 4. Ch. xlv. 29.—<sup>g</sup> Ch. xxxvii. 35. xlv. 31.

of restitution. When a man has done wrong to his neighbour, though on his repentance, and faith in our Lord Jesus, God forgives him his sin, yet he requires him to make restitution to the person injured, if it lie in the compass of his power. If he do not, God will take care to exact it in the course of his providence. No man should expect mercy at the hand of God who, having wronged his neighbour, refuses, when he has it in his power, to make restitution. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayer, if he made not his neighbour amends for the injury he may have done him.

2. The ways of providence are often to us dark and perplexed, so that we are ready to imagine that good can never result from what appears to us to be directly contrary to our interest; and we are often tempted to think that those very providential dealings of God, which have for their object our present and eternal welfare, are rather proofs of his displeasure, or evidences of his vindictive judgment. *All these things are against me*, said poor desponding Jacob; whereas, instead of being against him, all these things were for him; and by all these means was the merciful God working for the preservation of himself and his family, and the fulfilment of his ancient promise, that the posterity of Abraham should be as the stars of heaven for multitude. How strange is it that our faith, after so many evidences of his goodness, should still be so weak; and that our opinion of him should be so imperfect that we can never trust in him but while he is under our own eye!

## CHAPTER XLIII.

The famine continuing, Jacob desires his sons to go again to Egypt and buy some food, 1, 2. Judah shows the necessity of Benjamin's accompanying them, without whom it would be useless to return to Egypt, 3-5. Jacob expostulates with him, 6. Judah replies, and offers to become surety for Benjamin, 7-10. Jacob at last consents, and desires them to take a present with them for the governor of Egypt; and double money, that which they had brought back in their sacks' mouth, and the price of the load they were now to bring; and, having prayed for them, sends them away, 11-15. They arrive in Egypt, and are brought to Joseph's house to dine with him, at which they are greatly alarmed, 16-18. They speak to the steward of Joseph's house concerning the money returned in their sacks, 19-22. He gives them encouragement, 23, 24. Having made ready the present, they bring it to Joseph when he came home to dine, 25, 26. He speaks kindly to them, and inquires concerning their health, and that of their father, 27, 28. Joseph is greatly affected at seeing his brother Benjamin, 29-31. They dine with him, and are distinguished according to their seniority; but Benjamin receives marks of peculiar favour, 32-34.

**AND** the famine was sore in the land.  
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother.

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: 'could we certainly know that he would say, Bring your brother down?'

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If it must be so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds;

12 And take double money in your hand; and the money that was brought again in the mouth of

your sacks, carry it again in your hand; peradventure it was an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. 'If I be bereaved of my children, I am bereaved.'

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood up before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in: that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not: your

\* Ch. xli. 54, 57.—<sup>b</sup> Heb. protesting protested.—<sup>c</sup> Ch. xlii. 20. xliv. 23.—<sup>d</sup> Heb. asking asked us.—<sup>e</sup> Heb. mouth.—<sup>f</sup> Heb. knowing could we know.—<sup>g</sup> Ch. xlii. 32. Philen. 18, 19.—<sup>h</sup> Or, twice by this.—<sup>i</sup> Ch. xxxii. 20. Prov. xviii. 16.—<sup>j</sup> Ch. xxxvii. 25. Jer. viii. 22.—<sup>k</sup> Ch.

Verse 8. *Send the lad with me*] Benjamin was at this time at least twenty-four years of age, some think thirty, and had a family of his own.

*That we may live, and not die*] An argument drawn from self-preservation, what some have termed the first law of nature.

Verse 9. *Let me bear the blame for ever.*] *Then shall I sin against thee all my days*, and consequently be liable to punishment for violating my faith.

Verse 11. *Carry down the man a present*] From the very earliest times presents were used as means of introduction to great men: Prov. xviii. 16. But what was the present brought to Joseph on this occasion? We are obliged to be contented with probabilities and conjecture. According to our translation, the gifts were balm, honey, spices, myrrh, nuts, and almonds.

*Balm*] It is supposed to signify resin in general, or some kind of gum issuing from trees.

*Honey*] This has been supposed to be the same as the rob of grapes, called in Egypt *dibs*. Others think that honey, in the common sense of the term, is to be understood here: we know that honey was plentiful in Palestine.

*Spices*] Probably Gum Storax, which might be very valuable on account of its qualities as a perfume.

*Myrrh*] Some think this means stacte; others an ointment made of myrrh.

*Nuts*] By some rendered pistachio nuts, those produced in Syria being the finest in the world; by others, dates; others, walnuts; others, pine-apples; others, the nuts of the terebinth tree.

*Almonds*] Correctly enough translated, and perhaps the only article in the collection of which we know any thing with certainty. It is generally allowed that the land of

xlii. 25, 35.—<sup>1</sup> Esth. iv. 16.—<sup>2</sup> Or, and I, as I have been, &c.—<sup>3</sup> Ch. xxiv. 2. xxxix. 4. xlv. 1.—<sup>4</sup> Heb. kill a killing. 1 Sam. xxv. 11.—<sup>5</sup> Heb. eat.—<sup>6</sup> Heb. roll himself upon us. Job xxx. 14.—<sup>7</sup> Ch. xlii. 8, 10.—<sup>8</sup> Heb. coming down we came down.—<sup>9</sup> Ch. xlii. 27, 35.

Canaan produces the best almonds in the east; and on this account they might be deemed a very acceptable present to the governor of Egypt.

Verse 12. *Double money*] What was returned in their sacks, and what was further necessary to buy another load.

Verse 14. It appears that this verse was spoken prophetically; and that God at this time gave Jacob a supernatural evidence that his children should be restored.

Verse 16. *Slay, and make ready*] *Slay a slaying*,—let preparations be made for a great feast or entertainment.

Verse 18. *And the men were afraid*] *A guilty conscience needs no accuser*. Every thing alarms them; they now feel that God is exacting retribution, and they know not what the degrees shall be, nor where it shall stop.

*Fall upon us*] A metaphor taken from wrestlers; when a man has overthrown his antagonist, he rolls himself upon him, in order to keep him down.

*And our asses.*] Which they probably had in great number with them; and which, if captured, would have been a great loss to the family of Jacob, as such cattle must have constituted a principal part of its riches.

Verse 20. *O sir, we came indeed—to buy food*] There is a frankness now in the conduct of Joseph's brethren that did not exist before; they simply and honestly relate the whole circumstance of the money being found in their sacks on their return from their last journey. Afflictions from the hand of God, and under his direction, have a wonderful tendency to humble the soul. Did men know how gracious his designs are in sending such, no murmur would ever be heard against the dispensations of Divine Providence.

Verse 23. *And he said*] The address of the steward in this verse plainly proves that the knowledge of the true

God, and the God of your father, hath given you treasure in your sacks: \*I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and <sup>b</sup>gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and <sup>c</sup>bowed themselves to him to the earth.

27 And he asked them of *their* <sup>d</sup>welfare, and said, \*Is your father well, the old man <sup>e</sup>of whom ye spake? Is he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. \*And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, <sup>b</sup>his mother's son, and said, *Is* this your

younger brother, <sup>1</sup> of whom ye spake unto me? And he said, God be gracious unto thee, my son!

30 And Joseph made haste; for <sup>1</sup>his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and <sup>1</sup>wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on <sup>1</sup>bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* <sup>1</sup>an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

34 And he took and *sent* messes unto them from before him: But Benjamin's mess *was* <sup>1</sup>five times so much as any of theirs. And they drank, and <sup>1</sup>were merry with him.

\* Heb. your money came to me.—<sup>b</sup> Ch. xviii. 4. xxiv. 32.—<sup>c</sup> Ch. xxxvii. 7, 10.—<sup>d</sup> Heb. peace. Ch. xxxvii. 14.—<sup>e</sup> Heb. is there peace to your father?—<sup>f</sup> Ch. xlii. 11, 13.—<sup>1</sup> Ch. xxxvii. 7, 10.—<sup>2</sup> Ch. xxxv.

17, 18.—<sup>1</sup> Ch. xlii. 13.—<sup>1</sup> Kings iit. 26.—<sup>2</sup> Ch. xlii. 24.—<sup>3</sup> Ver. 25.—<sup>4</sup> Ch. xlii. 34. Exod. viii. 26.—<sup>5</sup> Ch. xiv. 22.—<sup>6</sup> Heb. drank largely. See Hag. i. 6. John ii. 10.

God was in Egypt. It is probable that the steward himself was a *Hebrew*, and that Joseph had given him intimation of the whole affair; and though he was not at liberty to reveal it, yet he gives them assurances that the whole business would issue happily.

*I had your money.*] Ye have no reason to be apprehensive of any evil; the whole transaction is between myself and you; receive therefore the money as a present from the *God of your father*, no matter whose hands he makes use of to convey it. The conduct of the steward, as well as his words, had a great tendency to relieve their burdened minds.

Verse 27. *And he asked them of their welfare*] This verse may be thus translated: "And he asked them concerning their prosperity; And he said, Is your father prosperous, the old man who ye told me was alive? And they said, Thy servant our father prospers; he is yet alive."

Verse 29. *He lifted up his eyes, and saw his brother Benjamin*] They were probably introduced to him *successively*; and as Benjamin was the youngest, he would of course be introduced last.

*God be gracious unto thee, my son!*] A usual salutation in the East from the aged and superiors to the younger and inferiors, which, though very emphatic and expressive in ancient times, in the present day means no more than "I am your humble servant," or "I am exceedingly glad to see you;" words which among us mean—just nothing. Even in David's time they seem to have been, not only devoid of meaning, but used as a cloak for the basest and most treacherous designs: *They bless with their mouths, but they curse inwardly.* Hence Joab salutes Amasa, kisses him with apparent affection, and stabs him in the same moment! The case of Judas, betraying the Son of Man with a kiss, will not be forgotten.

Verse 32. *They set on for him by himself, &c.*] From the text it appears evident that there were three tables, one for Joseph, one for the Egyptians, and one for the eleven brethren.

*The Egyptians might not eat bread with the Hebrews*] There might have been some political reason for this, but independently of this, two may be assigned. 1. The Hebrews were *shepherds*; and Egypt had been almost ruined by hordes of lawless wandering banditti, under the name of *Hycsos* or *King-shepherds*, who had but a short time before this been expelled from the land by *Amasis*, after they had

held it in subjection for 259 years, according to *Manetho*, committing the most wanton cruelties. 2. The Hebrews sacrificed those animals which the Egyptians held sacred, and fed on their flesh. The Egyptians were in general very superstitious, and would have no social intercourse with people of any other nation; hence we are informed that they would not even use the *knife* of a Greek, because they might have reason to suspect it had cut the *flesh* of some of those animals which they held sacred. [The reason of the refusal of an Egyptian to eat with a Hebrew was simply a question of *caste*. The dynasty of the shepherd-kings was now in power.] Some are of opinion that the Egyptian idolatry, especially their worship of *Apis* under the figure of an ox, was *posterior* to the time of Joseph; ancient monuments are rather against this opinion, but it is impossible to decide either way.

Verse 33. *The first-born according to his birth-right*] This must greatly astonish these brethren, to find themselves treated with so much ceremony, and at the same time with so much *discernment* of their respective ages.

Verse 34. *Benjamin's mess was five times so much as any of theirs*] The circumstance of Benjamin's having a mess five times as large as any of his brethren, shows the peculiar honour which Joseph designed to confer upon him.

1. The scarcity in Canaan was not *absolute*; though they had no *corn*, they had *honey, nuts, almonds, &c.* In the midst of judgment, God remembers *mercy*. If there was scarcity in Canaan, there was *plenty* in Egypt; and though his providence had denied one country *corn*, and accumulated it in the other, his bounty had placed in the former *money* enough to procure it from the latter. How true is the saying, "It is never ill with any but it might be worse!" Let us be deeply thankful to God that we have *anything*, seeing we deserve no good at his hands.

2. If we examine our circumstances closely, and call to remembrance the dealings of God's providence towards us, we shall find that we can sing much both of *mercy* and of judgment. For one day of absolute unavoidable want, we shall find we had three hundred and sixty-four, if not of *fulness*, yet of a *competency*. Famines, though rarely happening, are everywhere recorded; innumerable years of abundance are scarcely ever registered! Such is the perverseness and ingratitude of man!

CHAPTER XLIV.

*Joseph commands his steward to put his cup secretly into Benjamin's sack, 1, 2. The sons of Jacob depart with the corn they had purchased, 3. Joseph commands his steward to pursue them, and charge them with having stolen his cup, 4-6. The brethren excuse themselves, protest their innocence, and offer to submit to be slaves should the cup be found with any of them, 7-9. Search is made, and the cup is found in Benjamin's sack, 10-12. They are brought back, and submit themselves to Joseph, 13-16. He determines that Benjamin alone, with whom the cup is found, shall remain in captivity, 17. Judah, in a most affecting speech, pleads for Benjamin's enlargement, and offers himself to be a bondman in his stead, 18-34.*

**AND** he commanded \*the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth;

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is not this it in which my lord drinketh, and whereby indeed he <sup>b</sup>divineth? ye have done evil in so doing.

6 And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, \*the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold.

9 With whomsoever of thy servants it be found, <sup>a</sup>both let him die, and we also will be my lord's bondmen.

10 And he said, Now also let it be according unto your words: he, with whom it is found, shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.

\* Heb. him that was over his house.—<sup>a</sup> Or, maketh trial.—<sup>b</sup> Ch. xliii. 21.—<sup>c</sup> Ch. xxxi. 32.—<sup>d</sup> Ch. xxxvii. 29, 34. Num. xiv. 6. 2 Sam. i. 11.—<sup>e</sup> Ch. xxxvii. 7.—<sup>f</sup> Or, make trial. Ver. 5.—<sup>g</sup> Ver. 8.—<sup>h</sup> Prov.

Verse 2. Put my cup—in the sack's mouth of the youngest] The stratagem of the cup seems to have been designed to bring Joseph's brethren into the highest state of perplexity and distress, that their deliverance by the discovery that Joseph was their brother might have its highest effect.

Verse 5. Whereby—he divineth?] Divination by cups has been from time immemorial prevalent among the Asiatics. And though it is not at all likely that Joseph practised any kind of divination, yet probably, according to the superstition of those times, supernatural influence might be attributed to his cup; and as the whole transaction related here was merely intended to deceive his brethren for a short time, he might as well affect divination by his cup, as he affected to believe they had stolen it. The steward therefore uses the word *nachash* in its proper meaning: Is not this it out of which my lord drinketh, and in which he inspecteth accurately? ver. 5. And hence Joseph says, ver. 15: Wot ye not—

13 Then they \*rent their clothes, and laded every man his ass, and returned to the city.

14 And Judah and his brethren came to Joseph's house; for he was yet there: and they 'fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly <sup>a</sup>divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, <sup>b</sup>we are my lord's servants, both we, and he also with whom the cup is found.

17 And he said, <sup>c</sup>God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace to your father.

18 Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and <sup>d</sup>let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and <sup>e</sup>a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, <sup>f</sup>Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: if he should leave his father, his father would die.

23 And thou saidst unto thy servants, <sup>g</sup>Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto

xvii. 15.—<sup>h</sup> Ch. xviii. 30, 32. Exod. xxxii. 22.—<sup>i</sup> Ch. xxxvii. 3.—<sup>j</sup> Ch. xlii. 15, 20.—<sup>k</sup> Ch. xliii. 3, 5.

did ye not know, that such a person as I (having such a cup) would accurately and attentively look into it?

Verse 16. What shall we say, &c.] No words can more strongly mark confusion and perturbation of mind. They, no doubt, all thought that Benjamin had actually stolen the cup; and the probability of his guilt might be heightened by the circumstance of his having that very cup to drink out of at dinner; for as he had the most honourable mess, so it is likely he had the most honourable cup to drink out of at the entertainment.

Verse 18. Thou art even as Pharaoh.] As wise, as powerful, and as much to be dreaded as he. In the Asiatic countries, the reigning monarch is always considered to be the pattern of all perfection; and the highest honour that can be conferred on any person, is to resemble him to the monarch, as the monarch himself is likened, in the same complimentary way, to an angel of God. Judah is the chief speaker

thy servant, my father, we told him the words of my lord.

25 And <sup>a</sup>our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that <sup>b</sup>my wife bare me two sons:

28 And the one went out from me, and I said, <sup>c</sup>Surely he is torn in pieces: and I saw him not since.

29 And if ye <sup>d</sup>take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore, when I come to thy servant my

<sup>a</sup> Ch. xliii. 2.—<sup>b</sup> Ch. xlii. 19.—<sup>c</sup> Ch. xxxvii. 33.—<sup>d</sup> Ch. xlii. 36, 38.—  
<sup>e</sup> 1 Sam. xviii. 1.—<sup>f</sup> Ch. xlii. 9.

here, because it was in consequence of his becoming surety for Benjamin that Jacob permitted him to accompany them to Egypt.

No paraphrase can heighten the effect of Judah's address to Joseph. To *add* would be to diminish its excellence; to attempt to *explain* would be to obscure its beauties; to clothe the ideas in other language than that of Judah, and his translators in our Bible, would ruin its energy, and destroy its influence. It is perhaps one of the most tender,

father, and the lad *be* not with us: (seeing that <sup>a</sup> his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad *is* not *with* us, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, <sup>e</sup>let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall <sup>b</sup>come on my father.

<sup>a</sup> Exod. xxxii. 32.—<sup>b</sup> Heb. *find my father*. Exod. xviii. 8. Job xxxi. 29. Ps. cxvi. 3. cxix. 143.

affecting pieces of natural oratory ever spoken or penned; and we need not wonder to find that when Joseph heard it he could not refrain himself, but wept aloud. His soul must have been insensible beyond what is common to human nature, had he not immediately yielded to a speech so delicately tender, and so powerfully impressive. We cannot but deplore the unnatural and unscientific *division* of the narrative in our common Bibles, which obliges us to have recourse to *another chapter* in order to witness the effects which this speech produced on the heart of Joseph.

## CHAPTER XLV.

*Joseph, deeply affected with the speech of Judah, could no longer conceal himself, but discovers himself to his brethren, 1-4. Excuses their conduct towards him, and attributes the whole to the providence of God, 5-8. Orders them to hasten to Canaan, and bring up their father and their own families, cattle, &c., because there were five years of the famine yet to come, 9-13. He embraces and converses with all his brethren, 14, 15. Pharaoh, hearing that Joseph's brethren were come to Egypt, and that Joseph had desired them to return to Canaan and bring back their families, not only confirms the order, but promises them the best part of the land of Egypt to dwell in; and provides them carriages to transport themselves and their households, 16-20. Joseph provides them with waggons according to the commandment of Pharaoh; and, having given them various presents, sends them away with suitable advice, 21-24. They depart, arrive in Canaan, and announce the glad tidings to their father, who for a time believes not, but being assured of the truth of their relation, is greatly comforted, and resolves to visit Egypt, 25-28.*

**THEN** Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he <sup>a</sup>wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, <sup>b</sup>I am

<sup>a</sup> Heb. gave forth his voice in weeping. Num. xiv. 1.—<sup>b</sup> Acts vii. 18.—<sup>c</sup> Or, terrified. Job iv. 5. xxiii. 15. Mat. xiv. 26. Mark vi.

Verse 1. *Joseph could not refrain himself*] The word signifies to force one's self, to do something against nature, to do violence to one's self. Joseph could no longer constrain himself to act a feigned part—all the brother and the son rose up in him at once, and overpowered all his resolutions; he felt for his father, he realized his disappointment and agony; and he felt for his brethren, "now at his feet submissive in distress;" and, that he might give free and full scope to his feelings, and the most ample play to the workings of his affectionate heart, he ordered all his attendants to go out, while he made himself known to his brethren.

Joseph; doth my father yet live? And his brethren could not answer him; for they were <sup>a</sup>troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, <sup>d</sup>whom ye sold into Egypt.

5 Now therefore <sup>e</sup>be not grieved, nor angry with

50.—<sup>a</sup> Ch. xxxvii. 28.—<sup>b</sup> Isa. xl. 2. 2 Cor. ii. 7.—<sup>c</sup> Heb. neither let there be anger in your eyes.

Verse 2. *The Egyptians and the house of Pharaoh heard.*] It seems strange that Joseph should have wept so loud that his cries should be heard at some considerable distance, as we may suppose his dwelling was not very nigh to the palace! But the *house of Pharaoh* may certainly signify *Pharaoh's servants*, or any of the members of his household, such as those whom Joseph had desired to withdraw, and who might still be within hearing of his voice. After all, the words may only mean that the report was brought to Pharaoh's house.

Verse 5. *Be not grieved, nor angry with yourselves*] This

yourselves, that ye sold me hither: \*for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be *eating* nor harvest.

7 And God sent me before you <sup>b</sup> to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he *hath* made me <sup>c</sup> a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God *hath* made me lord of all Egypt: come down unto me, tarry not:

10 And <sup>d</sup>thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

11 And there will I nourish thee; (for yet *there are* five years of famine:) send thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* <sup>e</sup> my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and <sup>f</sup>bring down my father hither.

14 And he fell upon his brother Benjamin's

neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it <sup>g</sup>pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat <sup>h</sup>the fat of the land.

19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also <sup>i</sup>regard not your stuff; for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them waggons, according to the <sup>j</sup>commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred <sup>k</sup>pieces of silver, and <sup>l</sup>five changes of raiment.

23 And to his father he sent after *this manner*; ten asses <sup>m</sup>laden with the good things of Egypt, and

good in the eyes of Pharaoh. Ch. xli. 37.—Ch. xxvii. 28. Num. xviii. 12, 29.—Heb. let not your eyes spare, &c.—Heb. mouth. Num. iii. 16.—Ch. xliii. 34.—Heb. carrying.

discovers a truly noble mind: he not only *forgives* and *forgets*, but he wishes even those who had wronged him to forget the injury they had done, that they might not suffer distress on the account; and with deep piety he attributes the whole to the providence of God; for, says he, God did send me before you to preserve life. On every word here a strong emphasis may be laid. It is not *you*, but *God*; it is not you that *sold* me, but God who *sent* me; Egypt and Canaan must both have perished, had not a merciful provision been made; you were to come down hither and God sent me before you; death must have been the consequence of this famine, had not God sent me here to preserve life.

Verse 6. There shall neither be *eating* nor harvest.] *EATING* has been supposed to mean collecting the ears of corn, which would confound it with *harvest*: the word, however, means *ploughing* or *seed-time*, from the Anglo-Saxon *erian*, to *plough*, and plainly means that there should be no *seed-time*, and consequently no *harvest*; and why? Because there should be a total want of *rain* in other countries, and the Nile should not rise above *twelve cubits* in Egypt; see on chap. xli. 31. But the expressions here must be qualified a little, as we find from chap. xvii. 19 that the Egyptians came to Joseph to buy *seed*; and it is probable that even during this famine they sowed some of the ground, particularly on the borders of the river, from which a crop, though not an abundant one, might be produced. The passage, however, in the above chapter may refer to the *last year* of the famine, when they came to procure seed for the ensuing year.

Verse 8. He hath made me a father to Pharaoh.] It has already been conjectured that *father* was a name of office in Egypt, and that *father* of Pharaoh might among them signify the same as *prime minister* or the *king's minister* does among us.

Verse 10. Thou shalt dwell in the land of Goshen.] Probably this district had been allotted to Joseph by the king of Egypt, else we can scarcely think he could have promised it so positively, without first obtaining Pharaoh's consent. Goshen was the most easterly province of Lower Egypt, not far from the Arabian Gulf, lying next to Canaan (for Jacob went directly thither when he came into Egypt) from whence

it is supposed to have been about fourscore miles distant, though Hebron was distant from the Egyptian capital about three hundred miles. At Goshen Jacob staid till Joseph visited him, chap. xli. 28. It is also called the *Land of Rameses*, chap. xlvii. 11, from a city of that name, which was the metropolis of the country.

Verse 12. That it is my mouth that speaketh unto you.] Undoubtedly Joseph laid considerable stress on his speaking with them in the Hebrew tongue, without the assistance of an interpreter, as in the case mentioned chap. xlii. 23.

Verse 14. He fell upon his brother Benjamin's neck.] Among the Asiatics *kissing the beard, the neck, and the shoulders*, is in use to the present day; and probably *falling on the neck* signifies no more than *kissing the neck or shoulders*, with the arms around.

Verse 20. Regard not your stuff.] Literally, Let not your eye spare your instruments or vessels:—*keleychem*, a general term, in which may be included household furniture, agricultural utensils, or implements of any description. They were not to delay nor encumber themselves with articles which could be readily found in Egypt, and were not worth so long a carriage.

Verse 21. Joseph gave them waggons.] It appears from this that such vehicles were very early in use, and that the road from Egypt to Canaan must have been very open and much frequented, else such carriages could not have passed by it.

Verse 22. Changes of raiment.] It is a common custom with all the Asiatic sovereigns to give both garments and money to ambassadors and persons of distinction, whom they particularly wish to honour. Hence they keep in their wardrobes several hundred changes of raiment, ready made up for presents of this kind.

Verse 23. Meat for his father by the way.] As the word is used, 2 Chron. xvi. 14, for aromatic preparations, it may be restrained in its meaning to something of that kind here. Some delicacy, similar to the savoury food which Isaac loved, may be here intended; and this was sent to Jacob in consideration of his age, and to testify the respect of his son. Of other kinds of meat he could need none, as he had large herds, and could kill a lamb, kid, sheep, or goat, whenever he pleased.



ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and

\* Job xxix. 24. Ps. cxxvi. 1. Luke xxiv. 11, 41.

Verse 24. *See that ye fall not out by the way.*] This prudent caution was given by Joseph, to prevent his brethren from accusing each other for having sold him; and to prevent them from envying Benjamin, for the superior favour shown him by his brother.

Verse 26. *Jacob's heart fainted.*] Probably the good news so overpowered him as to cast him into a swoon. *He believed them not*—he thought it was too good news to be true; and though it occasioned his swooning, yet on his recovery he could not fully credit it.

Verse 27. *When he saw the waggons—the spirit of Jacob—revived.*] The waggons were additional evidences of the truth of what he had heard from his sons; and the consequence was that he was restored to fresh vigour, he seemed as if he had gained new life, and he lived; *revivit*, says the Vulgate, *he lived afresh*.

Verse 28. *It is enough; Joseph my son is yet alive.*] It was not the state of dignity to which Joseph had arisen that particularly affected Jacob, it was the consideration that he was still alive. None can realize this scene; the words, the circumstances, all refer to indescrivable feelings.

1. In Joseph's conduct to his brethren there are several things for which it is difficult to account. It is strange, knowing how much his father loved him, that he never took an opportunity, many of which must have offered, to acquaint him that he was alive; and that self-interest did not dictate the propriety of this to him is at first view surprising, as his father would undoubtedly have paid his ransom, and restored him to liberty: but a little reflection will show that prudence dictated secrecy. His brethren, jealous and envious in the extreme, would soon have found out other methods of destroying his life, had they again got him into their power. Therefore, for his personal safety, he chose rather to be a bond-slave in Egypt than to risk his life by returning home.

2. His carriage to his brethren, previously to his making himself known, appears inexcusably harsh, if not vindictive; but when the men are considered, it will appear sufficiently evident that no other means would have been adequate to awaken their torpid consciences and bring them to a due

he *is* governor over all the land of Egypt. \*And <sup>b</sup> Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

<sup>b</sup> Heb. his.

sense of their guilt. A desperate disease requires a desperate remedy. The event justified all that he did, and God appears to have been the director of the whole.

3. His conduct in requiring Benjamin to be, as it were, torn away from the bleeding heart of an aged, desolate father, in whose affection he himself had long lived, is the most difficult to be satisfactorily accounted for. Unless the Spirit of prophecy had assured him that this experiment would terminate in the most favourable manner, his conduct in making it cannot well be vindicated. To such prophetic intimation this conduct has been attributed by learned men; and we may say that this consideration, if it does not *untie the knot*, at least *cuts it*. Perhaps it is best to say that in all these things Joseph acted as he was directed by a Providence, under the influence of which he might have been led to do many things which he had not previously designed. The issue proves that the hand of God's wisdom and goodness directed, regulated, and governed every circumstance, and the result was glory to God in the highest, and on earth peace and good-will among men.

4. Joseph saw that his brethren were confounded at his presence, and that they keenly remembered and deeply deplored their own guilt. It was necessary to comfort them, lest their hearts should have been overwhelmed with overmuch sorrow. How delicate and finely wrought is the apology he makes for them! the whole heart of the affectionate brother is at once seen in it—*art* is confounded and swallowed up by *nature*—"Be not grieved nor angry with yourselves—it was not *you* that sent me hither, but *God*." What he says also concerning his father shows the warmest feelings of a benevolent and filial heart. Indeed, the whole chapter is a master-piece of composition; and it is the more impressive because it is evidently a *simple relation of facts just as they occurred*; for no attempt is made to heighten the effect by rhetorical colouring or philosophical reflections; it is all simple, sheer nature, from beginning to end. Had not the history of Joseph formed a part of the sacred scriptures, it would have been published in all the living languages of man, and read throughout the universe! But it contains the *things of God*, and to all such the *carnal mind* is *enmity*.

## CHAPTER XLVI.

*Jacob begins his journey to Egypt, comes to Beer-sheba, and offers sacrifices to God, 1. God appears to him in a vision, gives him gracious promises, and assures him of his protection, 2-4. He proceeds with his family and their cattle, on his journey towards Egypt, 5-7. A genealogical enumeration of the seventy persons who went down to Egypt, 8, &c. The posterity of Jacob by LEAH. Reuben and his sons, 9. Simeon and his sons, 10. Levi and his sons, 11. Judah and his sons, 12. Issachar and his sons, 13. And Zebulun and his sons, 14. All the posterity of Jacob by LEAH, thirty and three, 15. The posterity of Jacob by ZILPAH. Gad and his sons, 16. Asher and his sons, 17. All the posterity of Jacob by ZILPAH, sixteen, 18. The posterity of Jacob by RACHEL. Joseph and his sons, 19, 20. Benjamin and his sons, 21. All the posterity of Jacob by RACHEL, fourteen, 22. The posterity of Jacob by BILHAH. Dan and his sons, 23. Naphtali and his sons, 24. All the posterity of Jacob by BILHAH, seven, 25. All the immediate descendants of Jacob by his four wives, threescore and six, 26; and all the descendants of the house of Jacob, seventy souls, 27. Judah is sent before to inform Joseph of his father's coming, 28. Joseph goes to Goshen to meet Jacob, 29. Their affecting interview, 30. Joseph proposes to return to Pharaoh, and inform him of the arrival of his family, 31, and of their occupation, as keepers of cattle, 32. Instructs them what to say when called before Pharaoh, and questioned by him, that they might be permitted to dwell unmolested in the land of Goshen, 33, 34.*

**AND** Israel took his journey with all that he had, and came to \*Beer-sheba, and offered sacrifices <sup>b</sup> unto the God of his father Isaac.

2 And God spake unto Israel <sup>c</sup> in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, <sup>d</sup> the God of thy father: fear not to go down into Egypt; for I will there <sup>e</sup> make of thee a great nation:

4 <sup>f</sup> I will go down with thee into Egypt, and I will also surely <sup>g</sup> bring thee up *again*: and <sup>h</sup> Joseph shall put his hand upon thine eyes.

5 And <sup>i</sup> Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons <sup>j</sup> which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, <sup>k</sup> Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 And <sup>l</sup> these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: <sup>m</sup> Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And <sup>n</sup> the sons of Simeon; <sup>o</sup> Jemuel, and Jamin, and Ohad, and <sup>p</sup> Jachin, and <sup>q</sup> Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of <sup>r</sup> Levi; <sup>s</sup> Gershon, Kohath, and Merari.

12 And the sons of <sup>t</sup> Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but <sup>u</sup> Er and Onan

<sup>v</sup> Ch. xxi. 31, 32. xxviii. 10.—<sup>w</sup> Ch. xxvi. 24, 25. xxviii. 13. xxxi. 42.—<sup>x</sup> Ch. xv. 1. Job xxxiii. 14, 15.—<sup>y</sup> Ch. xxviii. 13.—<sup>z</sup> Ch. xii. 2, Deut. xxvi. 5.—<sup>aa</sup> Ch. xxviii. 15. xlviii. 21.—<sup>ab</sup> Ch. xv. 16. 1. 13, 24, 26. Exod. vii. 8.—<sup>ac</sup> Ch. i. 1.—<sup>ad</sup> Acts vii. 15.—<sup>ae</sup> Ch. xiv. 19, 21.—<sup>af</sup> Deut. xxvi. 5. Josh. xxiv. 4. Ps. cv. 23. Isa. lii. 4.—<sup>ag</sup> Exod. i. 1. vi. 14.—<sup>ah</sup> Num. xxi. 5. 1 Chron. v. 1.—<sup>ai</sup> Exod. vi. 15. 1 Chron. iv. 24.—<sup>aj</sup> Or, Nemuel.—<sup>ak</sup> Or, Jarib.—<sup>al</sup> Or, Zerah. 1 Chron. iv. 24.—<sup>am</sup> 1 Chron. vi. 1, 16.—<sup>an</sup> Or, Gershom.—<sup>ao</sup> 1 Chron. ii. 3. iv. 21.—<sup>ap</sup> Ch.

Verse 1. *And came to Beer-sheba*]. This place appears to be mentioned because it was a consecrated place, a place where God had appeared to Abraham, chap. xxi. 33, and to Isaac, chap. xxvi. 23, and where Jacob is encouraged to expect a manifestation of the same goodness: he chooses therefore to begin his journey with a visit to God's house; and as he was going into a strange land, he feels it right to renew his covenant with God by sacrifice. There is an old proverb which applies strongly to this case: "Prayers and provender never hinder any man's journey." He who would travel safely must take God with him.

Verse 3. *Fear not to go down into Egypt*]. It appears that there had been some doubts in the patriarch's mind; he found, from the confession of his own sons, how little they were to be trusted. But every doubt is dispelled by this divine manifestation. 1. He may go down confidently; no evil shall befall him. 2. Even in Egypt the covenant shall be fulfilled, God will make of him there a great nation. 3. God himself will accompany him on his journey, he will be with him in the strange land, and even bring back his bones to rest with those of his fathers. 4. He shall see Joseph, and this same beloved son shall be with him in his last hours, and do the last kind office for him: *Joseph shall put his hand upon thine eyes*. It was now a time of famine in Egypt, and God had forbidden his father Isaac to go down to Egypt when there was a famine there, chap. xxvi. 1-3; besides, he may have had some general intimation of the prophecy delivered to his grandfather Abraham, that his seed should be afflicted in Egypt, chap. xv. 13, 14; and he also knew that Canaan, not Egypt, was to be the inheritance of his family, chap. xii., &c. On all these accounts it was necessary to have the most explicit directions from God, before he should take such a journey.

died in the land of Canaan. And <sup>a</sup> the sons of Pharez were Hezron and Hamul.

13 <sup>b</sup> And the sons of Issachar; Tola, and <sup>c</sup> Phuvah, and Job, and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 And the sons of Gad; <sup>d</sup> Ziphion, and Haggi, Shuni and <sup>e</sup> Ezbon, Eri, and <sup>f</sup> Arodi, and Areli.

17 <sup>g</sup> And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 <sup>h</sup> These *are* the sons of Zilpah, <sup>i</sup> whom Laban gave to Leah, his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, <sup>j</sup> *ac* Jacob's wife; Joseph and Benjamin.

20 <sup>k</sup> And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah <sup>l</sup> *was* priest of On bare unto him.

21 <sup>m</sup> And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, <sup>n</sup> Ehi, and Rosh, <sup>o</sup> Muppim, and <sup>p</sup> Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 <sup>q</sup> And the sons of Dan; <sup>r</sup> Hushim.

24 <sup>s</sup> And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shilleim.

25 <sup>t</sup> These *are* the sons of Bilhah, <sup>u</sup> *pp* which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 <sup>v</sup> All the souls that came with Jacob into Egypt,

xxxviii. 3, 7, 10.—<sup>w</sup> Ch. xxxviii. 29. 1 Chron. ii. 5.—<sup>x</sup> 1 Chron. vii. 1. —<sup>y</sup> Or, Puah and Jashub.—<sup>z</sup> Num. xxi. 15, &c., Zephon.—<sup>aa</sup> Or, Ozni.—<sup>ab</sup> Or, Arod.—<sup>ac</sup> 1 Chron. vii. 30.—<sup>ad</sup> Ch. xxx. 10.—<sup>ae</sup> Ch. xxix. 24.—<sup>af</sup> Ch. xiv. 27.—<sup>ag</sup> Ch. xli. 50.—<sup>ah</sup> Or, prince.—<sup>ai</sup> 1 Chron. vii. 6. viii. 1.—<sup>aj</sup> Num. xxi. 38. <sup>ak</sup> Ahrum.—<sup>al</sup> Num. xxvi. 39. <sup>am</sup> Shupham. 1 Chron. vii. 12. <sup>an</sup> Skuppim.—<sup>ao</sup> Hupham. Num. xxvi. 39.—<sup>ap</sup> 1 Chron. vii. 12.—<sup>aq</sup> Or, Shupham. Num. xxvi. 42.—<sup>ar</sup> 1 Chron. vii. 13.—<sup>as</sup> Ch. xxx. 5, 7.—<sup>at</sup> Ch. xxx. 29.—<sup>au</sup> Exod. i. 5.

Verse 7. *All his seed brought he with him into Egypt.*] When Jacob went down into Egypt he was in the one hundred and thirtieth year of his age, two hundred and fifteen years after the promise was made to Abraham.

Verse 8. *These are the names of the children of Israel*]. It may be necessary to observe here, *First*, that several of these names are expressed differently elsewhere, *Jemuel* for *Nemuel*, *Jachin* for *Jarib*, *Gershon* for *Gershom*, &c. But it is no uncommon case for the same person to have different names, or the same name to be differently pronounced. *Secondly*, that it is probable that some names in this list are brought in by *prolepsis* or *anticipation*, as the persons were born (probably) during the seventeen years which Jacob sojourned in Egypt. *Thirdly*, that the families of some are entered more at large than others because of their peculiar respectability, as in the case of Judah, Joseph, and Benjamin.

Verse 12. *The sons of Pharez were Hezron and Hamul.*] It is not likely that Pharez was more than ten years of age when he came into Egypt, and if so he could not have had children; therefore it is necessary to consider *Hezron* and *Hamul* as being born during the seventeen years that Jacob sojourned in Egypt, see on ver. 8: and it appears necessary, for several reasons, to take these seventeen years into the account, as it is very probable that what is called the *going down into Egypt* includes the seventeen years which Jacob spent there.

Verse 20. *Unto Joseph—were born Manasseh and Ephraim.*] There is a remarkable addition here in the Septuagint, which must be noticed: *These were the sons of Manasseh whom his Syrian concubine bore unto him, Machir; and Machir begat Galaad. The sons of Ephraim, Manasse's brother, were Sutaalam and Taam; and the sons of Sutaalam, Edem.*

which came out of his <sup>a</sup>loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph which were born him in Egypt, *were* two souls: <sup>b</sup>all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 And he sent Judah before him unto Joseph, <sup>c</sup>to direct his face unto Goshen; and they came <sup>d</sup>into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he <sup>e</sup>fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, 'Now let me die, since I have seen thy face, because thou *art* yet alive.

<sup>a</sup>Heb. *thigh*. Ch. xxxv. 11.—<sup>b</sup>Dent. x. 22. See Acts vii. 14.—<sup>c</sup>Ch. xxxi. 21.—<sup>d</sup>Ch. xlvii. 1.—<sup>e</sup>So ch. xlv. 14.—<sup>f</sup>So Luke ii. 29, 30.—<sup>g</sup>Ch. xlvii. 1.—<sup>h</sup>Heb. *they are men of cattle*.—<sup>i</sup>Ch. xlvii. 2, 3.—<sup>j</sup>Ver.

These add *five* persons to the list, and make out the number given by Stephen, Acts vii. 14, which it seems he had taken from the text of the *Septuagint*, unless we could suppose that the text of Stephen had been *altered* to make it correspond to the *Septuagint*, of which there is not the slightest evidence from ancient MSS. or Versions. The addition in the *Septuagint* is not found in either the Hebrew or the Samaritan at present; and some suppose that it was taken either from Numb. xxvi. 29, 35, or 1 Chron. vii. 14-20, but in none of these places does the addition appear *as it stands* in the *Septuagint*, though some of the names are found interspersed. Various means have been proposed to find the *seventy* persons in the text, and to reconcile the Hebrew with the *Septuagint* and the New Testament.

Dr. Hales's method is more simple, and I think more satisfactory: see *Analysis*, vol. ii., p. 159.

Verse 28. *He sent Judah before him unto Joseph*] Judah was certainly a man of sense, and also an eloquent man; and of him Joseph must have had a very favourable opinion from the speech he delivered before him, chap. xlv. 18, &c.; he was therefore chosen as the most proper person to go before and announce Jacob's arrival to his son Joseph.

Verse 29. *And Joseph made ready his chariot*] In chap. xli. 43 we have the first mention of a chariot, and if the translation be correct, it is a proof that the arts were not in a rude state in Egypt even at this early time. When we find *waggons* used to transport *goods* from place to place, we need not wonder that these suggested the idea of forming *chariots* for carrying *persons*, and especially those of high rank and authority. *Necessity* produces *arts*, and *arts* and *science* produce not only an increase of the *conveniences*, but also of the *refinements* and *luxuries* of life. It has been supposed that a *chariot* is not intended here; for as the word *mercabah*, which we and most of the ancient Versions translate *chariot*, comes from *rachab*, *he rode*, saddling his horse may be all that is intended. But it is more likely to signify a chariot, as the verb *asar*, which signifies to *bind*, *tie*, or *yoke*, is used; and not *chabash*, which signifies to *saddle*.

Verse 30. *Now let me die, since I have seen thy face*] Perhaps old *Simeon* had this place in view when, seeing the salvation of Israel, he said, *Lord, now lettest thou thy servant depart in peace, &c.* Luke ii. 29.

Verse 34. *Thy servants' trade hath been about cattle*] As the land of Goshen was both fruitful and pleasant, Joseph wished to fix his family in that part of Egypt; hence he advises them to tell Pharaoh that their trade had been in *cattle*

31 And Joseph said unto his brethren, and unto his father's house, <sup>a</sup>I will go up, and shew Pharaoh, and say unto him, My brethren and my father's house which *were* in the land of Canaan, are come unto me.

32 And the men *are* shepherds, for <sup>b</sup>their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, 'What *is* your occupation?'

34 That ye shall say, Thy servants' <sup>c</sup>trade hath been about cattle <sup>d</sup>from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* <sup>e</sup>an abomination unto the Egyptians.

32.—<sup>a</sup>Ch. xxx. 35. xxxiv. 5. xxxvii. 12.—<sup>b</sup>Ch. xliii. 32. Exod. viii. 26.

from their youth: and because every shepherd is an abomination to the Egyptians, hence he concluded that there would be less difficulty to get them quiet settlement in *Goshen*, as they would then be separated from the Egyptians, and consequently have the free use of all their religious customs. This scheme succeeded, and the consequence was the preservation both of their religion and their lives, though some of their posterity did afterwards corrupt themselves; see Ezek. xx. 8; Amos v. 26. As it is well known that the Egyptians had *cattle* and *flocks* themselves, and that Pharaoh even requested that some of Joseph's brethren should *be made rulers over his cattle*, how could it be said, as in verse 34, *Every shepherd is an abomination unto the Egyptians*? Three reasons may be assigned for this: 1. Shepherds and feeders of cattle were usually a sort of lawless, freebooting banditti, frequently making inroads on villages, &c., carrying off cattle, and whatever spoils they could find. On this account such persons must have been universally detested. 2. They must have abhorred *shepherds* if *Manetho's* account of the *hyccos* or *king-shepherds* can be credited. Hordes of marauders, under this name, from Arabia, Syria, and Ethiopia (whose chief occupation, like the *Bedouin Arabs* of the present day, was to keep flocks), made a powerful irruption into Egypt, which they subdued and ruled with great tyranny for 250 years. [Dr. Clarke's chronology is here at fault: the race of the shepherd-kings was at this very time, according to recent criticism, in the ascendant.] 3. The last and probably the best reason why the Egyptians abhorred such shepherds as the Israelites were, was, they sacrificed *those very animals*, the ox particularly, and the SHEEP, which the Egyptians held sacred. Though some contend that this idolatry was not as yet established in Egypt, and that the *king-shepherds* were either after the time of Joseph, or that *Manetho* by them intends the *Israelites* themselves; yet, as the arguments by which these conjectures are supported are not sufficient to overthrow those which are brought for the support of the contrary opinions, and as there was evidently an *established religion* and *priesthood* in Egypt before Joseph's time, and as that established priesthood was in all likelihood idolatrous, and as the worship of *Aps* under the form of an *ox* was one of the most ancient forms of worship in Egypt, we may rest tolerably certain that it was chiefly on this account that the shepherds, or those who fed on and sacrificed these objects of their worship, were an abomination to the Egyptians. [The aversion of the Egyptians to shepherds was mainly of a religious character.]

CHAPTER XLVII.

*Joseph informs Pharaoh that his father and brethren are arrived in Goshen, 1. He presents five of his brethren before the king, 2, who questions them concerning their occupation; they inform him that they are shepherds, and request permission to dwell in the land of Goshen, 3, 4. Pharaoh consents, and desires that some of the most active of them should be made rulers over his cattle, 5, 6. Joseph presents his father to Pharaoh, 7, who questions him concerning his age, 8, to which Jacob returns him an affecting answer, and blesses Pharaoh, 9, 10. Joseph places his father and family in the land of Rameses, (Goshen), and furnishes them with provisions, 11, 12. The famine prevailing in the land, the Egyptians deliver up all their money to Joseph to get food, 13-15. The next year they bring their cattle, 16, 17. The third, their lands and their persons, 18-21. The land of the priests Joseph does not buy, as it was a royal grant to them from Pharaoh, 22. The people receive seed to sow the land on condition that they shall give a fifth part of the produce to the king, 23, 24. The people agree, and Joseph makes it a law all over Egypt, 25, 26. The Israelites multiply exceedingly, 27. Jacob, having lived seventeen years in Goshen, and being one hundred and forty-seven years old, 28, makes Joseph promise not to bury him in Egypt, but in Canaan, 29, 30. Joseph promises, and confirms it with an oath, 31.*

**THEN** Joseph <sup>a</sup>came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in <sup>b</sup>the land of Goshen.

2 And he took some of his brethren, *even* five men, and <sup>c</sup>presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, <sup>d</sup>What is your occupation? And they said unto Pharaoh, <sup>e</sup>Thy servants are shepherds, both we, and also our fathers.

4 (They said moreover unto Pharaoh,) <sup>f</sup>For to so-journ in the land are we come; for thy servants have no pasture for their flocks; <sup>g</sup>for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants <sup>h</sup>dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 <sup>i</sup>The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; <sup>j</sup>in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and

<sup>a</sup> Ch. xlv. 81.—<sup>b</sup> Ch. xlv. 10. xlv. 28.—<sup>c</sup> Acts vii. 13.—<sup>d</sup> Ch. xlv. 33.—<sup>e</sup> Ch. xlv. 34.—<sup>f</sup> Ch. xv. 13. Deut. xxvi. 5.—<sup>g</sup> Ch. xii. 27, 30, 31. 50, 56. xliii. 1. Acts vii. 11.—<sup>h</sup> Ch. xlv. 34.—<sup>i</sup> Ch. xx. 15.—<sup>j</sup> Ver. 4.—<sup>k</sup> Heb. how many are the days of the years of thy life?

Verse 2. *He took some of his brethren*] There is something very strange in the original; literally translated it signifies "from the end or extremity of his brethren he took five men." This has been understood *sic* different ways.

1. Joseph took five of his brethren that came *first to hand*—at random, without design or choice. 2. Joseph took five of the *meanest* looking of his brethren to present before Pharaoh, fearing if he had taken the *sightliest* that Pharaoh would detain them for his service, whereby their religion and morals might be corrupted. 3. Joseph took five of the *best made and finest-looking* of his brethren, and presented them before Pharaoh, wishing to impress his mind with a favourable opinion of the family which he had just now brought into Egypt, and to do himself honour. 4. Joseph took five of the *youngest* of his brethren. 5. He took five of the *eldest* of his brethren. 6. He took five from the *extremity* or end of his brethren, i.e. some of the *eldest* and some of the *youngest*, viz., Reuben, Simeon, Levi, Issachar, and Benjamin. It is certain that in Judges xviii. 2, the word may be understood as implying *dignity, valour, excellence, and pre-eminence*: but it may be understood simply as signifying *some*; out of the whole of his brethren he took only five men, &c.

Verse 6. *Men of activity*] Such as were capable of bearing fatigue, and of rendering their authority respectable.

*Rulers over my cattle.*] *Mikneh* signifies not only *cattle*, but *possession* or *property* of any kind; though most usually *cattle* are intended, because in ancient times they consti-

set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, <sup>k</sup>How old art thou?

9 And Jacob said unto Pharaoh, <sup>l</sup>The days of the years of my pilgrimage are an hundred and thirty years: <sup>m</sup>"few and evil have the days of the years of my life been, and <sup>n</sup>have not attained unto the days of the years of the life of my fathers, in the days of thy pilgrimage.

10 And Jacob <sup>o</sup>blessed Pharaoh, and went out from before Pharaoh.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of <sup>p</sup>Rameses, <sup>q</sup>as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, <sup>r</sup>according to their families.

13 And *there was* no bread in all the land; for the famine *was* very sore, <sup>s</sup>so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine.

14 <sup>t</sup>And Joseph gathered up all the money that

<sup>l</sup> Heb. xl. 9, 13. Ps. xxxix. 12.—<sup>m</sup> Job xiv. 1.—<sup>n</sup> Ch. xxv. 7. xxxv. 28.—<sup>o</sup> Ver. 7.—<sup>p</sup> Exod. i. 11. xii. 37.—<sup>q</sup> Ver. 8.—<sup>r</sup> Or, as a little child is nourished.—<sup>s</sup> Heb. according to the little ones. Ch. i. 21.—<sup>t</sup> Ch. xii. 30. Acts vii. 11.—<sup>u</sup> Ch. xii. 60.

tuted the principal part of a man's property. The word may be taken here in a more extensive sense, and the circumstances of the case seem obviously to require it.

Verse 7. *Jacob blessed Pharaoh.*] Saluted him on his entrance with *Peace be unto thee*, or some such expression of respect and good-will.

Verse 9. *The days of the years of my pilgrimage*] Jacob had always lived a migratory or wandering life, in different parts of Canaan, Mesopotamia, and Egypt, scarcely ever at rest; and in the places where he lived longest, always exposed to the fatigues of the field and the desert. Our word *pilgrim* comes from the French *pelerin* and *pelegrin*, from the Latin adverb *peregre*, abroad, not at home. The pilgrim was a person who took a journey, long or short, on some religious account, submitting during the time to many hardships and privations. A more appropriate term could not be conceived to express the life of Jacob, and the motive which induced him to live such a life. His journey to Padan-aram or Mesopotamia excepted, the principal part of his journeys were properly pilgrimages, undertaken in the course of God's providence on a religious account.

*Have not attained unto the—life of my fathers*] Jacob lived in the whole one hundred and forty-seven years; Isaac, his father, lived one hundred and eighty; and Abraham, his grandfather, one hundred and seventy-five. These were days of years in comparison of the lives of the preceding patriarchs, some of whom lived nearly ten centuries!

Verse 14. *Gathered up all the money*] i.e. By selling

was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for 'why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he <sup>b</sup> fed them with bread for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

\* Ver. 19.—<sup>b</sup> Heb. *lent them*.—<sup>c</sup> Ezra vii. 24.—<sup>d</sup> Or, *princes*. Ch. xli. 45. 2 Sam. viii. 18.—<sup>e</sup> Ch. xxxiii. 15.—<sup>f</sup> Ver. 22.—<sup>g</sup> Or, *princes*.

corn out of the public stores to the people; and this he did till all the money was exchanged for corn, and brought into Pharaoh's treasury. Besides the *fifth* part of the produce of the seven plentiful years, Joseph had bought additional corn with *Pharaoh's* money to lay up against the famine that was to prevail in the seven years of *dearth*; and it is very likely that this was sold out at the price for which it was bought, and the *fifth* part, which belonged to Pharaoh, sold out at the same price. And as money at that time could not be plentiful, the cash of the whole nation was thus exhausted, as far as that had circulated among the common people.

Verse 16. *Give your cattle*] As the people had not grain for their own sustenance, consequently they could have none for their cattle; hence the cattle were in the most imminent danger of starving; and the people also were in equal danger, as they must have divided a portion of that bought for themselves with the cattle, which for the sake of tillage, &c., they wished of course to preserve till the seven years of famine should end. For this part of Joseph's conduct he certainly deserves high praise and no censure.

Verse 18. *When that year was ended*] The sixth year of the famine, they came unto him the second year, which was the *last* or *seventh* year of the famine, in which it was necessary to sow the land that there might be a crop the succeeding year; for Joseph, on whose prediction they *relied*, had foretold that the famine should continue only *seven* years, and consequently they expected the *eighth* year to be a fruitful year provided the land was *sowed*, without which, though the inundation of the land by the Nile might amount to the sixteen requisite cubits, there could be no crop.

Verse 21. *And as for the people, he removed them to cities*] It is very likely that Joseph was influenced by no *political* motive in removing the people to the cities, but merely by a motive of *humanity* and *prudence*. As the corn was laid up in the cities he found it more convenient to bring them to the place where they might be conveniently fed; each being within the reach of an easy distribution.

Verse 22. *The land of the priests bought he not*] From this verse it is natural to infer that whatever the religion of Egypt was, it was *established by law* and supported by the

21 (And as for the people, he removed them to cities, from *one* end of the borders of Egypt even to the *other* end thereof.)

22 \* Only the land of the <sup>d</sup> priests bought he not; for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here* is seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the *fifth* part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your household, and for food for your little ones.

25 And they said, Thou hast saved our lives: \* let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the *fifth* part; 'except the land of the <sup>e</sup> priests only, *which* became not Pharaoh's.

27 And Israel <sup>b</sup> dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and <sup>c</sup> grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so <sup>d</sup> the whole age of Jacob was an hundred forty and seven years.

29 And the time <sup>e</sup> drew nigh that Israel must die;

Ver. 22.—<sup>b</sup> Ver. 11.—<sup>c</sup> Ch. xli. 3.—<sup>d</sup> Heb. *the days of the years of his life*. See ver. 9.—<sup>e</sup> So Deut. xxxi. 14. 1 Kings ii. 1.

*state*. Hence when Joseph bought all the lands of the Egyptians for Pharaoh, he bought not the land of the priests, for that was a *portion assigned them by Pharaoh*; and they did eat—did live on, that *portion*. This is the earliest account we have of an *established religion supported by the state*.

Verse 23. *I have bought you this day and your land for Pharaoh*] It fully appears that the kingdom of Egypt was previously to the time of Joseph a very limited monarchy. The king had his estates; the priests had their lands; and the common people their patrimony independently of both. The land of *Rameses* or *Goshen* appears to have been the king's land, ver. 11. The priests had their lands, which they did not sell to Joseph, ver. 22, 26; and that the people had lands independent of the crown, is evident from the purchases Joseph made, ver. 19, 20; and we may conclude from those purchases that Pharaoh had no power to levy taxes upon his subjects to increase his own revenue. And when Joseph bought the original right which each individual had for the king, he raised the crown an ample revenue, though he restored the lands, by obliging each to pay *one fifth* of the product to the king, ver. 24. And it is worthy of remark that the people of Egypt well understood the distinction between *subjects* and *servants*; for when they came to sell their land, they offered to sell *themselves* also, and said; *Buy us and our land, and we and our land will be servants unto Pharaoh*, ver. 19.

Verse 26. *And Joseph made it a law*] That the people should hold their land from the king, and give him the *fifth* part of the produce as a yearly tax. Beyond this it appears the king had no farther demands. The whole of this conduct of Joseph has been as strongly *censured* by some as *applauded* by others. He was an honoured instrument in the hands of God of saving two nations from utter ruin, and especially of preserving that family from which the *Messiah* was to spring, and of perpetuating the true religion among them. In this character he is represented in the sacred pages. His conduct as the *prime minister* of Pharaoh was powerfully indicative of a deep and consummate politician, who had high notions of prerogative, which led him to use every prudent means to aggrandize his master, and at the same time to do what he judged *best on the whole* for the people he governed.

and he called his son Joseph, and said unto him, If now I have found grace in thy sight, <sup>a</sup>put, I pray thee, thy hand under my thigh, and <sup>b</sup>deal kindly and truly with me; <sup>c</sup>bury me not, I pray thee, in Egypt: 30 But <sup>d</sup>I will lie with my fathers, and thou shalt

<sup>a</sup>Ch. xxiv. 2.—<sup>b</sup>Ch. xxiv. 49.—<sup>c</sup>So ch. l. 25.—<sup>d</sup>2 Sam. xix. 37.

Verse 30. *I will lie with my fathers*] As God had promised the land of Canaan to Abraham and his posterity, Jacob considered it as a consecrated place, under the particular superintendence and blessing of God: and as Sarah, Abraham, and Isaac were interred near to Hebron, he in all probability wished to lie not only in the same place, but in the same grave; and it is not likely that he would have been solicitous about this, had he not considered that promised land as being a *type of the rest that remains for the people of God*, and a *pledge of the inheritance among the saints in light*.

Verse 31. *And Israel bowed himself upon the bed's head.*] Jacob was now both old and feeble, and we may suppose him reclined on his couch when Joseph came; that he afterwards sat up erect (see chap. xlviii. 2) while conversing with his son, and receiving his oath and promise; and that when this was finished he *bowed himself upon the bed's head*—ex-

carry me out of Egypt, and <sup>a</sup>bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me; and he sware unto him. And <sup>b</sup>Israel bowed himself upon the bed's head.

<sup>a</sup>Ch. xlix. 29. l. 5, 13.—<sup>b</sup>Ch. xlviii. 2. 1 Kings i. 47. Heb. xl. 21.

hausted with the conversation, he again reclined himself on his bed as before. This seems to be the simple meaning, which the text, unconnected with any religious system or prejudice, naturally proposes. But because *shachah* signifies not only to bow, but to worship, because acts of religious worship were performed by bowing or prostration, and because *mittah*, a bed, by the change of the points only becomes *matteh*, a staff, in which sense the Septuagint took it, translating the original words thus: *and Israel worshipped upon the top of his staff*, which the writer of the Epistle to the Hebrews, chap. xi. 21, quotes *literatim*; therefore some have supposed that Jacob certainly had a *carved image* on the head or top of his staff, to which he paid a species of adoration; or that he bowed himself to the staff or sceptre of Joseph, thus fulfilling the prophetic import of his son's dreams! The sense of the *Hebrew text* is given above. [And this sense alone is allowable.]

## CHAPTER XLVIII.

Joseph, hearing that his father was near death, took his two sons Ephraim and Manasseh, and went to Goshen to visit him, 1. Jacob strengthens himself to receive them, 2. Gives Joseph an account of God's appearing to him at Luz, and repeating the promise, 3, 4. Adopts Ephraim and Manasseh as his own sons, 5, 6. Mentions the death of Rachel at Ephrath, 7. He blesses Ephraim and Manasseh, preferring the former, who was the younger, to his elder brother, 8-17. Joseph, supposing his father had mistaken in giving the right of primogeniture to the youngest, endeavours to correct him, 18. Jacob shows that he did it designedly, prophesies much good concerning both; but sets Ephraim the youngest before Manasseh, 19, 20. Jacob speaks of his death, and predicts the return of his posterity from Egypt, 21. And gives Joseph a portion above his brethren, which he had taken from the Amorites, 22.

**A**ND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God Almighty appeared unto me at <sup>a</sup>Luz in the land of Canaan, and blessed me.

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, <sup>b</sup>for an everlasting possession.

<sup>a</sup>Ch. xxviii. 13, 19. xxxv. 6, 9, &c.—<sup>b</sup>Ch. xvii. 8.

Verse 1. *One told Joseph, Behold, thy father is sick*] He was ill before, and Joseph knew it; but it appears that a messenger had been now dispatched to inform Joseph that his father was apparently at the point of death.

Verse 2. *Israel strengthened himself, and sat upon the bed.*] He had been confined to his bed before, and now, hearing that Joseph was come to see him, he made what efforts his little remaining strength would admit, to sit up in bed to receive his son. This verse proves that a *bed* and not a *staff* is intended in the preceding chapter.

Verse 3. *God Almighty*] *El Shaddai*, the All-sufficient God, the Outpourer and Dispenser of mercies appeared to me at Luz, afterwards called Beth-el.

Verse 5. *And now thy two sons, Ephraim and Manasseh, —are mine*] I now adopt them into my own family, and

5 And now thy <sup>a</sup>two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of thy brethren in their inheritance.

7 And as for me, when I came from Padan, <sup>a</sup>Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who are these?

<sup>a</sup>Ch. xli. 50. xlii. 20. Josh. xiii. 7. xiv. 4.—<sup>d</sup>Ch. xxxv. 9, 16, 19.

they shall have their place among my twelve sons, and be treated in every respect as those, and have an equal interest in all the spiritual and temporal blessings of the covenant.

Verse 7. *Rachel died by me, &c.*] Rachel was the wife of Jacob's choice, and the object of his unvarying affection; he loved her in life—he loves her in death: many waters cannot quench love, neither can the floods drown it. A match of a man's own making, when guided by reason and religion, will necessarily be a happy one.

Verse 8. *Who are these?*] At verse 10 it is said that Jacob's eyes were dim for age, that he *could not see*—could not discern any object unless it were near him; therefore, though he saw Ephraim and Manasseh, yet he could not distinguish them till they were brought nigh unto him.



9 And Joseph said unto his father, "They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and <sup>b</sup>I will bless them.

10 (Now <sup>c</sup>the eyes of Israel were <sup>d</sup>dim for age, so that he could not see.) And he brought them near unto him; and <sup>e</sup>he kissed them, and embraced them.

11 And Israel said unto Joseph, "I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

\* So Ch. xxxiii. 5.—<sup>b</sup> Ch. xxvii. 4.—<sup>c</sup> Ch. xxvii. 1.—<sup>d</sup> Heb. heavy. Isa. vi. lix. 1.—<sup>e</sup> Ch. xxvii. 27.—<sup>f</sup> Ch. xlv. 26.—<sup>g</sup> Ver. 19.—<sup>h</sup> Heb. xi. 21.—<sup>i</sup> Ch. xvii. 1. xxiv. 40.—<sup>j</sup> Ch. xxviii. 15. xxxi. 11.

Verse 11. *I had not thought to see thy face*] There is much delicacy and much tenderness in these expressions. He feels himself now amply recompensed for his long grief and trouble on account of the supposed death of Joseph, in seeing not only himself, but his two sons, whom God, by an especial act of favour, is about to add to the number of his own.

Verse 12. *Joseph—bowed himself with his face to the earth.*] This act of Joseph has been extravagantly extolled by Dr. Delaney and others. I must freely confess that I see nothing peculiarly amiable in this part of Joseph's conduct; he simply acquitted himself of a duty which God, nature, decency, and common sense imperiously demanded of him, and all such in his circumstances, to discharge. To the present day children in the East, next to God, pay the deepest reverence to their parents. Besides, before whom was Joseph bowing? Not merely his father, but a most eminent PATRIARCH; one highly distinguished by the Lord, and one of the three of whom the Supreme Being speaks in the most favourable and affectionate manner; the three who received and transmitted the true faith, and kept unbroken the divine covenant: I AM THE GOD OF ABRAHAM, the GOD OF ISAAC, and the GOD OF JACOB. He has never said, I am the GOD OF JOSEPH. And if we compare the father and the son as men, we shall find that the latter was exceeded by the former in almost endless degrees. Joseph owed his advancement and his eminence to what some would call good fortune, and what we know to have been the especial providence of God working in his behalf, wholly independent of his own industry, &c., every event of that providence issuing in his favour. Jacob owed his own support and preservation, and the support and preservation of his numerous family, under God, to the continual exercise of the vast powers of a strong and vigorous mind, to which the providence of God seemed ever in opposition; because God chose to try to the uttermost the great gifts which he had bestowed.

Besides, Joseph in thus reverencing his father only followed the custom of the Egyptians among whom he lived, who, according to Herodotus, were particularly remarkable for the reverence they paid to old age. Indeed, we find the deepest reverence to parents and old age practised by all the civilized nations in the world, not as a matter of meritorious courtesy, but as a point of rational and absolute duty.

Verse 14. *Israel stretched out his right hand, &c.*] Laying hands on the head was always used among the Jews in giving blessings, designating men to any office, and in the consecration of solemn sacrifices. This is the first time we find it mentioned; but we often read of it afterwards. Jacob laid his right hand on the head of the younger, which we are told he did wittingly—well knowing what he was about, for (or although) Manasseh was the first-born, knowing by the Spirit of prophecy that Ephraim's posterity would be more powerful than that of Manasseh. It is observable how God from the beginning has preferred the younger to the elder, as Abel before Cain; Shem before Japheth; Isaac before Ishmael; Jacob before Esau; Judah and Joseph before Reuben; Ephraim before Manasseh;

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, <sup>f</sup>guiding his hands wittingly; for Manasseh was the first-born.

15 And <sup>g</sup>he blessed Joseph, and said, God, <sup>h</sup>before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

16 The Angel <sup>i</sup>which redeemed me from all evil, bless the lads; and let <sup>j</sup>my name be named on them, and the name of my fathers Abraham and Isaac; and let them <sup>k</sup>grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father <sup>l</sup>laid his right hand upon the head of Ephraim, it <sup>m</sup>displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

13, 24. Ps. xxxiv. 22. cxxi. 7.—<sup>k</sup> Amos ix. 12. Acts xv. 17.—<sup>l</sup> Heb. as fishes do increase. See Num. i. 46. xvi. 34, 37.—<sup>m</sup> Ver. 14.—<sup>n</sup> Was evil in his eyes. Ch. xxviii. 8.

Moses before Aaron; and David before his brethren. The grace that converts the soul certainly comes from the mere mercy of God, without any merit on man's part; and a sufficiency of this is offered to every man, Tit. ii. 11, 12. But it is not less certain that God loves those best who are most faithful to this grace.

Verse 15. *He blessed Joseph*] The father first, and then the sons afterwards. And this is an additional proof to what has been adduced under ver. 12 of Jacob's superiority; for the less is always blessed of the greater.

*The God which fed me all my life long*] Jacob is now standing on the verge of eternity, with his faith strong in God. He sees his life to be a series of mercies; and as he had been affectionately attentive, provident, and kind to his most helpless child, so has God been unto him; he has fed him all his life long; he plainly perceives that he owes every morsel of food which he has received to the mere mercy and kindness of God.

Verse 16. *The angel which redeemed me from all evil*] The Messenger, the Redeemer or Kinsman; for so *goel* signifies; for this term, in the law of Moses, is applied to that person whose right it is, from his being nearest *akin*, to redeem or purchase back a forfeited inheritance. But of whom does Jacob speak? We have often seen in the preceding chapters an angel of God appearing to the patriarchs; and we have full proof that this was no created angel, but the Messenger of the divine Council, the Lord Jesus Christ. Who then was the angel that redeemed Jacob, and whom he invoked to bless Ephraim and Manasseh? Is it not JESUS? He alone can be called *Goel*, the redeeming Kinsman; for he alone took part of our flesh and blood that the right of redemption might be his; and that the forfeited possession of the favour and image of God might be redeemed, brought back, and restored to all those who believe in his name. To have invoked any other angel or messenger in such a business would have been impiety. Angels bless not; to GOD alone this prerogative belongs. With what confidence may a truly religious father use these words in behalf of his children: "JESUS, the CHRIST, who hath redeemed me, bless the lads, redeem them also, and save them unto eternal life!"

*Let my name be named on them*] "Let them be ever accounted as a part of my own family; let them be true Israelites—persons who shall prevail with God as I have done; and the name of Abraham—being partakers of his faith; and the name of Isaac—let them be as remarkable for submissive obedience as he was. Let the virtues of Abraham, Isaac, and Jacob be accumulated in them, and invariably displayed by them!" These are the very words of adoption; and by the imposition of hands, the invocation of the Redeemer, and the solemn blessing pronounced, the adoption was completed. From this moment Ephraim and Manasseh had the same rights and privileges as Jacob's sons, which as the sons of Joseph they could never have possessed.

*And let them grow into a multitude*] *Let them increase like fishes into a multitude.* FISH are the most prolific of all animals; see the instances produced on chap. i. 20.

18 And Joseph said unto his father, Not so, my father: for this is the first-born: put thy right hand upon his head.

19 And his father refused, and said, 'I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly <sup>b</sup> his younger brother shall be greater than he, and his seed shall become a <sup>c</sup> multitude of nations.

20 And he blessed them that day, saying, <sup>d</sup> In

<sup>a</sup> Ver. 14.—<sup>b</sup> Num. i. 33, 35. ii. 19, 21. Deut. xxxiii. 17. Rev. vii. 8, 9.—<sup>c</sup> Heb. fulness.—<sup>d</sup> So Ruth iv. 11, 12.—<sup>e</sup> Ch. xli. 4. i. 24.

This prophetic blessing was verified in a most remarkable manner. At one time the tribe of Ephraim amounted to 40,500 effective men, and that of Manasseh to 52,700, amounting in the whole to 93,200.

Verse 18. *Joseph said—Not so, my father*] Joseph supposed that his father had made a mistake in laying his right hand on the head of the youngest, because the *right hand* was considered as the most *noble*, and the instrument of conveying the highest dignities, and thus it has ever been considered among all nations, though the reason of it is not particularly obvious. Even in the heavens the *right hand of God* is the place of the most exalted dignity. It has been observed that Joseph spoke here as he was moved by natural affection, and that Jacob acted as he was influenced by the *Holy Spirit*.

Verse 20. *In thee shall Israel bless*] That is, In future generations the Israelites shall take their form of wishing prosperity to any nation or family from the circumstance of the good which it shall be known that God has done to Ephraim and Manasseh: *May God make thee as fruitful as Ephraim, and multiply thee as Manasseh!* So, to their daughters when married, the Jewish women are accustomed to say, *God make thee as Sarah and Rebekah!* The forms are still in use.

Verse 21. *Behold, I die!* With what composure is this most awful word expressed! Could any person act as the patriarchs did in their last moments, who had no hopes of *eternal life*, no belief in the *immortality of the soul*? Impossible! With such a conviction of the being of God, with such proofs of his tenderness and regard, with such experience of his providential and miraculous interferences in their behalf, could they suppose that they were only *creatures of a day*, and that God had wasted so much care, attention, providence, grace, and goodness, on creatures who were to be ultimately like the beasts that perish? The supposition that they could have no correct notion of the immortality of the soul is as dishonourable to God as to themselves. But what shall we think of Christians who have formed this hypothesis into a *system* to prove—what? Why, that the patriarchs lived and died in the dark! That either the soul has no immortality, or that God has not thought proper to reveal it. Away with such an opinion! It cannot be said to merit serious refutation.

Verse 22. *Moreover I have given to thee one portion*] We have already seen the transactions between Jacob and his family on one part, and *Shechem* and the sons of *Hamor* on the other. As he uses the word *shechem* here, I think it likely that he alludes to the purchase of the field or parcel

thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but <sup>a</sup> God shall be with you, and bring you again unto the land of your fathers.

22 Moreover <sup>c</sup> I have given to thee one portion above thy brethren, which I took out of the hand <sup>d</sup> of the Amorite with my sword and with my bow.

—<sup>a</sup> Josh. xxiv. 32. 1 Chron. v. 2. John iv. 6.—<sup>b</sup> Ch. xv. 16. xxxiv. 28. Josh. xvii. 14, &c.

of ground mentioned chap. xxxiii. 18, 19. It has been supposed that this parcel of ground, which Jacob bought from *Shechem*, had been taken from him by the Amorites, and that he afterwards had recovered it by his sword and by his bow, i.e. by force of arms. *Shechem* appears to have fallen to the lot of Joseph's sons (see Josh. xvii. 1, and xx. 7); and in our Lord's time there was a parcel of ground near to *Sychar* or *Shechem* which was still considered as that portion which Jacob gave to his son Joseph, John iv. 5; and on the whole it was probably the same that Jacob bought for a hundred pieces of money, chap. xxxiii. 18, 19. But how it could be said that he took this out of the hand of the Amorite with his sword and his bow, we cannot tell. Many attempts have been made to explain this abstruse verse, but they have all hitherto been fruitless. [Probably the passage is to be interpreted prophetically.]

1. The duty of children to their parents only ceases when the parents are laid in their graves, and this duty is the next in order and importance to the duty we owe to God. No circumstances can alter its nature or lessen its importance: *Honour thy father and thy mother* is the sovereign everlasting command of God. While the relations of parent and child exist, this commandment will be in full force.

2. With what advantage and effect can a dying parent recommend the Lord Jesus to his children, who can testify with his last breath that this Jesus has redeemed him from all evil! Reader, canst thou call Christ thy Redeemer? Hast thou, through him, recovered the forfeited inheritance? Through him, and him alone, will God redeem thee from all thy sins; and as thou knowest not what a moment may bring forth, thou hast not a moment to lose. Acquaint thyself now with him, and be at peace, and thereby good shall come unto thee.

3. We find that the patriarchs ever held the promised land in the most sacred point of view. It was *God's gift* to them; it was confirmed by a *covenant* that spoke of and referred to better things. We believe that this land typified the rest which remains for the people of God, and can we be indifferent to the excellence of this rest! A patriarch could not die in peace, however distant from this land, without an assurance that his bones should be laid in it. How can we live, how can we die comfortably, without the assurance that our lives are hid with Christ in God, and that we shall dwell in his presence for ever? There remains a rest for the people of God, and only for the people of God; for those alone who love, serve, reverence, and obey him, in his Son Jesus Christ, shall ever enjoy it.

## CHAPTER XLIX.

*Jacob, about to die, calls his sons together that he may bless them, or give prophetic declarations concerning their posterity, 1, 2. Prophetic declaration concerning Reuben, 3, 4; concerning Simeon and Levi, 5-7; concerning Judah, 8-12; concerning Zebulun, 13; concerning Issachar, 14, 15; concerning Dan, 16-18; concerning Gad, 19; concerning Asher, 20; concerning Naphtali, 21; concerning Joseph, 22-26; concerning Benjamin, 27. Summary concerning the twelve tribes, 28. Jacob gives directions concerning his being buried in the cave of Machpelah, 29-32. Jacob dies, 33.*

**AND** Jacob called unto his sons, and said, Gather yourselves together, that I may \* tell you *that which shall befall you* <sup>b</sup> in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob: and <sup>c</sup> hearken unto Israel your father.

3 Reuben, thou art <sup>d</sup> my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, <sup>e</sup> thou <sup>f</sup> shalt not excel; because thou <sup>g</sup> wentest up to thy father's bed; then defiledst thou *it*: <sup>h</sup> he went up to my couch.

\* Deut. xxxiii. 1. Amos ii. 7.—<sup>b</sup> Deut. iv. 30. Num. xxiv. 14. Isa. li. 2. xxxix. 6. Jer. xxiii. 20. Dan. ii. 28, 29. Acts ii. 17. Heb. i. 2.—<sup>c</sup> Ps. xxxiv. 11.—<sup>d</sup> Ch. xxix. 32.—<sup>e</sup> Deut. xxi. 17. Ps. lxxviii. 51.—<sup>f</sup> Heb. do not thou exalt.—<sup>g</sup> 1 Chron. v. 1.—<sup>h</sup> Ch. xxxv. 22. 1 Chron. v. 1. Deut. xxvii. 20.—<sup>i</sup> Or, my couch is gone.—1 Ch.

Verse 1. That *which shall befall you in the last days.*] It is evident from this, and indeed from the whole complexion of these important prophecies, that the twelve sons of Jacob had very little concern in them, *personally* considered, as they were to be fulfilled in the last days, i.e. in times remote from that period, and consequently to their *posterity*, and not to *themselves* or to their *immediate families*. The whole of these prophetic declarations, from ver. 2 to ver. 27 inclusive, is delivered in strongly *figurative* language, and in the poetic form, which, in every translation, should be preserved as nearly as possible, rendering the version line for line with the original. This order I shall pursue in the succeeding notes, always proposing the verse first, in as literal a translation as possible, line for line with the Hebrew after the *hemistich* form, from which the sense will more readily appear; but to the Hebrew text and the common version the reader is ultimately referred.

2. Come together and hear, O sons of Jacob!  
And hearken unto Israel your father.

Some have put themselves to a great deal of trouble and learned labour to show that it was a general opinion of the ancients that the soul, a short time previous to its departure from the body, becomes endued with a certain measure of the *prophetic gift* or *foresight*; and that this was probably the case with Jacob. But it would be derogatory to the dignity of the prophecies delivered in this chapter, to suppose that they came by any other means than *direct inspiration*, as to their main matter, though certain circumstances appear to be left to the patriarch himself, in which he might express his own feelings, both as a *father* and as a *judge*. This is strikingly evident, 1. In the case of *Reuben*, from whom he had received the grossest insult, however the passage relative to him may be understood; and 2. In the case of *Joseph*, the tenderly beloved son of his most beloved wife *Rachel*, in the prophecy concerning whom he gives full vent to all those tender and affectionate emotions which, as a *father* and a *husband*, do him endless credit.

3. Reuben, my first-born art thou!  
My might, and the prime of my strength,  
Excelling in eminence, and excelling in power:

4. Pouring out like the waters:—thou shalt not excel,  
For thou wentest up to the bed of thy father,—  
Then thou didst defile: to my couch he went up!

Verse 3. Reuben as the *first-born* had a right to a double portion of all that the father had; see Deut. xxi. 17. The *eminence* or *dignity* mentioned here may refer to the *priesthood*; the *power*, to the *regal government* or *kingdom*. In this sense it has been understood by all the ancient Targumists.

Verse 4. *Pouring out like the waters*] This is an obscure sentence because *unfinished*. It evidently relates to the defilement of his father's couch; and the word *pachaz*, here translated *pouring out*, and in our Version *unstable*, has a bad meaning in other places of scripture, being applied to *dissolute*, *debauched*, and *licentious* conduct.

*Thou shalt not excel*] This tribe never rose to any eminence in Israel; was not so numerous by one third as either Judah, Joseph, or Dan, when Moses took the sum of them

5 <sup>a</sup> Simeon and Levi are <sup>b</sup> brethren; <sup>c</sup> instruments <sup>d</sup> of cruelty are in their habitations.

6 O my soul, <sup>e</sup> come not thou into their secret; <sup>f</sup> unto their assembly, <sup>g</sup> mine honour, be not thou united: for <sup>h</sup> in their anger they slew a man, and in their self-will they <sup>i</sup> digged down a wall.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: <sup>j</sup> I will divide them in Jacob, and scatter them in Israel.

8 <sup>k</sup> Judah, thou art he whom thy brethren shall praise, <sup>l</sup> thy hand shall be in the neck of thine enemies; <sup>m</sup> thy father's children shall bow down before thee.

xxix. 33, 34.—<sup>a</sup> Prov. xviii. 9.—<sup>b</sup> Or, their swords are weapons of violence.—<sup>c</sup> Ch. xxxiv. 25.—<sup>d</sup> Prov. i. 15, 16.—<sup>e</sup> Ps. xvi. 9. Eph. v. 11.—<sup>f</sup> Ps. xvi. 9. xxx. 12. lvii. 8.—<sup>g</sup> Ch. xxxiv. 26.—<sup>h</sup> Or, houghed oren.—<sup>i</sup> Josh. xix. 1. xxi. 6, 7. 1 Chron. iv. 24, 29.—<sup>j</sup> Ch. xxxix. 35. Deut. xxxiii. 7.—<sup>k</sup> Ps. xviii. 40.—<sup>l</sup> Ch. xxv. 29. 1 Chron. v. 2.

in the wilderness, and was among the *first* that were carried into captivity.

*Then thou didst defile*] Another unfinished sentence, similar to the former, and upon the same subject, passing over a transaction covertly, which delicacy forbade Jacob to enlarge on.

5. Simeon and Levi, brethren:  
They have accomplished their fraudulent purposes.

6. Into their secret council my soul did not come;  
In their confederacy my honour was not united:  
For in their anger they slew a man (*ish*, a noble),  
And in their pleasure they murdered a prince.

7. Cursed was their anger, for it was fierce!  
And their excessive wrath, for it was inflexible.  
I will divide them out in Jacob,  
And I will disperse them in Israel.

Verse 5. *Simeon and Levi are brethren*] Not only springing from the same parents, but they have the same kind of disposition, *headstrong*, *deceitful*, *vindictive*, and *cruel*.

*They have accomplished, &c.*] Our margin has it, *Their swords are weapons of violence*, i.e. Their swords, which they should have used in defence of their persons or the honourable protection of their families, they have employed in the base and dastardly murder of an innocent people.

Verse 6. *Into their secret council, &c.*] Jacob here exculpates himself from all participation in the guilt of Simeon and Levi, in the murder of the Shechemites. He most solemnly declares that he knew nothing of the *confederacy* by which it was *executed*, nor of the *secret council* in which it was *plotted*.

If it should be said that the words *tabo* and *te Chad* should be translated in the *future tense* or in the *imperative*, as in our translation, I shall not contend; though it is well known that the *proterite* is often used for the *future* in Hebrew, and vice versa. Taken thus, the words mark the strong detestation which this holy man's soul felt for the villany of his sons: "My soul shall not come into their secret council. My honour shall not be united to their confederacy."

*For in their anger they slew a man*] A noble, an honourable man, viz., Shechem.

*And in their pleasure*] This marks the highest degree of wickedness and settled malice, they were *delighted* with their deed. As the original word *ratson*, signifies, in general, *pleasure*, *benevolence*, *delight*, &c., it should neither be translated *self-will* nor *wilfulness*, as some have done, but simply as above; and the reasons appear sufficiently obvious. *They murdered a prince*—Hamor, the father of Shechem. Instead of *shor*, which we have translated a wall, and others as *on*, I read *sar*, a prince, which makes a consistent sense; as there is no evidence whatever, that Simeon and Levi either *dug down a wall* or *houghed the oxen*, as some have translated the passage (see the margin).

Verse 7. *Cursed was their anger*] The first motions of their violence were *savage*; and their *excessive* or *overflowing* wrath, for it was *inflexible*—neither the supplication of the males, nor the entreaties, tears, cries, and shrieks of the helpless females, could deter them from their *murderous purpose*; for this, ver. 5, they are said to have *accomplished*.  
I will divide them out, giving a portion of them to one

9 Judah is "a lion's whelp: from the prey, my son, thou art gone up: " he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 "The sceptre shall not depart from Judah, nor "a lawgiver "from between his feet, "until Shiloh come; "and unto him shall the gathering of the people be.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His "eyes shall be red with wine, and his teeth white with milk.

\* Hos. v. 4. Rev. v. 5.—b Num. xxiii. 24. xxiv. 9.—c Num. xxiv. 17. Jer. xxx. 21. Zech. x. 11.—d Ps. lx. 7. cviii. 8, or Num. xxi. 18. —e Deut. xxviii. 67.—f Isa. xi. 1. lxi. 11. Ezek. xxi. 27. Dan. ix. 25. Mat. xxi. 9. Luke i. 32, 33.—g Isa. ii. 2. xl. 10. xli. 1, 4. xlix.

tribe, and a portion to another; but they shall never attain to any political consequence. This appears to have been literally fulfilled. They were not only separated from each other, but even divided from themselves, according to this prediction of Jacob.

8. Judah! thou! Thy brethren shall praise thee.  
Thy hand, in the neck of thine enemies:  
The sons of thy father shall bow themselves to thee.

9. A lion's whelp is Judah:  
From the prey, my son, thou hast ascended.  
He couched, lying down like a strong lion,  
And like a lioness; who shall arouse him?

10. From Judah the sceptre shall not depart,  
Nor a teacher from his offspring,  
Until that SHILOH shall come,  
And to him shall be assembled the peoples.

11. Binding his colt to the vine,  
And to the choice vine the foals of his ass,  
He washed his garments in wine,  
His clothes in the blood of the grape.

12. With wine shall his eyes be red,  
And his teeth shall be white with milk.

Verse 8. *Thy brethren shall praise thee.*] As the name Judah signifies praise, Jacob takes occasion from its meaning to show that this tribe should be so eminent and glorious, that the rest of the tribes should praise it; that is, they should acknowledge its superior dignity, as in its privileges it should be distinguished beyond all the others. On this prophecy see Hales' Analysis, vol. ii. p. 167, &c.

Verse 10. *From Judah the sceptre shall not depart*] The Jews have a quibble on the word *shebet*, which we translate sceptre; they say it signifies a staff or rod, and that the meaning of it is, that "afflictions shall not depart from the Jews till the Messiah comes;" that they are still under affliction, and therefore the Messiah is not come. This is a miserable shift to save a lost cause. Their chief Targumist, Onkelos, understood and translated the word nearly as we do; and the same meaning is adopted by the Jerusalem Targum, and by all the ancient Versions, the Arabic excepted, which has *kazeeb*, a rod.

*Nor a teacher from his offspring*] I am sufficiently aware that the literal meaning of the original is *from between his feet*, and I am as fully satisfied that it should never be so translated; *from between the feet and out of the thigh* simply mean progeny, natural offspring, for reasons which surely need not be mentioned.

13. At the haven of the seas shall Zebulun dwell.  
And he shall be a haven for ships.  
And his border shall extend unto Sidon.

Verse 13. Zebulun's lot or portion in the division of the Promised Land extended from the Mediterranean Sea on the West, to the lake of Gennesareth on the East.

14. Issachar is a strong ass  
Couching between two burdens.

13 'Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

14 Issachar is a strong ass couching down between two burdens:

15 And he saw that rest was good, and the land that it was pleasant; and bowed "his shoulder to bear, and became a servant unto tribute.

16 'Dan shall judge his people, as one of the tribes of Israel.

17 "Dan shall be a serpent by the way, "an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

6, 7, 22, 23. lv. 4, 5. lx. 1, 3, 4, 5. Hag. ii. 7. Luke ii. 30, 31, 32.—b 2 Kings xviii. 32.—c Prov. xxiii. 29.—d Deut. xxxiii. 18, 19. Josh. xix. 10, 11.—e 1 Sam. x. 9.—f Deut. xxxiii. 22. Judg. xviii. 1, 2.—g Judg. xviii. 27.—h Heb. an arrow snake.

15. And he saw the resting place that it was good,  
And the land that it was pleasant;  
And he inclined his shoulder to the load,  
And became a servant unto tribute.

Verse 14. *Issachar is a strong ass*] Properly a strong-limbed ass; couching between two burdens—bearing patiently, as most understand it, the fatigues of agriculture, and submitting to exorbitant taxes rather than exert themselves to drive out the old inhabitants.

The two burdens literally mean the two sacks or panniers, one on each side of the animal's body; and couching down between these refers to the well-known propensity of the ass, whenever wearied or overloaded, to lie down even with its burden on its back.

Verse 15. *He saw that rest*] The inland portion that was assigned to him between the other tribes. The pusillanimity which is generally attributed to this tribe, certainly does not agree with the view in which they are exhibited in scripture. In the song of Deborah this tribe is praised for the powerful assistance which it then afforded, Judg. v. 15. And in 1 Chron. vii. 1-5 they are expressly said to have been valiant men of might in all their families, and in all their generations; i.e. through every period of their history. It appears they were a laborious, hardy, valiant tribe, patient in labour, and invincible in war; bearing both these burdens with great constancy whenever it was necessary. When Tola of this tribe judged Israel, the land had rest twenty-three years, Judg. x. 1.

16. Dan shall judge his people,  
As one of the tribes of Israel.

17. Dan shall be a serpent on the way,  
A cerastes upon the track,  
Biting the heels of the horse,  
And his rider shall fall backwards.

Verse 16. *Dan shall judge*] Dan, whose name signifies judgment, was the eldest of Jacob's sons by Bilhah, Rachel's maid, and he is here promised an equal rule with those tribes that sprang from either Leah or Rachel, the legal wives of Jacob.

Some Jewish and some Christian writers understand this prophecy of Samson, who sprang from this tribe, and judged, or as the word might be translated avenged, the people of Israel twenty years.

Verse 17. *Dan shall be a serpent*] The original word is *nachash*, and we have seen on chap. iii. that this has a great variety of significations. It is probable that a serpent is here intended, but of what kind we know not; yet as the principal reference in the text is to guile, cunning, &c., the same creature may be intended as in chap. iii.

*A cerastes upon the track*] The word *shephiphon*, which is no where else to be found in the Bible, is thus translated by the Vulgate, and Bochart approves of the translation. The *cerastes* has its name from two little horns upon its head, and is remarkable for the property here ascribed to the *shephiphon*.

It is intimated that this tribe should gain the principal part of its conquests more by cunning and stratagem than by valour; and this is seen particularly in their conquest of

18 <sup>a</sup> I have waited for thy salvation, O LORD !  
19 <sup>b</sup> Gad, a troop shall overcome him : but he shall overcome at the last.

20 <sup>c</sup> Out of Asher his bread *shall be fat*, and he shall yield royal dainties.

21 <sup>d</sup> Naphtali is a hind let loose : he giveth goodly words.

22 Joseph is a fruitful bough, even a fruitful

<sup>a</sup> Ps. xxv. 8. cxix. 166, 174. Isa. xxv. 9.—<sup>b</sup> Deut. xxxiii. 20. 1 Chron. v. 18.—<sup>c</sup> Deut. xxxiii. 24. Josh. xix. 24.—<sup>d</sup> Deut. xxxiii. 28.—<sup>e</sup> Heb. daughters.—<sup>f</sup> Ch. xxxvii. 4, 24, 28. xxxix. 20. xlii. 21.

*Laish*, Judges xviii., and even in some of the transactions of *Samson*, such as burning the corn of the *Philistines*, and at last pulling down their temple, and destroying three thousand at one time, see Judg. xvi. 26-30.

18. For thy salvation have I waited, O Lord.

This is a remarkable ejaculation, and seems to stand perfectly unconnected with all that went before and all that follows ; though it is probable that certain prophetic views which Jacob now had, and which he does not explain, gave rise to it ; and by this he at once expressed both his *faith* and *hope* in God. Both Jewish and Christian commentators have endeavoured to find out the connexion in which these words existed in the mind of the patriarch. As the tribe of Dan was the first that appears to have been seduced from the true worship of God (see Judg. xviii. 30), some have thought that Jacob refers particularly to this, and sees the end of the general apostasy only in the redemption by Jesus Christ, considering the *nachash* above as the *seducer*, and the *Messiah* the promised *seed*.

19. Gad, an army shall attack him,  
And he shall attack in return.

This is one of the most obscure prophecies in the whole chapter ; and no two interpreters agree in the translation of the original words.

The prophecy seems to refer generally to the frequent disturbances to which this tribe should be exposed, and their hostile warlike disposition, that would always lead them to repel every aggression. It is likely that the prophecy had an especial fulfilment when this tribe, in conjunction with that of Reuben and the half-tribe of Manasseh, got a great victory over the Hagarites, taking captive *one hundred thousand men, two thousand asses, fifty thousand camels, and two hundred and fifty thousand sheep* : see 1 Chron. v. 18-22. Some translate the last word *akeb*, rear—"He shall invade their rear ;" which contains *almost no meaning*, as it only seems to state that though the army that invaded Gad should be successful, yet the *Gadites* would harass their rear as they returned : but this could never be a subject of sufficient consequence for a prophecy. The word is frequently used as a *particle*, signifying *in consequence, because of, on account of*. After the *Gadites* had obtained the victory above mentioned, they continued to possess the land of their enemies till they were carried away captive.

20. From Asher his bread *shall be fat*,  
And he shall produce royal dainties.

This refers to the great fertility of the lot that fell to Asher, and which appears to have corresponded with the name, which signifies *happy* or *blessed*. His great prosperity is described by Moses in this figurative way : "Let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil ;" Deut. xxxiii. 24.

21. Naphtali is a spreading oak,  
Producing beautiful branches.

This is *Bochart's* translation ; and perhaps no man who understands the genius of the Hebrew language will attempt to dispute its propriety ; it is as *literal* as it is *correct*. Our own translation scarcely gives any sense. The fruitfulness of this tribe in children may be here intended. From his four sons, *Jahzeel, Guni, Jeker, and Shillem*, which he took down into Egypt, chap. xvi. 24, in the course of two hundred and fifteen years there sprang off effective men 53,400 : but

bought by a well ; whose <sup>a</sup> branches run over the wall :  
23 The archers have <sup>b</sup> sorely grieved him, and shot at him, and hated him :

24 But his <sup>c</sup> bow abode in strength, and the arms of his hands were made strong by the hands of <sup>d</sup> the mighty God of Jacob ; (<sup>e</sup> from thence <sup>f</sup> is the shepherd, <sup>g</sup> the stone of Israel :)  
25 <sup>h</sup> Even by the God of thy father, who shall

Ps. cxviii. 13.—<sup>a</sup> Job xxxix. 20. Ps. xxxvii. 15.—<sup>b</sup> Ps. cxxxii. 2, 5.—<sup>c</sup> Ch. xlv. 11. xlvii. 12. 1. 21.—<sup>d</sup> Ps. lxxx. 1.—<sup>e</sup> Isa. xxxviii. 16.—<sup>f</sup> Ch. xxxviii. 13, 21. xxxv. 3. xliii. 23.

as great increase in this way was not an *uncommon* case in the descendants of Jacob, this may refer particularly to the *fruitfulness of their soil*, and the especial providential care and blessing of the Almighty ; to which indeed Moses seems particularly to refer, Deut. xxxiii. 23. So that he may be represented under the notion of a *tree planted in a rich soil*, growing to a prodigious size, extending its branches in all directions, and becoming a *shade* for men and cattle, and a harbour for the fowls of heaven.

22. The son of a fruitful (vine) is Joseph ;  
The son of a fruitful (vine) by the fountain :  
The daughters (branches) shoot over the wall.

23. They sorely afflicted him and contended with him ;  
The chief archers had him in hatred.

24. But his bow remained in strength,  
And the arms of his hands were made strong  
By the hand of the Mighty One of Jacob ;  
By the name of the Shepherd, the Rock of Israel ;

25. By the God of thy father, for he helped thee ;  
And God All-sufficient, he blessed thee.  
The blessing of the heavens from above,  
And the blessings lying in the deep beneath.  
The blessings of the breasts and of the womb.

26. The blessings of thy father have prevailed  
Over the blessings of the eternal mountains,  
And the desirable things of the everlasting hills.  
These shall be on the head of Joseph,  
And on his crown who was separated from his brethren.

Verse 22. *The son of a fruitful vine*] This appears to me to refer to Jacob himself, who was blessed with such a numerous posterity that in two hundred and fifteen years after this his own descendants amounted to upwards of 600,000 effective men ; and the figures here are intended to point out the continual growth and increase of his posterity. *Jacob was a fruitful tree* planted by a fountain, which because it was good would yield good fruit ; and because it was planted near a fountain, from being continually watered, would be perpetually fruitful.

*The daughters, baneth*, put here for *branches, shoot over or run upon the wall*] Alluding probably to the case of the vine, which requires to be supported by a wall, trees, &c.

Verse 23. *The chief archers*] *The masters of arrows*—Joseph's brethren, who either used such weapons, while feeding their flocks in the deserts, for the protection of themselves and cattle, or for the purpose of hunting ; and who probably excelled in archery. It may however refer to the bitter speeches and harsh words that they spoke to and of him, for they hated him, and could not speak peaceably to him, chap. xxxvii. 4. Thus they sorely afflicted him, and were incessantly scolding or finding fault.

Verse 24. *But his bow remained in strength*] The more he was persecuted, either by his brethren or in Egypt, the more resplendent his uprightness and virtues shone ; and the arms of his hands were all rendered successful by the hand—the powerful succour and protection, of the *Mighty One of Jacob*—that God who blessed and prospered all the counsels and plans of Jacob, and protected and increased him also when he was in a strange land, and often under the power of those who sought opportunities to oppress and defraud him.

*By the name of the Shepherd ; the Rock of Israel*] *Jehovah, and El-Eloheyy Israel*. This appears to me to refer to the subject of the thirty-second chapter, where Jacob wrestled with God, had God's name revealed to him, and his own



help thee: "and by the Almighty, "who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of thy progenitors, "unto the utmost bound of the everlasting hills: "they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 Benjamin shall "ravin as a wolf: in the morning he shall devour the prey, "and at night he shall divide the spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I

\*Ch. xvii. 1. xxxv. 11.—Deut. xxxiii. 13.—Deut. xxxiii. 15. Hab. iii. 8.—Deut. xxxiii. 16.—Judg. xx. 21, 25. Ezek. xxi. 25, 27.—Num. xxiii. 24. Esth. viii. 11. Ezek. xxxix. 10. Zech.

name changed from Jacob to Israel, in consequence of which he built an altar, and dedicated it to God, who had appeared to him under the name of *Elohey-Israel*, the strong God of Israel; which circumstance led him to use the term *Rock*, which, as an emblem of power, is frequently given to God in the sacred writings, and may here refer to the stone which Jacob set up. It is very probable that the word *shepherd* is intended to apply to our blessed Lord, who is the Shepherd of Israel, the good Shepherd; and who, beyond all controversy, was the person with whom Jacob wrestled.

Verse 25. *The God of thy father*] How frequently God is called the God of Jacob none needs be told who reads the Bible.

*God All-sufficient*] Instead of *Shaddai*, THE Almighty or All-sufficient; I read *EL Shaddai*, God All-sufficient; which is the reading of the Samaritan, Septuagint, Syriac, and Coptic, and of three reputable MSS. in the collections of Kennicott and De Rossi.

*The blessing of the heavens from above*] A generally pure, clear, serene sky, frequently dropping down fertilizing showers and dews, so as to make a very fruitful soil and salubrious atmosphere.

*Blessings lying in the deep beneath*] Whatever riches could be gained from the sea or rivers, from mines and minerals in the bowels of the earth, and from abundant springs in different parts of his inheritance. Our translation of this line is excessively obscure: *Blessings of the deep that lieth under*. What is it that lies under the deep?

*The blessings of the breasts and of the womb*] A numerous offspring, and an abundance of cattle. The progeny of Joseph, by Ephraim and Manasseh, amounted at the first census or enumeration (Numb. i.) to 75,900 men, which exceeded the sum of any one tribe; Judah, the greatest of the others, amounting to no more than 74,600.

Verse 26. *The blessings of thy father, &c.*] The blessings which thy father now prays for and pronounces are neither temporal nor transitory; they shall exceed in their duration the eternal mountains, and in their value and spiritual nature all the conveniences, comforts, and delicacies which the everlasting hills can produce. They shall last when the heavens and the earth are no more, and shall extend throughout eternity. They are the blessings which shall be communicated to the world by means of the Messiah.

27. Benjamin is a ravenous wolf:

In the morning he shall devour the prey,  
And in the evening he shall divide the spoil.

This tribe is very fitly compared to a ravenous wolf, because of the rude courage and ferocity which they have invariably displayed, particularly in their war with the other tribes, in which they killed more men than the whole of their own numbers amounted to.

Its union with the tribe of Judah seems to be intimated in their joint conquests, expressed nearly in the same terms: "Judah went up from the prey;" "Benjamin devoured the prey." Moses in his parallel prophecy, Deut. xxxiii. 18, confirms this by signifying that the sanctuary should be

"am to be gathered unto my people: "bury me with my fathers<sup>1</sup> in the cave that is in the field of Ephron the Hittite;

30 In the cave that is in the field of Machpelah, (which is before Mamrein the land of Canaan,) "which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 ("There they buried Abraham and Sarah his wife; "there they buried Isaac and Rebekah his wife: and there I buried Leah.)

32 The purchase of the field and of the cave that is therein was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and "was gathered unto his people.

xiv. 1, 7.—Ch. xv. 15. xxv. 8.—Ch. xlvii. 30. 2 Sam. xix. 37.—Ch. i. 13.—Ch. xxiii. 16.—Ch. xxiii. 19. xxv. 9.—Ch. xxxv. 29.—Ver. 29.

fixed in his lot, and that he should continue as long as the existence of the temple itself.

*In the morning, &c.*] These expressions have been variously understood. [They suggest, according to Delitzsch, the idea of incessant and victorious capture of booty.]

Verse 28. *Every one according to his blessing*] That is, guided by the unerring Spirit of prophecy, Jacob now foretold to each of his sons all the important events which should take place during their successive generations, and the predominant characteristic of each tribe; and, at the same time made some comparatively obscure references to the advent of the Messiah, and the redemption of the world by him.

Verse 29. *Bury me with my fathers, &c.*] From this it appears that the cave at Machpelah was a common burying-place for Hebrews of distinction; and indeed the first public burying-place mentioned in history.

Verse 33. *He gathered up his feet into the bed*] It is very probable that while delivering these prophetic blessings Jacob sat upon the side of his bed, leaning upon his staff; and having finished, he lifted up his feet into the bed, stretched himself upon it, and expired!

*And was gathered unto his people.*] The testimony that this place bears to the immortality of the soul, and to its existence separate from the body, should not be lightly regarded. In the same moment in which Jacob is said to have gathered up his feet into the bed, and to have expired, it is added, and was gathered unto his people. It is certain that his body was not then gathered to his people, nor till seven weeks after; and it is not likely that a circumstance, so distant in point both of time and place, would have been thus anticipated, and associated with facts that took place in that moment. I cannot help therefore considering this an additional evidence for the immateriality of the soul, and that it was intended by the Holy Spirit to convey this grand and consolatory sentiment, that when a holy man ceases to live among his fellows, his soul becomes an inhabitant of another world, and is joined to the spirits of just men made perfect.

1. It has been conjectured that the eleven stars that bowed down to Joseph might probably refer to the signs of the Zodiac, which were very anciently known in Egypt, and are supposed to have had their origin in Chaldaea. On this supposition Joseph's eleven brethren answered to eleven of these signs, and himself to the twelfth. What likelihood the reader may see in this, I cannot pretend to say; but that the twelve signs were at that time known in Egypt and Chaldaea, there can be little doubt.

2. Through the mercy of God Jacob outlived the shady part of his own character, and his last days were his brightest and his best. He had many troubles and difficulties in life, under which an inferior mind must have necessarily sunk; but being a worker together with the providence of God, his difficulties only served in general to whet his invention, and draw out the immense resources of his own mind. From the time in which God favoured him with that wonderful manifestation of grace at Peniel, chap. xxxii., he became a new man. He had frequent discoveries of God before, to



encourage him in journeys, secular affairs, &c.; but none in which the heart-changing power of divine grace was so abundantly revealed. Happy he whose last days are his best! We can scarcely conceive a scene more noble or dignified than that exhibited at the death-bed of Jacob. Having finished his work, with perfect possession of all his faculties, and being determined that while he was able to help himself none should be called in to assist (which was one of the grand characteristics of his life), he, with that dignity which became a great man and a man of God, stretched himself upon his

bed, and rather appears to have conquered death than to have suffered it. Who, seeing the end of this illustrious patriarch, can help exclaiming, There is none like the God of Jeshurun! Let Jacob's God be my God! Let me die the death of the righteous, and let my last end be like his! Reader, God is still the same; and though he may not make thee as great as was Jacob, yet he is ready to make thee as good; and, whatever thy past life may have been, to crown thee with loving-kindness and tender mercies, that thy end also may be peace.

## CHAPTER L.

*Joseph bewails the death of his father, and commands the physicians to embalm him, 1, 2. The Egyptians mourn for him seventy days, 3. Joseph begs permission from Pharaoh to accompany his father's corpse to Canaan 4, 5. Pharaoh consents, 6. Pharaoh's domestics and elders, the elders of Egypt, Joseph and his brethren, with chariots, horsemen, &c., form the funeral procession, 7-9. They come to the threshing-floor of Atad, and mourn there seven days, 10. The Canaanites call the place Abol-Mizraim, 11. They bury Jacob in the cave of Machpelah, 12, 13. Joseph returns to Egypt, 14. His brethren, fearing his displeasure, send messengers to him to entreat his forgiveness of past wrongs, 15-17. They follow, and prostrate themselves before him, and offer to be his servants, 18. Joseph receives them affectionately, and assures them and theirs of his care and protection, 19-21. Joseph and his brethren dwell in Egypt, and he sees the third generation of his children, 22, 23. Being about to die, he prophesies the return of the children of Israel from Egypt, 24, and causes them to swear that they will carry his bones to Canaan, 25. Joseph dies, aged one hundred and ten years; is embalmed, and put in a coffin in Egypt, 26.*

AND Joseph <sup>a</sup>fell upon his father's face, and <sup>b</sup>wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to <sup>c</sup>embalm his father; and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed :) and the Egyptians <sup>d</sup>mourned <sup>e</sup>for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto <sup>f</sup>the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 <sup>g</sup>My father made me swear, saying, Lo, I die : in my grave <sup>h</sup>which I have digged for me, in the land of Canaan, there shalt thou bury me. Now, therefore, let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of <sup>i</sup>pt;

And all the house of Joseph, and his brethren, and his father's house: only their little ones, and

<sup>a</sup> Ch. xlv. 4.—<sup>b</sup> 2 Kings xlii. 14.—<sup>c</sup> Ver. 26. 2 Chron. xvi. 14. Mat. xxvi. 12. Mark xiv. 8. xvi. 1. Luke xxiv. 1.—<sup>d</sup> Heb. wept.—

<sup>e</sup> Num. xx. 29. Deut. xxxiv. 8.—<sup>f</sup> Esth. iv. 2.—<sup>g</sup> Ch. xlvii. 29.—<sup>h</sup> 2 Chron. xvi. 14. Isa. xxii. 16. Mat. xxvii. 60.

Verse 1. *Joseph fell upon his father's face*] Though this act appears to be suspended by the unnatural division of this verse from the preceding chapter, yet we may rest assured it was the immediate consequence of Jacob's death.

Verse 2. *The physicians*] The *healers*, those whose business it was to *heal* or restore the body from sickness by the administration of proper *medicines*; and when death took place, to *heal* or preserve it from dissolution by *embalming*, and thus give it a sort of *immortality* or *everlasting duration*. The original word *chanat*, which we translate to *embalm*, has undoubtedly the same meaning with the Arabic *hanata*, which also signifies to *embalm*, or to preserve from putrefaction by the application of spices, &c., and hence *hantat*, an *embalmer*. The word is used to express the *reddening* of leather; and probably the ideal meaning may be something analogous to our *tanning*, which consists in removing the moisture, and closing up the pores so as to render them impervious to wet. This probably is the grand principle in embalming; and whatever effects this, will preserve flesh as perfectly as skin.

In the art of embalming [the secret of which is now lost] the Egyptians excelled all nations in the world; with them it was a common practice. Instances of the perfection to which they carried this art may be seen in the numerous *mummies*, as they are called, which are found in different European cabinets, and which have been all brought from Egypt. This people not only embalmed men and women, but they embalmed useful animals also.

Verse 3. *Forty days*] The body it appears required this number of days to complete the process of embalming; afterwards it lay in *natron* thirty days more, making in the whole seventy days, according to the preceding accounts, during which the mourning was continued.

Verse 4. *Speak, I pray you, in the ears of Pharaoh*] But why did not Joseph apply himself? Because he was now in his *mourning habits*, and in such none must appear in the presence of the eastern monarchs. See Esth. iv. 2.

Verse 7. *The elders of his house*] Persons who, by reason of their age, had acquired much experience; and who on this account were deemed the best qualified to conduct the affairs of the king's household. Similar to these were the *Eldermen* or *Aldermen*, among our Saxon ancestors, who were *senators* and *peers* of the realm.

The funeral procession of Jacob must have been truly grand. Joseph, his brethren and their descendants, the servants of Pharaoh, the elders of his house, and all the elders—all the principal men, of the land of Egypt, with chariots and horsemen, must have appeared a very great company indeed. We have seen LORDS, for their greater honour, buried at the public expense; and all the male branches of the royal family, as well as the most eminent men of the nation, join in the funeral procession; but what was all this in comparison of the funeral solemnity now before us? Here was no conqueror, no mighty man of valour, no person of proud descent; here was only a plain man, who had dwelt almost all his life long in tents, without

their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen : and it was a very great company.

10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation : and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians : wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

12 And his sons did unto him according as he commanded them :

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, (which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite,) before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their

father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin ; for they did unto thee evil : and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face ; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not : for am I in the place of God ?

20 But as for you, ye thought evil against me ; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not : I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 And Joseph dwelt in Egypt, he, and his

\* 2 Sam. i. 17. Acts viii. 2.—1 Sam. xxxi. 13. Job ii. 13.—That is, the mourning of the Egyptians.—Ch. xlix. 29, 30. Acts vii. 16.—Ch. xxxiii. 16.—Job xv. 21, 22.—Heb. charged.—Prov. xxviii. 13.—Ch. xlix. 25.—Ch. xxxvii. 7, 10.—Ch. xlv. 5.—Deut. xxxii.

35. Job xxxiv. 29. Rom. xii. 19. Heb. x. 30. 2 Kings v. 7.—Ps. lvi. 5. Isa. x. 7.—Ch. xlv. 5, 7. Acts iii. 13, 14, 15.—Ch. xlvii. 12. Mat. v. 44.—Heb. to their hearts. Ch. xxxiv. 3.

any other subjects than his cattle, and whose kingdom was not of this world. Behold this man honoured by a national mourning, and by a national funeral ! It may be said indeed that "all this was done out of respect to Joseph." Be it so ; why was Joseph thus respected ? Was it because he had conquered nations, had made his sword drunk with blood, had triumphed over the enemies of Egypt ? NO ! But because he had saved men alive ; because he was the king's faithful servant, the rich man's counsellor, and the poor man's friend. He was a national blessing ; and the nation mourns in his affliction, and unites to do him honour.

Verse 10. The threshing-floor of Atad] As atad signifies a bramble or thorn, it has been understood by the Arabic, not as a man's name, but as the name of a place ; but all the other Versions and the Targums consider it as the name of a man. Threshing-floors were always in a field, in the open-air ; and Atad was probably what we would call a great farmer or chief of some clan or tribe in that place. Jerome supposed the place to have been about two leagues from Jericho ; but we have no certain information on this point. The funeral procession stopped here, probably as affording pasturage to their cattle while they observed the seven days' mourning which terminated the funeral solemnities, after which nothing remained but the interment of the corpse. The mourning of the ancient Hebrews was usually of seven days' continuance, Numb. xix. 19, 1 Sam. xxxi. 13 ; though on certain occasions it was extended to thirty days, Numb. xx. 29, Deut. xxi. 13, xxxiv. 8, but never longer. The seventy days' mourning mentioned above was that of the Egyptians, and was rendered necessary by the long process of embalming, which obliged them to keep the body out of the grave for seventy days, as we learn both from Herodotus and Diodorus. Seven days by the order of God a man was to mourn for his dead, because during that time he was considered as unclean ; but when those were finished he was to purify himself, and consider the mourning as ended ; Numb. xix. 11, 19. Thus God gave seven days, in some cases thirty, to mourn in : man, ever in his own estimation, wiser than the word of God, has added eleven whole months to the term, which nature itself pronounces to be absurd, because it is incapable of supporting grief for such a time ; and thus mourning is now, except in the first seven or thirty days, a mere solemn ill-conducted FARCE, a grave mimicry, a vain show, that convicts itself of its own hypocrisy. Who will rise up on the side of God and common sense, and restore becoming sorrow on the death of a relative to decency of garb and moderation in its continuance ? Suppose the near relatives of the deceased were to be allowed seven days of seclusion from society, for

the purpose of meditating on death and eternity, and after this to appear in a mourning habit for thirty days ; every important end would be accomplished, and hypocrisy, the too common attendant of man, be banished, especially from that part of his life in which deep sincerity is not less becoming than in the most solemn act of his religious intercourse with God.

Verse 12. And his sons did unto him] This and the thirteenth verse have been supposed to belong to the conclusion of the preceding chapter, in which connexion they certainly read more consistently than they do here.

Verse 15. Saw that their father was dead] This at once argues both a sense of guilt in their own consciences, and a want of confidence in their brother. They might have supposed that hitherto he had forbore to punish them merely on their father's account ; but now that he was dead, and Joseph having them completely in his power, they imagined that he would take vengeance on them for their former conduct towards him.

Thus conscience records criminality ; and, by giving birth to continual fears and doubtfulness, destroys all peace of mind, security, and confidence.

Verse 16. Thy father did command] Whether he did or not we cannot tell. Some think they had feigned this story, but that is not so likely. Jacob might have had suspicions too, and might have thought that the best way to prevent evil was to humble themselves before their brother, and get a fresh assurance of his forgiveness.

Verse 17. The servants of the God of thy father] These words were wonderfully well chosen, and spoken in the most forcible manner to Joseph's piety and filial affection. No wonder then that he wept when they spake to him.

Verse 19. Am I in the place of God ?] These words may be understood either as a question, or an affirmative proposition. How should I take any further notice of your transgressions ? I have passed it by ; the matter lies now between God and you. Or, in the order of Divine Providence I am now in God's place ; he has furnished me with means, and made me a distributor of his bounty ; I will therefore not only nourish you, but also your little ones, ver. 21 : and therefore he spake comfortably unto them, as in chap. xlv. 8, telling them that he attributed the whole business to the particular providence of God rather than to any ill will or malice in them, and that as God had honoured him by making him vicegerent in the dispensations of his especial bounty towards so many people, it was impossible he should be displeased with the means by which this was brought about.

Verse 22. Joseph dwelt in Egypt] Continued in Egypt after his return from Canaan till his death ; he, and his

father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children \* of the third generation: <sup>b</sup> the children also of Machir, the son of Manasseh, <sup>c</sup> were <sup>d</sup> brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and \* God will surely visit you, and bring you out of this

\* Job xlii. 16.—Num. xxxii. 39.—Ch. xxx. 3.—Heb. borne.  
—Ch. xv. 14. xlv. 4. xlviii. 21. Exod. iii. 16, 17. Heb. xi. 22.

father's house—all the descendants of Israel, till the exodus or departure under the direction of Moses and Aaron, which was one hundred and forty-four years after.

Verse 23. *Were brought up upon Joseph's knees.*] They were educated by him, or under his direction; his sons and their children continuing to acknowledge him as *patriarch*, or head of the family, as long as he lived.

Verse 24. *Joseph said—I die.*] That is, I am dying; and God will surely visit you—he will yet again give you, in the time when it shall be essentially necessary, the most signal proof of his unbounded love towards the seed of Jacob.

*And bring you out of this land.*] Though ye have here every thing that can render life comfortable, yet this is not the typical land, the land given by covenant, the land which represents the rest that remains for the people of God.

Verse 25. *Ye shall carry up my bones.*] That I may finally rest with my ancestors in the land which God gave to Abraham, to Isaac, and to Jacob; and which is a pledge as it is a type of the kingdom of heaven. Thus says the author of the Epistle to the Hebrews, chap. xi. 22: "By FAITH Joseph, when he died, made mention of the departure of the children of Israel; and gave commandment concerning his bones." From this it is evident that Joseph considered all these things as typical, and by this very commandment expressed his faith in the immortality of the soul, and the general resurrection of the dead. This oath, by which Joseph then bound his brethren, their posterity considered as binding on themselves; and Moses took care, when he departed from Egypt, to carry up Joseph's body with him, Exod. xiii. 19; which was afterwards buried in Shechem, Josh. xxiv. 32, the very portion which Jacob had purchased from the Amorites, and which he gave to his son Joseph, Gen. xlviii. 22; Acts vii. 16.

Verse 26. *Joseph died, being an hundred and ten years old.*] Literally, the son of an hundred and ten years. Here the period of time he lived is personified, all the years of which it was composed being represented as a nurse or father, feeding, nourishing, and supporting him to the end.

*They embalmed him.*] The same precautions were taken to preserve his body as to preserve that of his father Jacob; and this was particularly necessary in his case, because his body was to be carried to Canaan an hundred and forty-four years after; which was the duration of the Israelites' bondage after the death of Joseph.

Joseph's life was the shortest of all the patriarchs, for which Bishop Patrick gives a sound physical reason—he was the son of his father's old age. It appears from Archbishop Usher's Chronology that Joseph governed Egypt under four kings, *Mephramuthosis*, *Thmosis*, *Anenophis*, and *Orus*. His government, we know, lasted eighty years; for when he stood before Pharaoh he was thirty years of age, chap. xli. 46, and he died when he was one hundred and ten.

On the character and conduct of Joseph many remarks have already been made in the preceding notes. On the subject of his piety there can be but one opinion. It was truly exemplary, and certainly was tried in cases in which few instances occur of persevering fidelity. His high sense of the holiness of God, the strong claims of justice, and the rights of hospitality and gratitude, led him, in the instance of the solicitations of his master's wife, to act a part which, though absolutely just and proper, can never be sufficiently praised. Heathen authors boast of some persons of such singular constancy; but the intelligent reader will recollect that these relations stand in general in their *fabulous histories*, and are destitute of those characteristics which truth essentially requires.

His fidelity to his master is not less evident, and God's approbation of his conduct is strongly marked; for he caused whatsoever he did to prosper, whether a slave in the

land, unto the land 'which he sware to Abraham, to Isaac, and to Jacob.

25 And \* Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they <sup>b</sup> embalmed him, and he was put in a coffin in Egypt.

—Ch. xv. 14. xxvi. 1. xxxv. 12. xli. 4.—Exod. xlii. 19. Josh. xxiv. 32. Acts vii. 16.—Ver. 2.

house of his master, a prisoner in the dungeon, or a prime minister by the throne, which is a full proof that his ways pleased him; and this is more clearly seen in the providential deliverances by which he was favoured.

On the political conduct of Joseph there are conflicting opinions. On the one hand it is asserted that "he found the Egyptians a free people, and that he availed himself of a most afflicting providence of God to reduce them all to a state of slavery, destroyed their political consequence, and made their king despotic." In all these respects his political measures have been strongly vindicated, not only as being directed by God, but as being obviously the best, every thing considered, for the safety, honour, and welfare of his sovereign and the kingdom. It is true he bought the lands of the people for the king, but he farmed them to the original occupiers again, at the moderate and fixed crown rent of one-fifth part of the produce. By the original constitution of Egypt established by Menes and Thoth or Hermes his prime minister, the lands were divided into three portions, between the king, the priests, and the military, each party being bound to support its respective establishment by the produce. It is certain, therefore, that the constitution of Egypt was considerably altered by Joseph, and there can be no doubt that much additional power was, by this alteration, vested in the hands of the king; but as we do not find that any improper use of this power was made, we may rest assured that it was so qualified and restricted by wholesome regulations, though they are not here particularized, as completely to prevent all abuse of the regal power, and all tyrannical usurpation of popular rights. That the people were nothing but slaves to the king, the military, and the priests before, appears from the account given by Diodorus. Matters, however, became more regular under the administration of Joseph; and it is perhaps not too much to say, that previously to this Egypt was without a fixed regular constitution, and that it was not the least of the blessings that it owed to the wisdom and prudence of Joseph, that he reduced it to a regular form of government, giving the people such an interest in the safety of the state as was well calculated to ensure their exertions to defend the nation, and render the constitution fixed and permanent.

It is well known that Justin, one of the Roman historians, has made particular and indeed honourable mention of Joseph's administration in Egypt, in the account he gives of Jewish affairs, lib. xxxvi. chap. 2.

Thus terminates the Book of GENESIS, the most ancient record in the world; including the history of two grand subjects, CREATION and PROVIDENCE, of each of which it gives a summary, but astonishingly minute and detailed account. From this book almost all the ancient philosophers, astronomers, chronologists, and historians have taken their respective data; and all the modern improvements and accurate discoveries in different arts and sciences have only served to confirm the facts detailed by Moses; and to show that all the ancient writers on these subjects have approached to or receded from TRUTH and the phenomena of nature, in proportion as they have followed the Mosaic history.

In this book the CREATIVE POWER and ENERGY of GOD are first introduced to the reader's notice, and the mind is overwhelmed with those grand creative acts by which the universe was brought into being. When this account is completed, and the introduction of SIN, and its awful consequences in the destruction of the earth by a flood, noticed, then the Almighty Creator is next introduced as the RESTORER and PRESERVER of the world; and thus the history of Providence commences: a history in which the mind of man is alternately delighted and confounded with the in-

finitely varied plans of *wisdom and mercy* in preserving the human species, counteracting the evil propensities of men and devils by means of *gracious influences* conveyed through *religious institutions*, planting and watering the seeds of righteousness which himself had sowed in the hearts of men, and leading forward and maturing the grand purposes of his *grace* in the final salvation of the *human race*.

After giving a minutely detailed account of the *peopling of the earth*, ascertaining and settling the bounds of the different nations of mankind, the sacred writer proceeds with the history of *one family only*; but he chooses that one through which, as from an ever-during fountain, the streams of justice, grace, goodness, wisdom, and truth, should emanate. Here we see a pure well of living water, springing up unto eternal life, restrained in its *particular* influence to one people, till, in the fulness of time, the fountain should be opened in the house of David for sin and for uncleanness in *general*, and the earth filled with the knowledge and salvation of God; thus by means of one family, as extensive a view of the economy of providence and grace is afforded as it is possible for the human mind to comprehend.

In this *epitome* how wonderful do the workings of Providence appear! An astonishing concatenated train of *stupendous and minute* events is laid before us; and every transaction is so distinctly marked, as every where to exhibit the *finger, the hand, or the arm* of God! But did God lavish his providential cares and attention on this one family, exclusive of the rest of his intelligent offspring? No: for the same superintendence, providential direction, and influence, would be equally seen in all the concerns of human life, in the preservation of individuals, the rise and fall of kingdoms and states, and in all the mighty *REVOLUTIONS, natural, moral, and political*, in the universe, were God, as in the preceding instances, to give us the *detailed history*; but what was done in the family of Abraham, was done in behalf of the whole human race. This specimen is intended to show us that *God does work*, and that against him and the operations of his hand no *might, no counsel, no cunning*, of men or devils, can prevail; that he who walks uprightly walks securely; and that all things work together for good to them who love God; that none is *so ignorant, low, or lost*, that God cannot *instruct, raise up, and save*. In a word, he shows himself by this history to be the invariable *friend of mankind*, embracing every opportunity to do them good, and, to speak after the manner of men, rejoicing in the frequent recurrences of such opportunities; that every man, considering the subject, may be led to exclaim in behalf of all his fellows, **BEHOLD HOW HE LOVETH THEM!**

Observations on the Jewish manner of *dividing and reading the Law and the Prophets*.

The ancient Jews divided the whole law of Moses into *fifty-four* sections, which they read in their synagogues in

the course of the *fifty-two* sabbaths in the year, joining *two* of the shortest twice together, that the whole might be finished in one year's space; but in their *intercalated* years, in which they added a *month*, they had *fifty-four* sabbaths, and then they had a section for each sabbath: and it was to meet the exigency of the *intercalated* years that they divided the law into *fifty-four* sections at first. When Antiochus Epiphanes forbade the Jews on pain of death to read their law, they divided the *prophets* into the same number of sections, and read *them* in their synagogues in place of the *law*; and when, under the Asmoneans, they recovered their liberty, and with it the free exercise of their religion, though the reading of the law was resumed, they continued the use of the *prophetic sections*, reading them conjointly with those in the law. To this *first division* and mode of reading the law there is a reference, Acts xv. 21: *For Moses of old time hath in every city them that preach him*, being READ IN THE SYNAGOGUES EVERY SABBATH-DAY. To the second division and conjoint reading of the law and the prophets we also find a reference, Acts xiii. 15: *And after the reading of the LAW AND THE PROPHETS, the rulers of the synagogue sent unto them, saying, &c.* And that the *prophets* were read in this way in our Lord's time, we have a proof, Luke iv. 16, &c., where, *going into the synagogue to read on the sabbath day, as was his custom, there was delivered unto him the book of the prophet Isaiah*: and it appears that the *prophetic section* for that sabbath was taken from the sixty-first chapter of his prophecies.

Of these sections the book of Genesis contains twelve:

The FIRST, called *bereshith*, begins chap. i. ver. 1, and ends chap. vi. ver. 8.

The SECOND, called *Noach*, begins chap. vi. ver. 9, and ends chap. xi.

The THIRD, called *lech lecha*, begins chap. xii., and ends chap. xvii.

The FOURTH, called *vaiyera*, begins chap. xviii., and ends chap. xxii.

The FIFTH, called *chaiyey Sarah*, begins chap. xxiii., and ends chap. xxv. ver. 18.

The SIXTH, called *toledoth*, begins chap. xxv. ver. 19, and ends chap. xxviii. ver. 9.

The SEVENTH, called *vaiyetse*, begins chap. xxviii. ver. 10, and ends chap. xxxii. ver. 8.

The EIGHTH, called *vaiyishlach*, begins chap. xxxii. ver. 4, and ends chap. xxxvi.

The NINTH, called *vaiyesheb*, begins chap. xxxvii., and ends chap. xl.

The TENTH, called *mikkets*, begins chap. xli., and ends chap. xlv. ver. 17.

The ELEVENTH, called *vaiyiggash*, begins chap. xlv. ver. 18, and ends chap. xlvii. ver. 27.

The TWELFTH, called *vayecht*, begins chap. xlvii. ver. 28, and ends chap. l.

## PREFACE TO THE BOOK

OF

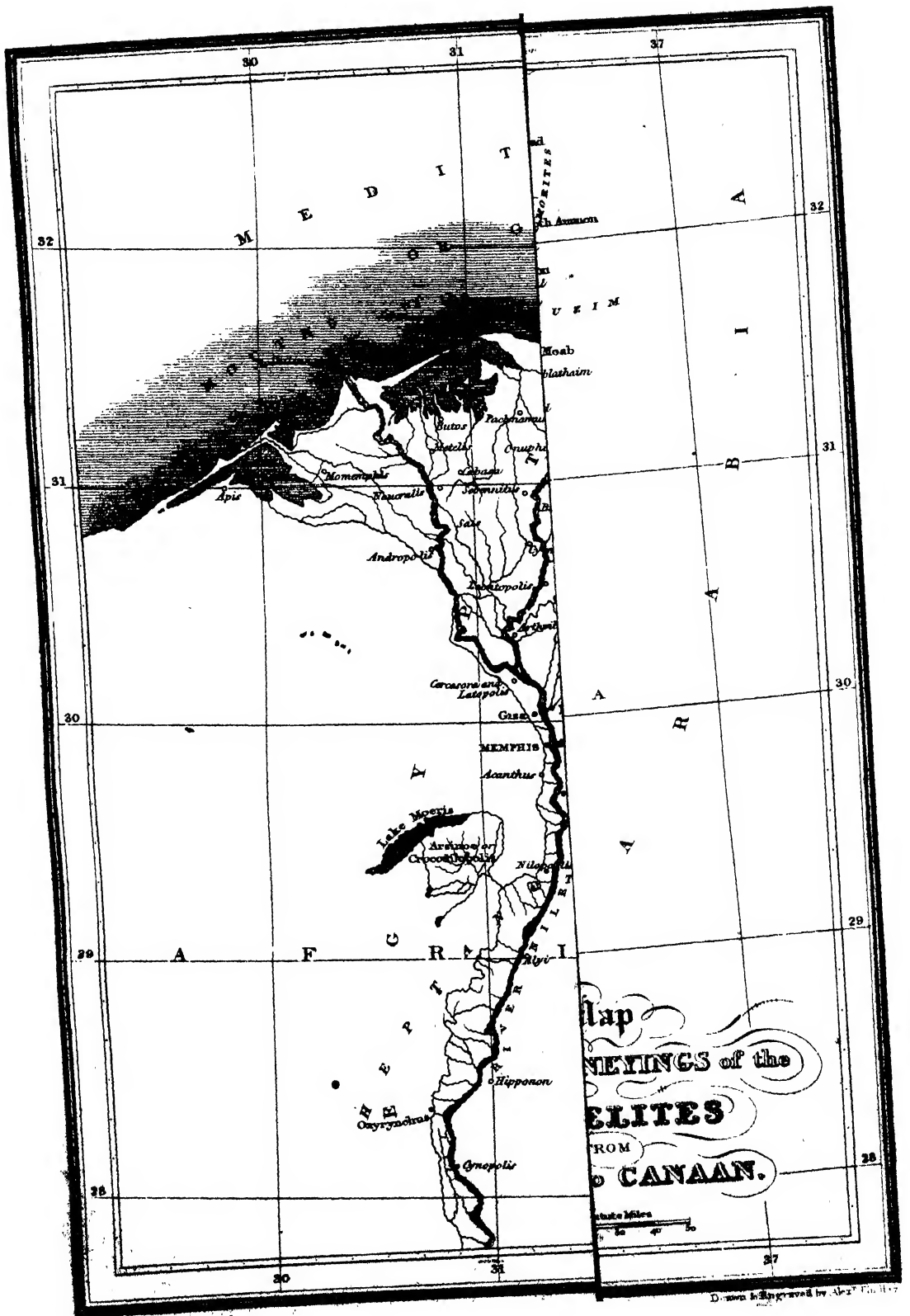
## EXODUS.

THE name by which this book is generally distinguished is borrowed from the *Septuagint*, in which it is called *EXODUS*, the *going out* or *departure*; and by the *Codex Alexandrinus*, the *departure from Egypt*, because the departure of the Israelites from Egypt is the most remarkable fact mentioned in the whole book. In the Hebrew Bibles it is called *VE-ELLEH SHEMOTH*, *these are the names*, which are the words with which it commences. It contains a history [assuming that the chronology of the *Septuagint* is correct] of the transactions of 145 years, beginning at the death of Joseph, where the book of *Genesis* ends, and coming down to the erection of the *Tabernacle* in the wilderness at the foot of Mount Sinai.









# THE SECOND BOOK OF MOSES,

CALLED

## EXODUS.

### CHAPTER I.

*The names and number of the children of Israel that went down into Egypt, 1-5. Joseph and all his brethren of that generation die, 6. The great increase of their posterity, 7. The cruel policy of the king of Egypt to destroy them, 8-11. They increase greatly, notwithstanding their affliction, 12. Account of their hard bondage, 13, 14. Pharaoh's command to the Hebrew midwives to kill all the male children, 15, 16. The midwives disobey the king's commandment, and, on being questioned, vindicate themselves, 17-19. God is pleased with their conduct, blesses them, and increases the people, 20, 21. Pharaoh gives a general command to the Egyptians to drown all the male children of the Hebrews, 22.*

**NOW** \*these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the <sup>b</sup>loins of Jacob were <sup>c</sup>seventy souls: for Joseph was in Egypt already.

6 And <sup>d</sup>Joseph died, and all his brethren, and all that generation.

7 \*And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there <sup>f</sup>arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, <sup>g</sup>the people of the children of Israel are more and mightier than we.

10 <sup>h</sup>Come on, let us <sup>i</sup>deal wisely with them: lest they multiply, and it come to pass, that, when there

\* Gen. xli. 8. Ch. vi. 14.—<sup>b</sup> Heb. thigh.—<sup>c</sup> Gen. xli. 26, 27. Ver. 20. Deut. x. 22.—<sup>d</sup> Gen. i. 26. Acts vii. 15.—<sup>e</sup> Gen. xli. 3. Deut. xxvi. 5. Ps. cv. 24. Acts vii. 17.—<sup>f</sup> Acts vii. 18.—<sup>g</sup> Ps. cv. 24.—<sup>h</sup> Ps.

x. 2. lxxxiii. 3, 4.—<sup>i</sup> Job v. 13. Ps. cv. 25. Prov. xvi. 25. xxi. 30. Acts vii. 19.

Verse 1. *These are the names*] Though this book is a continuation of the book of Genesis, with which probably it was in former times conjoined, Moses thought it necessary to introduce it with an account of the names and number of the family of Jacob when they came to Egypt, to show that though they were then very few, yet in a short time, under the especial blessing of God, they had multiplied exceedingly; and thus the promise to Abraham had been literally fulfilled.

Verse 6. *Joseph died, and all his brethren*] That is, Joseph had now been sometime dead, as also all his brethren, and all the Egyptians who had known Jacob and his twelve sons; and this is a sort of reason why the important services performed by Joseph were forgotten.

Verse 7. *The children of Israel were fruitful*] *Paru*, a general term, signifying that they were like *healthy trees*, bringing forth an *abundance of fruit*.

*And increased*] They increased *like fishes*, as the original word implies.

*Abundantly*] They multiplied; this is a separate term, and should not have been used as an adverb by our translators.

*And waxed exceeding mighty*] They became strong beyond measure—*superlatively, superlatively*—so that the land (Goshen) was filled with them. This astonishing increase was, under the providence of God, chiefly owing to

two causes: 1. The Hebrew women were exceedingly fruitful, suffered very little in parturition, and probably often brought forth *twins*. 2. There appear to have been no premature deaths among them. Thus, in about two hundred and fifteen years they were multiplied to upwards of 600,000, independently of old men, women, and children.

Verse 8. *There arose up a new king*] Who this was it is difficult to say. It was probably *Ramesses Miamun*, or his son *Amenophis*, who succeeded him in the government of Egypt.

*Which knew not Joseph*] The verb *yada*, which we translate to *know*, often signifies to *acknowledge* or *approve*. We may therefore understand by the *new king's* not knowing Joseph, his *disapproving* of that system of government which Joseph had established, as well as his haughtily refusing to *acknowledge* the obligations under which the whole land of Egypt was laid to this eminent prime minister of one of his predecessors.

Verse 9. *He said unto his people*] He probably summoned a council of his nobles and elders to consider the subject; and the result was to persecute and destroy them, as is afterwards stated.

Verse 10. *They join also unto our enemies*] It has been conjectured that Pharaoh had probably his eye on the oppressions which Egypt had suffered under the *Hyksos* kings, who for a long series of years had, according to

falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them task-masters \* to afflict them with their <sup>b</sup>burdens. And they built for Pharaoh treasure cities, Pithom <sup>c</sup>and Raamses.

12 <sup>d</sup>But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they <sup>e</sup>made their lives bitter with hard bondage, <sup>f</sup>in mortar, and in brick, and in all manner of service in the field : all their service, wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew

\* Gen. xv. 13. Ch. iii. 7. Deut. xxvi. 6.—<sup>b</sup> Ch. ii. 11. v. 4, 5. Ps. lxxxi. 6.—<sup>c</sup> Gen. xlvii. 11.—<sup>d</sup> Heb. And as they afflicted them so they multiplied, &c.—<sup>e</sup> Ch. ii. 23. vi. 9. Num. xx. 15. Acts

Manetho, governed the land with extreme cruelty. As the Israelites were of the same occupation (viz., *shepherds*), the jealous, cruel king found it easy to attribute to them the same motives, taking it for granted that they were only waiting for a favourable opportunity to join the enemies of Egypt, and so overrun the whole land.

Verse 11. *Set over them task-masters*] The persons who appointed them their work, and exacted the performance of it. The work itself being oppressive, and the manner in which it was exacted still more so, there is some room to think that they not only worked them unmercifully, but also obliged them to pay an exorbitant tribute at the same time.

*Treasure cities*] *Public granaries*. Calmet supposes this to be the name of a city, and translates the verse thus: "They built cities, viz., Miscenoth, Pithom, and Rameses." *Pithom* is supposed to be that which Herodotus calls *Patumos*. *Raamses*, or rather *Rameses* (for it is the same Hebrew word as in Gen. xlvii. 11, and should be written the same way here as there), is supposed to have been the capital of the land of Goshen, mentioned in the book of Genesis by anticipation; for it was probably not erected till after the days of Joseph, when the Israelites were brought under that severe oppression described in the book of Exodus.

Some writers suppose that besides these cities the Israelites built the *pyramids*. If this conjecture be well founded, perhaps they are intended in the word *miscenoth*, which, from *sachan*, to lay up in store, might signify places where Pharaoh laid up his treasures; and from their structure they appear to have been designed for something of this kind. If the history of the pyramids be not found in the book of Exodus, it is nowhere else extant; their origin, if not alluded to here, being lost in their very remote antiquity. [There is no reason to suppose that the pyramids were built by the Israelites; nor is it likely that they were used for storing treasures.]

Josephus expressly says that one part of the oppression suffered by the Israelites in Egypt was occasioned by building *pyramids*.

It may be necessary to observe that all the Egyptian kings, whatever their own name was, took the surname of *Pharaoh* when they came to the throne; a name which in its general acceptation, signified the same as *king* or *monarch*, but in its literal meaning, as Henghart has amply proved, it signifies a *crocodile*, which being a *sacred animal* among the Egyptians, the word might be added to their *kings* in order to procure them the greater reverence and respect.

Verse 12. *But the more they afflicted them*] The margin has pretty nearly preserved the import of the original: *And as they afflicted them, so they multiplied and so they grew*. That is, in proportion to their afflictions was their prosperity; and had their sufferings been greater, their increase would have been still more abundant.

Verse 13. *To serve with rigour*.] With cruelty, great oppression; being ferocious with them. This kind of cruelty to slaves, and ferociousness, unfeelingness, and hard-heartedness, were particularly forbidden to the children of Israel.

midwives, of which the name of the one *was* Shiphras, and the name of the other Puah :

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

17 But the midwives <sup>a</sup>feared God, and did not <sup>b</sup>as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And <sup>c</sup>the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women: for they are lively, and are delivered ere the midwives come in unto them.

20 <sup>d</sup>Therefore God dealt well with the midwives :

vii. 19. 34.—<sup>e</sup> Ps. lxxxii. 6.—<sup>f</sup> Prov. xvi. 16.—<sup>g</sup> Dan. iii. 16, 18. vi. 13. Acts v. 29.—<sup>h</sup> See Josh. ii. 4, &c. 2 Sam. xvii. 19. 20.—<sup>i</sup> Prov. xi. 18. Eccles. viii. 12. Isa. iii. 10. Heb. vi. 10.

See Lev. xxv. 43, 46, where the same word is used: *Thou shalt not rule over him with RIGOUR, but shalt fear thy God*.

Verse 14. *They made their lives bitter*] So that they became weary of life, through the severity of their servitude.

*With hard bondage*] This was the general character of their life in Egypt; it was a life of the most painful servitude, oppressive enough in itself, but made much more so by the cruel manner of their treatment while performing their tasks.

*In mortar, and in brick*] First in digging the clay, kneading and preparing it, and secondly forming it into bricks, drying them in the sun, &c.

*Service in the field*] Carrying these materials to the places where they were to be formed into buildings, and serving the builders while employed in those public works.

Verse 15. *Hebrew midwives*] *Shiphras* and *Puah*, who are here mentioned, were probably certain chiefs, under whom all the rest acted, and by whom they were instructed in the obstetric art. [The midwives were probably Egyptian, though their names are *Shemitic*.]

Verse 16. *Upon the stools*] This is a difficult word, and occurs nowhere else in the Hebrew Bible but in Jer. xvii. 3, where we translate it the *potter's wheels*. As the original signifies a *stone*, the *obnayim* has been supposed to signify a *stone trough*, in which they received and washed the infant as soon as born. Jonathan ben Uzziel gives us a curious reason for the command given by Pharaoh to the Egyptian women: "Pharaoh slept, and saw in his sleep a balance, and behold the whole land of Egypt stood in one scale, and a lamb in the other; and the scale in which the lamb was outweighed that in which was the land of Egypt. Immediately he sent and called all the chief magicians, and told them his dream. And *Jannes* and *Jimbres* (see 2 Tim. iii. 8), who were chief of the magicians, opened their mouths and said to Pharaoh, 'A child is shortly to be born in the congregation of the Israelites, whose hand shall destroy the whole land of Egypt.'"

Verse 17. *The midwives feared God*] Because they knew that God had forbidden murder of every kind; for though the law was not yet given, Exod. xx. 13, being Hebrews they must have known that God had from the beginning declared, *Whosoever sheddeth man's blood, by man shall his blood be shed*, Gen. ix. 6. Therefore they saved the male children of all to whose assistance they were called. See ver. 19.

Verse 19. *The Hebrew women are not as the Egyptian women*] This is a simple statement of what general experience knows to be a fact, viz., that women, who during the whole of their pregnancy are accustomed to hard labour, especially in the open air, have comparatively little pain in parturition. At this time the whole Hebrew nation, men and women, were in a state of slavery, and were obliged to work in mortar and brick, and all manner of service in THE FIELD, ver. 14, and this at once accounts for the ease and speediness of their travail. With the strictest truth the midwives might say, *The Hebrew women are not as the Egyptian women*: the latter fare delicately, are not inured to labour, and are kept shut up at home, therefore they have

and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, \* that he made them houses.

\* 1 Sam. ii. 35. 2 Sam. vii. 11, 13, 27, 29. 1 Kings ii. 24. xi. 38.

hard, difficult, and dangerous labours; but the Hebrew women are *lively, chayoth, are strong, hale and vigorous*, and therefore are *delivered ere the midwives come in unto them*. In such cases we may naturally conclude that the midwives were very *seldom even sent for*. And this is probably the reason why we find but *two* mentioned; as in such a state of society there could be but very little employment for persons of that profession, as a *mother, an aunt, or any female acquaintance or neighbour*, could readily afford all the assistance necessary in such cases. Commentators, pressed with imaginary difficulties, have sought for examples of easy parturition in *Æthiopia, Persia, and India*, as parallels to the case before us; but they might have spared themselves the trouble, because the case is *common in all parts of the globe* where the women labour hard, and especially in the open air.

I have entered more particularly into this subject, because, through want of proper information (perhaps from a worse motive), certain persons have spoken very unguardedly against this inspired record: "The Hebrew midwives told palpable lies, and God commends them for it; thus we may do evil that good may come of it, and sanctify the means by the end." Now, I contend that there was neither *lie direct* nor even *prevarication* in the case. The midwives boldly state to Pharaoh a *fact*, and they state it in such a way as to bring conviction to his mind on the subject of his oppressive cruelty on the one hand, and the mercy of Jehovah on the other. Here then is a *fact*, boldly pronounced in the face of danger; and we see that God was pleased with this frankness of the midwives, and he blessed them for it.

Verse 20. *Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.* This shows an especial providence and blessing of God; for though in all cases where females are kept to hard labour they have comparatively easy and safe travail, yet in a state of slavery the increase is generally very small, as the children die for want of proper nursing, the women, through their labour, being obliged to neglect their offspring; so that in the slave countries the stock is obliged to be recruited by foreign imports; yet in the case above it was not so; there was not any barren among their tribes, and even their women, though constantly obliged to perform their *daily tasks*, were neither rendered unfruitful by it, nor taken off by premature death through the violence and continuance of their labour, when even in the delicate situation mentioned above.

Verse 21. *He made them houses.* Dr. Shuckford reads the passage thus, adding the 21st to the 20th verse: "And they multiplied and waxed mighty; and this happened because the midwives feared God; and he (Pharaoh) made them (the Israelites) houses; and commanded all his people,

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Ps. cxvii. 1.—<sup>b</sup> Acts vii. 19. Ch. vii. 19-21. Rev. xvi. 4-6.

saying, Every son that is born, &c." The doctor supposes that previously to this time the Israelites had no fixed dwellings, but lived in tents, and therefore had a better opportunity of concealing their children; but now Pharaoh built them houses, and obliged them to dwell in them, and caused the Egyptians to watch over them, that all the male children might be destroyed, which could not have been easily effected had the Israelites continued to live in their usual scattered manner in tents. That the *houses* in question were not made for the *midwives*, but for the *Israelites* in general, the Hebrew text seems pretty plainly to indicate, for the pronoun *lahem*, to them, is the masculine gender; had the *midwives* been meant, the feminine pronoun *lahen* would have been used. Others contend that by *making them houses*, not only the *midwives* are intended, but also that the words mark an increase of their families, and that the objection taken from the masculine pronoun is of no weight, because these pronouns are often interchanged; see 1 Kings xxii. 17, where *lahem* is written, and in the parallel place, 2 Chron. xviii. 6, *lahen* is used. There is no doubt that God did bless the midwives, his approbation of their conduct is strictly marked; and there can be no doubt of his prospering the Israelites, for it is particularly said that the people multiplied and waxed very mighty. But the words most probably refer to the Israelites, whose *houses or families* were built up by an extraordinary increase of children, notwithstanding the cruel policy of the Egyptian king. Vain is the counsel of man when opposed to the determinations of God! All the means used for the destruction of this people became in his hand instruments of their prosperity and increase. How true is the saying, If God be for us, who can be against us?

Verse 22. *Ye shall cast into the river*] As the Nile, which is here intended, was a sacred river among the Egyptians, it is not unlikely that Pharaoh intended the young Hebrews as an offering to his god, having two objects in view: 1. To increase the fertility of the country, by thus procuring, as he might suppose, a proper and sufficient annual inundation; and 2. To prevent an increase of population among the Israelites, and in process of time procure their entire extermination. [This conjecture is not very plausible.]

It is conjectured, with a great show of probability, that the edict mentioned in this verse was not made till after the birth of Aaron, and that it was revoked soon after the birth of Moses; as if it had subsisted in its rigour during the *eighty-six* years which elapsed between this and the deliverance of the Israelites, it is not at all likely that their males would have amounted to *six hundred thousand*, and those all effective men.

## CHAPTER II.

Amram and Jochebed marry, 1. Moses is born, and is hidden by his mother three months, 2. Is exposed in an ark of bulrushes on the river Nile, and watched by his sister, 3, 4. He is found by the daughter of Pharaoh, who commits him to the care of his own mother, and has him educated as her own son, 5-9. When grown up, he is brought to Pharaoh's daughter, who receives him as her own child, and calls him Moses, 10. Finding an Egyptian smiting a Hebrew, he kills the Egyptian, and hides him in the sand, 11, 12. Reproves two Hebrews that were contending together, one of whom charges him with killing the Egyptians, 13, 14. Pharaoh, hearing of the death of the Egyptian, sought to slay Moses, who, being alarmed, escapes to the land of Midian, 15. Meets with the seven daughters of Reuel, priest or prince of Midian, who came to water their flocks, and assists them, 16, 17. On their return they inform their father Reuel, who invites Moses to his house, 18-20. Moses dwells with him, and receives Zipporah his daughter to wife, 21. She bears him a son, whom he calls Gershom, 22. The children of Israel, grievously oppressed in Egypt, cry for deliverance, 23. God remembers his covenant with Abraham, Isaac, and Jacob, and hears their prayer, 24, 25.

**AND** there went <sup>a</sup> a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and <sup>b</sup> when she saw him that he was a goodly child, she hid him three months.

3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein: and she laid it in the flags by the river's brink.

4 <sup>c</sup> And his sister stood afar off, to wit what would be done to him.

5 And the <sup>d</sup> daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

<sup>a</sup> Ch. vi. 20. Num. xxvi. 59. 1 Chron. xxiii. 14.—<sup>b</sup> Acts vii. 20. Heb. xi. 23.

Verse 1. *There went a man*] Amram, son of Kohath, son of Levi, chap. vi. 16-20. *A daughter of Levi, Jochbed*, sister to Kohath, and consequently both the wife and aunt of her husband, Amram, chap. vi. 20; Numb. xxvi. 59. Such marriages were at this time lawful, though they were afterwards forbidden, Lev. xviii. 12. But it is possible that *daughter of Levi* means no more than a descendant of that family, and that probably Amram and Jochbed were only *cousin Germans*. [This latter supposition is undoubtedly the correct one.] As a new law was to be given and a new priesthood formed, God chose a religious family out of which the *lawgiver* and the *high-priest* were both to spring.

Verse 2. *Bare a son*] This certainly was not her first child, for Aaron was *fourscore and three* years old when Moses was but *fourscore*, see chap. vii. 7; and there was a sister, probably Miriam, who was older than either; see below, ver. 4, and see Numb. xxvi. 59. Miriam and Aaron had no doubt been both born before the decree was passed for the destruction of the Hebrew male children, mentioned in the preceding chapter.

*Goodly child*] The text simply says *that he was good*, which signifies that he was not only a perfect, well-formed child, but that he was very *beautiful*; hence the Septuagint translate the place, *Seeing him to be beautiful*, which St. Stephen interprets, *He was comely to God, or divinely beautiful*. This very circumstance was wisely ordained by the kind providence of God to be one means of his preservation. Scarcely any thing interests the heart more than the sight of a lovely babe in distress. His beauty would induce even his parents to double their exertions to save him, and was probably the sole motive which led the Egyptian princess to take such particular care of him, and to educate him as her own son, which in all likelihood she would not have done had he been only an ordinary child.

Verse 3. *An ark of bulrushes*] A small boat or basket made of the Egyptian reed called *papyrus*, so famous in all antiquity. This plant grows on the banks of the Nile, and in marshy grounds; the stalk rises to the height of *six or seven cubits* above the water, is triangular, and terminates in a crown of small filaments resembling hair, which the ancients used to compare to a thyrus. This reed was of the greatest use to the inhabitants of Egypt, the pith contained in the stalk serving them for food, and the woody part to build vessels with; which vessels frequently appear on engraved stones and other monuments of Egyptian antiquity. For this purpose they made it up like rushes into bundles, and by tying them together gave their vessels the necessary figure and solidity.

*She laid it in the flags*] Not willing to trust it in the stream for fear of a disaster, and probably choosing the place to which the Egyptian princess was accustomed to come for the purposes specified in the note on the following verse.

Verse 5. *And the daughter of Pharaoh*] Josephus calls her *Thermuthis*, and says that "the ark was borne along by the current, and that she sent one that could swim after it; that she was struck with the figure and uncommon beauty of the child; that she inquired for a nurse, but that he having refused the prebends of several, and his sister proposing to bring a Hebrew nurse, his own mother was procured." But all this is in Josephus's manner, as well as the long circumstantial dream that he gives to Amram concerning the future

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, *This is one of the Hebrews' children*.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went, and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became <sup>e</sup> her son. And

<sup>a</sup> Ch. xv. 20. Num. xxvi. 59.—<sup>d</sup> Acts vii. 21.—<sup>e</sup> Acts vii. 21.

greatness of Moses, which cannot be considered in any other light than that of a *fable*, and not even a cunningly devised one.

*To wash herself at the river*] Whether the daughter of Pharaoh went to bathe in the river through motives of pleasure, health, or religion, or whether she bathed at all, the text does not specify. It is merely stated by the sacred writer that she *went down to the river to wash*; for the word *herself* is not in the original. Mr. Harmer, *Observat.*, vol. iii., p. 529, is of opinion that the time referred to above was that in which the Nile begins to rise; and as the dancing girls in Egypt are accustomed now to plunge themselves into the river at its rising, by which act they testify their gratitude for the inestimable blessing of its inundations, so it might have been formerly; and that Pharaoh's daughter was now coming down to the river on a similar account. I see no likelihood in all this. If she washed herself at all, it *might* have been a religious ablution, and yet extended no farther than to the *hands and face*; for the word *rachats*, to *wash*, is repeatedly used in the Pentateuch to signify religious ablutions of different kinds. I believe there was no *bathing* in the case, but simply what the text states, *washing*, not of her *person* but of her *clothes*, which was an employment that even kings' daughters did not think beneath them in those primitive times. [The word *rachats* is never used to signify the washing of clothes.]

In the text of Moses the Egyptian princess, accompanied by her maids, comes down to the river, not to bathe herself, for this is not intimated, but merely to *wash*; at the time in which the ark is perceived we may suppose that she and her companions had finished their task, and were amusing themselves *walking along by the river's side*, when they suddenly and unexpectedly discovered *Moses adrift on the flood*.

Verse 6. *She had compassion on him*] The sight of a beautiful babe in distress could not fail to make the impression here mentioned; see on ver. 2. It has already been conjectured that the cruel edict of the Egyptian king did not continue long in force; see chap. i. 22. And it will not appear unreasonable to suppose that the circumstance related here might have brought about its abolition. The daughter of Pharaoh, struck with the distressed state of the Hebrew children from what she had seen in the case of Moses, would probably implore her father to abolish this sanguinary edict.

Verse 7. *Shall I go and call—a nurse*] Had not the different circumstances marked here been placed under the superintendence of an especial providence, there is no human probability that they could have had such a happy issue. The parents had done every thing to save their child that piety, affection, and prudence could dictate, and having done so, they left the event to God. Because of the king's commandment they were obliged to make use of the most prudent caution to save the child's life; and their faith in God enabled them to risk their own safety, for they were not afraid of the king's commandment—they feared God, and they had no other fear.

Verse 10. *And he became her son.*] From this time of his being brought home by his nurse his education commenced, and he was *learned in all the wisdom of the Egyptians*, Acts vii. 22, who in the knowledge of nature probably exceeded all the nations then on the face of the earth.



she called his name \* Moses : and she said, Because I drew him out of the water.

11 And it came to pass in those days, <sup>b</sup> when Moses was grown, that he went out unto his brethren, and looked on their <sup>c</sup> burdens : and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was no man*, he <sup>d</sup> slew the Egyptian, and hid him in the sand.

13 And <sup>e</sup> when he went out the second day, behold, two men of the Hebrews strove together : and he said to him that did the wrong, Wherefore smitest thou thy fellow ?

14 And he said, ' Who made thee <sup>f</sup> a prince and a judge over us ? intendest thou to kill me, as thou killest the Egyptian ? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But <sup>h</sup> Moses fled from the face of

Pharaoh, and dwelt in the land of Midian : and he sat down by <sup>i</sup> a well.

16 <sup>j</sup> Now <sup>k</sup> the priest of Midian had seven daughters : and <sup>l</sup> they came and drew water, and filled the troughs to water their father's flocks.

17 And the shepherds came and drove them away : but Moses stood up and helped them, and <sup>m</sup> watered their flocks.

18 And when they came to <sup>n</sup> Reuel, their father, he said, How *is it that ye are come so soon to day*.

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, And where *is he ? why is it that ye have left the man ? call him, that he may <sup>o</sup> eat bread*.

21 And Moses was content to dwell with the man : and he gave Moses <sup>p</sup> Zipporah his daughter.

22 And she bare *him* a son, and he called his

\* That is, *drawn out*.—<sup>b</sup> Acts vii. 23, 24. Heb. xi. 24, 25, 26.  
—<sup>c</sup> Ch. i. 11.—<sup>d</sup> Acts vii. 24.—<sup>e</sup> Acts vii. 28.—<sup>f</sup> Acts vii. 27, 28.—  
<sup>g</sup> Heb. *a man, a prince*. Gen. xlii. 8.—<sup>h</sup> Acts vii. 29. Heb. xi. 27.—  
Gen. xxiv. 11. xxix. 2.—<sup>i</sup> Ch. iii. 1.—<sup>j</sup> Or, *prince*, as Gen. xli. 45,

—<sup>k</sup> Gen. xxiv. 11. xxix. 10. 1 Sam. ix. 11.—<sup>l</sup> Gen. xxix. 10.—<sup>m</sup> Num. x. 29. Called also *Jethro* or *Jether*. Ch. iii. 1. iv. 18. xviii. 1, &c.  
—<sup>n</sup> Gen. xxxi. 54. xliii. 25.—<sup>o</sup> Ch. iv. 25. xviii. 2.

And she called his name] *Mashah* signifies to draw out, and *mosheh* is the person drawn out; the word is used in the same sense Ps. xviii. 17, and 2 Sam. xxii. 17. What name he had from his parents we know not; but whatever it might be, it was ever after lost in the name given to him by the princess of Egypt. [Though there is a strong resemblance in sound between the name *Moses* and the Hebrew root quoted by Dr. Clarke, there is good reason for the conjecture that the name had an Egyptian origin.]

Verse 11. *When Moses was grown*.] Being full forty years of age, as St. Stephen says, Acts vii. 23, it came into his heart to visit his brethren, i.e. he was excited to it by a divine inspiration; and seeing one of them suffer wrong, by an Egyptian smiting him, probably one of the task-masters, he avenged him and smote—slew, the Egyptian, supposing that God who had given him commission, had given also his brethren to understand that they were to be delivered by his hand; see Acts vii. 23-25. Probably the Egyptian killed the Hebrew, and therefore on the *Noahic precept* Moses was justified in killing him; and he was authorized so to do by the commission which he had received from God, as all succeeding events amply prove. Previously to the mission of Moses to deliver the Israelites, Josephus says, "The Æthiopians having made an irruption into Egypt, and subdued a great part of it, a divine oracle advised them to employ Moses the Hebrew. On this the king of Egypt made him general of the Egyptian forces; with these he attacked the Æthiopians, defeated and drove them back into their own land, and forced them to take refuge in the city of *Saba*, where he besieged them. Tharbis, daughter of the Æthiopian king, seeing him, fell desperately in love with him, and promised to give up the city to him on condition that he would take her to wife, to which Moses agreed, and the city was put into the hands of the Egyptians."—Jos. Ant. lib. ii., chap. 9. St. Stephen probably alluded to something of this kind when he said Moses was *mighty in deeds* as well as words.

Verse 13. *Two men of the Hebrews strove together*.] How strange that in the very place where they were suffering a heavy persecution because they were Hebrews, the very persons themselves who suffered it should be found persecuting each other! It has been often seen that in those times in which the ungodly oppressed the church of Christ, its own members have been separated from each other by disputes concerning comparatively unessential points of doctrine and discipline, in consequence of which both they and the truth have become an easy prey to those whose desire was to waste the heritage of the Lord.

Verse 14. *And Moses feared*.] He saw that the Israelites were not as yet prepared to leave their bondage; and that, though God had called him to be their leader, yet his providence had not yet sufficiently opened the way; and had he staid in Egypt he must have endangered his life. Providence therefore dictated an escape for the present to the land of Midian.

Verse 15. *Pharaoh—sought to slay Moses. But Moses fled from the face of Pharaoh*.] How can this be reconciled with Heb. xi. 27: *By faith he (Moses) forsook Egypt, not fearing the wrath of the king?* Very easily. The apostle speaks not of this forsaking of Egypt, but of his and the Israelites' final departure from it, and of the bold and courageous manner in which Moses treated Pharaoh and the Egyptians, disregarding his threatenings and the multitudes of them that pursued after the people whom, in the name and strength of God, he led in the face of their enemies out of Egypt.

*Dwelt in the land of Midian*.] A country generally supposed to have been in Arabia Petraea, on the eastern coast of the Red Sea, not far from Mount Sinai. This place is still called by the Arabs the *land of Midian* or the *land of Jethro*.

Verse 16. *The priest of Midian*.] Or *prince*, or both; for the original *cohen* has both meanings.

Verse 17. *The shepherds—drove them*.] The verb being in the masculine gender, seems to imply that the shepherds drove away the flocks of Reuel's daughters, and not the daughters themselves. The fact seems to be that, as the daughters of Reuel filled the troughs and brought their flocks to drink, the shepherds drove those away, and, profiting by the young women's labour, watered their own cattle. Moses resisted this insolence and assisted them to water their flocks, in consequence of which they were enabled to return much sooner than they were wont to do, var. 18.

Verse 18. *Reuel, their father*.] The person in question appears to have several names. Here he is called *Reuel*; in Numb. x. 29, *Raguel*; in Exod. iii. 1, *Jethro*; in Judg. iv. 11, *Hobab*; and in Judg. i. 16 he is called *Keniz*, which in chap. iv. we translate *Kenite*. Some suppose that *Reuel* was father to *Hobab*, who was also called *Jethro*.

Verse 20. *That he may eat bread*.] Bread, among the Hebrews, was used to signify all kinds of food commonly used for the support of man's life.

Verse 21. *Zipporah his daughter*.] It appears that Moses obtained Zipporah something in the same way that Jacob obtained Rachel; namely, for the performance of certain services, probably keeping of sheep.

Verse 22. *Called his name Gershom*.] Literally, a stranger; the reason of which Moses immediately adds, *for I have been an ALIEN in a strange land*.

The Vulgate, the *Septuagint* as it stands in the *Complutensian Polyglot* and in several MSS., the *Syriac*, the *Coptic*, and the *Arabic*, add the following words to this verse: *And the name of the second he called Eliezer, for the God of my father has been my help, and delivered me from the hand of Pharaoh*. These words are found in chap. xviii. 4, but they are certainly necessary here, for it is very likely that these two sons were born within a short space of each other; for in chap. iv. 20 it is said, Moses took his wife and his sons, by which it is plain that he had both *Gershom* and *Eliezer* at that time. Notwithstanding the authority of the above

name 'Gérshom': for he said, I have been 'a stranger in a strange land.

23 And it came to pass 'in process of time, that the king of Egypt died: and the children of Israel 'sighed by reason of the bondage, and they cried, and 'their cry came up unto God by reason of the bondage.

\* That is, a stranger here.—Ch. xviii. 3.—Acts vii. 29. Heb. xii. 13, 14.—Ch. vii. 7.—Acts vii. 30.—Num. xx. 16. Deut. xxvi. 7. Ps. xli. 5.—Gen. xviii. 20. Ch. iii. 8. xxii. 23, 27. Deut. xxiv.

Versions, the clause is found in no copy printed or MS. of the Hebrew text.

Verse 23. *In process of time—the king of Egypt died.* According to St. Stephen (Acts vii. 30 compared with Exod. vii. 7) the death of the Egyptian king happened about forty years after the escape of Moses to Midian. The words which we translate, *And it came to pass in process of time*, signify, *And it was in many days from these that the king, &c.*

Some suppose that Moses wrote the book of Job during the time he sojourned in Midian, and also the book of Genesis.

*Sighed by reason of the bondage.* For the nature of their bondage, see on chap. i. 14.

Verse 24. *God remembered his covenant.* God's covenant is God's engagement; he had promised to Abraham, to Isaac, and to Jacob, to give their posterity a land flowing with milk and honey, &c. They are now under the most oppressive bondage, and this was the most proper time for God to show them his mercy and power in fulfilling his promise. This is all that is meant by God's remembering his covenant, for it was now that he began to give it its effect.

Verse 25. *And God had respect unto them.* God knew them, i.e. he approved of them, and therefore it is said that *their cry came up before God, and he heard their groaning.* The word *yada*, to know, in the Hebrew Bible, is frequently used in the sense of approving; and because God knew—had respect for and approved of them, therefore he was determined to deliver them. For *Elohim*, GOD, in the last clause of this verse, Houbigant reads *aleyhem*, UPON THEM, which is countenanced by the *Vulgate*, *Septuagint*, *Chaldee*, *Coptic*, and *Arabic*, and appears to have been the original reading. The difference in the original consists in the interchange of two letters. Our translators insert *unto them*, in order to make up that sense which this various reading gives without trouble.

The farther we proceed in the sacred writings, the more the history both of the *grace* and *providence* of God opens to our view. He ever cares for his creatures, and is mindful of his promise. The very means made use of to destroy his work are, in his hands, the instruments of its accomplishment. Pharaoh orders the male children of the Hebrews to be thrown into the river; Moses, who was thus exposed, is found by his daughter, brought up as her own son, and from his Egyptian education becomes much better qualified for the great work which God had called him; and his being obliged to leave Egypt was undoubtedly a powerful means to wean his heart from a land in which he had at his command all the advantages and luxuries of life. His so-

24 And God 'heard their groaning, and God 'remembered his 'covenant with Abraham, with Isaac, and with Jacob.

25 And God 'looked upon the children of Israel, and God 'had respect unto them.<sup>1</sup>

15. James v. 4.—Ch. vi. 5.—Ch. vi. 5. Ps. cv. 8, 42. cvi. 45.—1 Gen. xv. 14. xvi. 4.—Ch. iv. 31. 1 Sam. i. 11. 2 Sam. xvi. 12. Luke i. 26.—Heb. knew.—Ch. iii. 7.

journing also in a strange land, where he had to earn his bread by a very painful employment, fitted him for the perious journey he was obliged to take in the wilderness, and enabled him to bear the better the privations to which he was in consequence exposed.

The bondage of the Israelites was also wisely permitted, that they might with less reluctance leave a country where they had suffered the greatest oppression and indignities. Had they not suffered severely previously to their departure, there is much reason to believe that no inducements could have been sufficient to have prevailed on them to leave it. And yet their leaving it was of infinite consequence, in the order both of grace and providence, as it was indispensably necessary that they should be a people separated from all the rest of the world, that they might see the promises of God fulfilled under their own eyes, and thus have the fullest persuasion that their law was divine, their prophets inspired by the Most High, and that the Messiah came according to the prophecies before delivered concerning him.

In the days of primitive simplicity, and in this respect the best days, the daughters of persons in the highest ranks in life were employed in the most laborious offices. Kings' daughters performed the office of the *lauress* to their own families; and the daughters of princes tended and watered the flocks. We cannot be too pointed in calling the attention of modern delicate females, who are not only above serving their own parents and family, but even their own selves: the consequence of which is, they have neither vigour nor health; their growth, for want of healthy exercise, is generally cramped; their natural powers are prematurely developed, and their whole course is rather an apology for living, than a state of effective life. Parents, who wish to fulfil the intention of God and nature, will doubtless see it their duty to bring up their children on a different plan. A worse than the present can scarcely be found out.

*Afflictions*, under the direction of God's providence and the influences of his grace, are often the means of leading men to pray to and acknowledge God, who in the time of their prosperity hardened their necks from his fear. When the Israelites were sorely oppressed, they began to pray. If the cry of oppression had not been among them, probably the cry for mercy had not been heard. Though afflictions, considered in themselves, can neither atone for sin nor improve the moral state of the soul, yet God often uses them as means to bring sinners to himself, and to quicken those who, having already escaped the pollutions of the world, were falling again under the influence of an earthly mind. Of many millions besides David it may truly be said, Before they were afflicted they went astray.

## CHAPTER III.

Moses keeping the flock of Jethro at Mount Horeb, the angel of the Lord appears to him in a burning bush, 1, 2. Astonished at the sight, he turns aside to examine it, 3, when God speaks to him out of the fire, and declares himself to be the God of Abraham, Isaac, and Jacob, 4-6; announces his purpose of delivering the Israelites from their oppression, and of bringing them into the promised land, 7-9; commissions him to go to Pharaoh, and to be the leader of the children of Israel from Egypt, 10. Moses excuses himself, 11; and God to encourage him, promises him his protection, 12. Moses doubts whether the Israelites will credit him, 13, and God reveals to him his NAME, and informs him what he is to say to the people, 14-17, and instructs him and the elders of Israel to apply unto Pharaoh for permission to go three days' journey into the wilderness, to sacrifice unto the Lord, 18; foretells the obstinacy of the Egyptian king, and the miracles which he himself should work in the sight of the Egyptians, 19, 20; and promises that, on the departure of the Israelites, the Egyptians should be induced to furnish them with all necessaries for their journey, 21, 22.

**NOW** Moses kept the flock of Jethro his father in law, \* the priest of Midian : and he led the flock to the backside of the desert, and came to <sup>b</sup> the mountain of God, *even* to Horeb.

2 And \* the angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this <sup>d</sup> great sight, why the bush is not burnt.

\* Ch. ii. 16.—<sup>b</sup> Ch. xviii. 5. 1 Kings xix. 3.—<sup>c</sup> Deut. xxxiii. 16; Isa. lxi. 9. Acts vii. 30.—<sup>d</sup> Ps. cxi. 2. Acts vii. 31.—<sup>e</sup> Deut. xxxiii. 16.—Ch. xix. 12. Josh. v. 15. Acts vii. 33.—<sup>f</sup> Gen. xxviii. 13.

Verse 1. *Jethro his father in law*] Learned men are not agreed on the signification of the word *chethen*, which we translate *father-in-law*, and which in Gen. xix. 14 we translate *son-in-law*. It seems to be a general term for a *relative by marriage*, and the connexion only in which it stands can determine its precise meaning. It is very possible that Reuel was now dead, it being forty years since Moses came to Midian; that Jethro was his son, and had succeeded him in his office of prince and priest of Midian; that Zipporah was the sister of Jethro; and that consequently the word should be translated *brother-in-law* in this place: as we learn from Gen. xxiv. 9, Deut. vii. 3, Josh. xxiii. 12, and other places, that it simply signifies to *contract affinity by marriage*. If this conjecture be right, we may well suppose that, Reuel being dead, Moses was continued by his brother-in-law Jethro in the same employment he had under his father.

*Mountain of God*] Sometimes named Horeb, at other times Sinai. The mountain itself had two peaks; one was called Horeb, the other Sinai. Horeb was probably the primitive name of the mountain, which was afterwards called the *mountain of God*, because God appeared upon it to Moses; and Mount Sinai, from *senah*, a bush, because it was in a bush or bramble, in a flame of fire, that this appearance was made.

Verse 2. *The angel of the Lord*] Not a created angel certainly; for he is called *Jehovah*, ver. 4, &c., and has the most expressive attributes of the Godhead applied to him, ver. 14, &c. Yet he is an *angel*, in whom was the name of God, chap. xxxiii. 21; and in whom dwelt all the fulness of the Godhead bodily, Col. ii. 9; and who in all these primitive times, was the Messenger of the covenant, Mal. iii. 1. And who was this but Jesus, the Leader, Redeemer, and Saviour of mankind?

*A flame of fire, out of the midst of a bush*] Fire was not only among the Hebrews but also among many other ancient nations, a very significant emblem of the Deity. God accompanied the Israelites in all their journeyings through the wilderness as a pillar of fire by night; and probably a fire or flame in the Holy of Holies, between the cherubim, was the general symbol of his presence; and traditions of these things, which must have been current in the East, have probably given birth, not only to the pretty general opinion that God appears in the likeness of fire, but to the whole of the Zoroastrian system of fire-worship. It has been reported of Zoroaster, or Zerdusht, that having retired to a mountain for the study of wisdom, and the benefit of solitude, the whole mountain was one day enveloped with flame, out of the midst of which he came without receiving any injury; on which he offered sacrifices to God, who, he was persuaded, had then appeared to him.

Moses wished to see God, but he could behold nothing but an *indescribable glory*; nothing like *mortals*, nothing like a *human body*, appeared at any time to his eye, or to those of the Israelites. "Ye saw no manner of similitude," said Moses, "on the day that the Lord spake unto you in Horeb out of the midst of the FIRE." Deut. iv. 15. But sometimes the divine power and justice were manifested by the *indescribable, formless, impetuous, consuming flame*; at other times he appeared by the *water* which he brought out of the flinty rock; and in the *thick darkness* on Horeb, when the *fiery law* proceeded from his right hand, then the *earth quaked* and the *mountain trembled*; and when his *terrible eye* looked out upon the Egyptians through the pillar of cloud and fire, their chariot-wheels were struck off, and confusion and dismay were spread through all the hosts of Pharaoh; Exod. xiv. 24, 25.

4 And when the LORD saw that he turned aside to see, God called \* unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: 'put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, \* I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for <sup>b</sup> he was afraid to look upon God.

Ver. 15. Ch. iv. 5. Mat. xxii. 32. Mark xii. 26. Luke xx. 37. Acts vii. 32.—<sup>b</sup> So 1 Kings xix. 13. Isa. vi. 1, 5. Neh. ix. 9. Ps. cvi. 44. Acts vii. 34.

*And the bush was not consumed.*] 1. An emblem of the state of Israel in its various distresses and persecutions: it was in the fire of adversity, but *was not consumed*. 2. An emblem also of the state of the church of God in the wilderness, in persecutions often, in the midst of its enemies, in the region of the shadow of death—yet not consumed. 3. An emblem also of the state of every follower of Christ cast down, but not forsaken; grievously tempted, but not destroyed; walking through the fire, but still unconsumed! Why are all those preserved in the midst of those things which have a natural tendency to destroy them? Because GOD IS IN THE MIST OF THEM; it was this that preserved the bush from destruction; and it was this that preserved the Israelites; and it is this, and this alone, that preserves the church, and holds the soul of every genuine believer in the spiritual life. He in whose heart Christ dwells not by faith, will soon be consumed by the world, the flesh, and the devil.

Verse 5. *Put off thy shoes*] It is likely that from this circumstance all the eastern nations have agreed to perform all the acts of their religious worship *barefooted*. All the Mohammedans, Brahmans, and Parsees, do so still. The ancient Greeks and the Jews did the same. One of the maxims of Pythagoras was, *Offer sacrifice and worship with your shoes off*. It is probable that *nealm*, in the text, signifies *sandals*, which was the same as the Roman *solea*, a sole alone, strapped about the foot. As this sole must let in dust, gravel, and sand about the foot in travelling, and render it very uneasy, hence the custom of frequently *washing* the feet in those countries where these sandals were worn. *Pulling off the shoes* was, therefore, an emblem of laying aside the pollutions contracted by walking in the way of sin. Let those who name the Lord Jesus Christ depart from iniquity. In our western countries reverence is expressed by pulling off the hat; but how much more significant is the eastern custom!

*The place whereon thou standest is holy ground.*] It was now particularly sanctified by the divine presence; but if we may credit Josephus, a general opinion had prevailed that God dwelt on that mountain; and hence the shepherds, considering it as sacred ground, did not dare to feed their flocks there. Moses, however, finding the soil to be rich and the pasturage good, boldly drove his flock thither to feed on it.

Verse 6. *I am the God of thy father*] Though the word *abi*, father, is here used in the singular, St. Stephen, quoting this place, Acts vii. 32, *uses the plural*, The God of thy FATHERS; and that this is the meaning the following words prove: The God of Abraham, the God of Isaac, and the God of Jacob. These were the fathers of Moses in a direct line. This reading is confirmed by the Samaritan and by the Coptic. ABRAHAM was the father of the Ishmaelites, and with him was the covenant first made. ISAAC was the father of the Edomites as well as the Israelites; and with him was the covenant renewed. JACOB was the father of the twelve patriarchs, who were founders of the Jewish nation, and to him were the promises particularly confirmed. Hence we see that the Arabs and Turks in general, who are descendants of Ishmael; the Edomites, now absorbed among the Jews, who are the descendants of Esau; and the Jewish people, wheresoever scattered, who are the descendants of Jacob, are all heirs of the promises included in this primitive covenant; and their gathering in with the fulness of the Gentiles may be confidently expected.

*And Moses hid his face*] For similar acts, see the pas-

7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

\* Ch. ii. 23, 24.—Ch. i. 11.—Gen. xviii. 21. Ch. ii. 25.—d Gen. xi. 5, 7. xviii. 21. 1. 24.—Ch. vi. 8, xii. 61.—Deut. i. 25. viii. 7, 8, 9.—Jer. 17. Ch. xiii. 5. Ezek. x. 3. Num. xiii. 27. Deut. xxi. 9, 16. Jer. xi. 6. xxxii. 22. Ezek. xx. 6.—Gen. xv. 18.—Ch. ii. 23.—Ch. i. 11, 13, 14, 22.—Ps. cv. 26. Micah vi. 4.—See ch.

sages referred to in the margin. *He was afraid to look*—he was overawed by God's presence, and dazzled with the splendour of the appearance.

Verse 7. *I have surely seen*] *Seeing, I have seen*—I have not only seen the afflictions of this people because I am omniscient, but I have considered their sorrows, and my eye affects my heart.

Verse 8. *And I am come down to deliver them*] This is the very purpose for which I am now come down upon this mountain, and for which I manifest myself to thee.

*Large—land*] Canaan, when compared with the small tract of Goshen, in which they were now situated, and where we learn from chap. i. 7, they were straitened for room, might be well called a large land.

*A land flowing with milk and honey*] Excellent for pasturage, because abounding in the most wholesome herbage and flowers; and from the latter an abundance of wild honey was collected by the bees. Though cultivation is now almost entirely neglected in this land, because of the badness of the government and the scantiness of the inhabitants, yet it is still good for pasturage, and yields an abundance of honey.

Verse 11. *Who am I—that I should bring*] He was so satisfied that this was beyond his power, and all the means that he possessed, that he is astonished that even God himself should appoint him to this work! Such indeed was the bondage of the children of Israel, and the power of the people by whom they were enslaved, that had not their deliverance come through supernatural means, their escape had been utterly impossible.

Verse 12. *Certainly I will be with thee*] This great event shall not be left to thy wisdom and to thy power; my counsel shall direct thee, and my power shall bring all these mighty things to pass.

*And this shall be a token*] Literally, *And this to thee for a sign*, i.e. this miraculous manifestation of the burning bush shall be a proof that I have sent thee; or, My being with thee to encourage thy heart, strengthen thy hands, and enable thee to work miracles, shall be to thyself and to others the evidence of thy divine mission.

*Ye shall serve God upon this mountain.*] This was not the sign, but God shows him that in their return from Egypt they should take this mountain in their way, and should worship him in this place. There may be a prophetic allusion here to the giving of the law on Mount Sinai. As Moses received his commands here, so likewise should the Israelites receive theirs in the same place. After all, the Divine Being seems to testify a partial predilection for this mountain, for reasons that are not expressed.

Verse 13. *They shall say—What is his name?*] It is not likely that the Israelites had much knowledge of God or of his ways at the time to which the sacred text refers; it is certain they had no written word. The book of Genesis, if even written (for some suppose it had been composed by

12 And he said, "Certainly I will be with thee; and this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, "I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers,

vi. 12. 1 Sam. xviii. 18. Isa. vi. 5, 8. Jer. i. 6.—Gen. xxxi. 3. Deut. xxxi. 23. Josh. i. 5. Rom. viii. 13.—Ch. vi. 3. John viii. 58. 2 Cor. i. 20. Heb. xiii. 8. Rev. i. 4.—Ps. cxxxv. 13. Hos. xii. 6.—Ch. iv. 29.

Moses during his residence in Midian), had not yet been communicated to the people: and being so long without any revelation, and perhaps without even the form of divine worship, their minds being degraded by the state of bondage in which they had been so long held, and seeing and hearing little in religion but the superstitions of those among whom they sojourned, they could have no distinct notion of the Divine Being. Moses himself might have been in doubt at first on this subject, and he seems to have been greatly on his guard against illusion; hence he asks a variety of questions, and endeavours, by all prudent means, to assure himself of the truth and certainty of the present appearance and commission. He well knew the power of the Egyptian magicians, and he could not tell from these first views whether there might not have been some delusion in this case. God therefore gives him the fullest proof, not only for the satisfaction of the people to whom he was to be sent, but for his own full conviction, that it was the supreme God who now spoke to him.

Verse 14. *I AM THAT I AM*] EHEYEH asher EHEYEH. These words have been variously understood. The Vulgate translates, *I am who am*. The Septuagint, *I am he who exists*. The Syriac, *the Persic, and the Chaldee* preserve the original words without any gloss. The Arabic paraphrases them, *The Eternal, who passes not away*. As the original words literally signify, *I will be what I will be*, some have supposed that God simply designed to inform Moses, that what he had been to his fathers Abraham, Isaac, and Jacob, he would be to him and the Israelites; and that he would perform the promises he had made to his fathers, by giving their descendants the promised land. It is difficult to put a meaning on the words; they seem intended to point out the eternity, and self-existence of God.

Verse 15. *This is my name forever*] The name here referred to is that which immediately precedes, *Yehovah Elohim*, which we translate the LORD GOD, the name by which God had been known from the creation of the world (see Gen. ii. 4), and the name by which he is known among the same people to the present day. Even the heathens knew this name of the true God; and hence out of our *Yehovah* they formed their *Jao, Jove, and Jove*; so that the word has been literally fulfilled, *This is my memorial unto all generations*. As to be self-existent and eternal must be attributes of God for ever, does it not follow that the *leolam, for ever*, in the text, signifies eternity? "This is my name to eternity—and my memorial," *ledor dor*, "to all succeeding generations." While human generations continue he shall be called the God of Abraham, the God of Isaac, and the God of Jacob; but when time shall be no more, he shall be *Jehovah Elohim*. Hence the first expression refers to his eternal existence, the latter to the discovery he should make of himself as long as time should last.

Verse 16. *Elders of Israel*] Though it is not likely the Hebrews were permitted to have any regular government at

the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, 'I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, 'I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And 'they shall hearken to thy voice: and 'thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath 'met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

\* Gen. i. 24. Ch. ii. 25. iv. 31. Luke i. 64.—b Gen. xv. 14, 16. Ver. 8.—c Ch. iv. 31.—d Ch. v. 1, 3.—e Num. xxiii. 3, 4, 15, 16.—f Ch. v. 2. vii. 4.—g Or, but by strong hand.—h Ch. vi. 6. vii. 5. ix. 15.—i Ch. vii. 3. xi. 9. Deut. vi. 22. Noh. ix. 10. Ps. cv. 27. cxxxv.

this time, yet there can be no doubt of their having such a government in the time of Joseph, and for some considerable time after; the elders of each tribe forming a kind of court of magistrates, by which all actions were tried, and legal decisions made, in the Israelitish community.

I have surely visited you] An exact fulfilment of the prediction of Joseph, Gen. i. 24, God will surely visit you, and in the same words too.

Verse 18. They shall hearken to thy voice] This assurance was necessary to encourage him in an enterprise so dangerous and important.

Three days' journey into the wilderness] Evidently intending Mount Sinai, which is reputed to be about three days' journey, the shortest way, from the land of Goshen. In ancient times, distances were computed by the time required to pass over them. Thus, instead of miles, furlongs, &c., it was said, the distance from one place to another was so many days', so many hours' journey; and it continues the same in all countries where there are no regular roads or highways.

Verse 19. I am sure that the king of Egypt will not let you go, no, not by a mighty hand.] When the facts detailed in this history have been considered in connexion with the assertion as it stands in our Bibles, the most palpable contradiction has appeared. That the king of Egypt did let them go, and that by a mighty hand, the book itself amply declares. We should therefore seek for another meaning of the original word. It generally means and not, but has sometimes the meaning of if not, unless, except, &c.; and in Becke's Bible, 1549, it is thus translated: I am sure that the king of Egypt wyl not let you go, EXCEPT wylth a myghty hand. This import of the negative particle was perfectly understood by the Vulgate, where it is translated nisi, unless; the rendering of the Septuagint and also the Coptic is of the same import. The meaning therefore is very plain: The king of Egypt, who now profits much by your servitude, will not let you go till he sees my hand stretched out, and he and his nation be smitten with ten plagues. Hence God immediately adds, ver. 20: I will stretch out my hand and smite Egypt with all my wonders—and after that, he will let you go.

Verse 22. Every woman shall borrow] This is certainly not a very correct translation; the original word shaal signifies simply to ask, request, demand, require, inquire, &c.; but it does not signify to borrow in the proper sense of that word, though in a very few places of scripture it is thus used. In this and the parallel place, chap. xii. 85, the word signifies to ask or demand, and not to borrow, which is a gross mistake into which scarcely any of the Versions, ancient or modern, have fallen, except our own. God commanded the Israelites to ask or demand a certain recompense for their past services, and he inclined the hearts of the Egyptians to give liberally; and this, far from being a matter of oppression, wrong, or even charity, was no more than a very partial recompense for the long and painful services which we may say six hundred thousand Israelites had rendered to Egypt, during a considerable number of years. And there can be no doubt that while their heaviest oppression lasted, they were permitted to accumulate no kind of property, as all their gains went to their oppressors.

19 And I am sure that the king of Egypt 'will not let you go, 'no, not by a mighty hand.

20 And I will 'stretch out my hand, and smite Egypt with 'all my wonders which I will do in the midst thereof: and 'after that he will let you go.

21 And 'I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.

22 'But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and 'ye shall spoil 'the Egyptians.

9. Jer. xxxii. 20. Acts vii. 36. See ch. vii. to xlii.—Ch. xli. 31.—h Ch. xi. 3. xii. 36. Ps. cvi. 46. Prov. xvi. 7.—i Gen. xv. 14. Ch. xi. 2. xii. 35, 36.—m Job xxvii. 17. Prov. xiii. 22. Ezek. xxxix. 10.—n Or, Egypt.

Our exceptionable translation of the original has given some countenance to the desperate cause of infidelity; its abettors have exultingly said: "Moses represents the just God as ordering the Israelites to borrow the goods of the Egyptians under the pretence of returning them, whereas he intended that they should march off 'with the booty.'" Let these men know that there was no borrowing in the case; and that if accounts were fairly balanced, Egypt would be found still in considerable arrears to Israel. Let it also be considered that the Egyptians had never any right to the services of the Hebrews. Egypt owed its policy, its opulence, and even its political existence, to the Israelites. What had Joseph for his important services? NOTHING! All his services were gratuitous; and being animated with a better hope than any earthly possession could inspire, he desired that even his bones should be carried up out of Egypt. Jacob and his family, it is true, were permitted to sojourn in Goshen, but they were not provided for in that place; for they brought their cattle, their goods, and all that they had, into Egypt, Gen. xli. 1, 6; so that they had nothing but the bare land to feed on; and had built treasure-cities or fortresses, we know not how many; and two whole cities, Pithom and Raamses, besides; and for all these services they had no compensation whatever, but were besides cruelly abused, and obliged to witness, as the sum of their calamities, the daily murder of their male infants.

Jewels of silver, &c.] The word keley signifies vessels, instruments, weapons, &c., and may be very well translated by our English term, articles or goods. The Israelites got both gold and silver, probably both in coin and in plate of different kinds; and such raiment as was necessary for the journey which they were about to undertake.

Ye shall spoil the Egyptians.] The verb natsal signifies, not only to spoil, snatch away, but also to get away, to escape, to deliver, to regain or recover. SPOIL signifies what is taken by rapine or violence; but this cannot be the meaning of the original word here, as the Israelites only asked, and the Egyptians, without fear, terror, or constraint, freely gave. It is worthy of remark that the original word is used, 1 Sam. xxx. 22, to signify the recovery of property that had been taken away by violence. In this sense we should understand the word here. The Israelites recovered a part of their property—their wages, of which they had been most unjustly deprived by the Egyptians.

In this chapter we have much curious and important information; but what is most interesting is the name by which God was pleased to make himself known to Moses and to the Israelites, a name by which the Supreme Being was afterwards known among the wisest inhabitants of the earth. HE who IS and who WILL BE what he IS. This is a proper characteristic of the Divine Being, who is, properly speaking, the only BEING, because he is independent and eternal; whereas all other beings, in whatsoever forms they may appear, are derived, finite, changeable, and liable to destruction, decay, and even to annihilation. When God, therefore, announced himself to Moses by this name, he proclaimed his own eternity and immateriality; and the very name itself precluded the possibility of idolatry, because it was impossible for the mind, in considering it, to represent the Divine Being



in any assignable shape ; for who could represent BEING or Existence by any limited form ? And who can have any idea of a form that is unlimited ? Thus, then, we find that the first discovery which God made of himself was intended to show the people the simplicity and spirituality of his nature ; that while they considered him as BEING, and the Cause of all BEING, they might be preserved from all idolatry for ever. The very name itself is a proof of a divine revelation ; for it is not possible that such an idea could have ever entered into the mind of man, unless it had been communicated from above. It could not have been produced by reasoning, for there were no premises on which it could be built, nor any analogies by which it could have been formed. We can as easily comprehend eternity as we can being, simply considered in and of itself, when nothing of assignable forms, colours, or qualities existed, besides its infinite and illimitable self.

To this divine discovery the ancient Greeks owed the in-

scription which they placed above the door of the temple of Apollo at Delphi : the whole of the inscription consisted in the simple monosyllable EI, THOU ART. On this inscription Plutarch, one of the most intelligent of all the Gentile philosophers, made an express treatise, having received the true interpretation in his travels in Egypt, whither he had gone for the purpose of inquiring into their ancient learning, and where he had doubtless seen these words of God to Moses in the Greek Version of the Septuagint, which had been current among the Egyptians (for whose sake it was first made) about four hundred years previously to the death of Plutarch. What beautiful things have the ancient Greek philosophers stolen from the testimonies of God to enrich their own works, without any kind of acknowledgment ! And, strange perversity of man ! these are the very things which we so highly applaud in the heathen copies, while we neglect or pass them by in the divine originals !

## CHAPTER IV.

Moses continuing to express his fear that the Israelites would not credit his divine mission, 1, God, to strengthen his faith, and to assure him that his countrymen would believe him, changed his rod into a serpent, and the serpent into a rod, 2-5 ; made his hand leprous, and afterwards restored it, 6, 7 ; intimating that he had now endued him with power to work such miracles, and that the Israelites would believe, 8 ; and further assures him that he should have power to turn the water into blood, 9. Moses excuses himself on the ground of his not being eloquent, 10, and God reproves him for his unbelief, and promises to give him supernatural assistance, 11, 12. Moses expressing his utter unwillingness to go on any account, God is angry, and then promises to give him his brother Aaron to be his spokesman, 13-16, and appoints his rod to be the instrument of working miracles, 17. Moses returns to his relative Jethro, and requests liberty to visit his brethren in Egypt, and is permitted, 18. God appears to him in Midian, and assures him that the Egyptians who sought his life were dead, 19. Moses, with his wife and children, set out on their journey to Egypt, 20. God instructs him what he shall say to Pharaoh, 21-23. He is in danger of losing his life, because he had not circumcised his son, 24. Zipporah immediately circumcising the child, Moses escapes unhurt, 25, 26. Aaron is commanded to go and meet his brother Moses ; he goes and meets him at Horeb, 27. Moses informs him of the commission he had received from God, 28. They both go to their brethren, deliver their message, and work miracles, 29, 30. The people believe and adore God, 31.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice : for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand ? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent ; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine

hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand :

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom

Verse 1. *They will not believe me*] As if he had said, Unless I be enabled to work miracles, and give them proofs by extraordinary works as well as by words, they will not believe that thou hast sent me.

Verse 2. *A rod.*] *Matteh*, a staff, probably his shepherd's crook ; see Lev. xxvii. 32. As it was made the instrument of working many miracles, it was afterwards called the rod of God ; see ver. 20.

Verse 3. *A serpent*] Of what sort we know not, as the word *nachash* is a general name for serpents, and also means several other things, see Gen. iii. 1 ; but it was either of a kind that he had not seen before, or one that he knew to be dangerous ; for it is said, he fled from before it. Some suppose the staff was changed into a crocodile ; see on chap. vii. 7.

Verse 4. *He put forth his hand, and caught it*] Considering the light in which Moses had viewed this serpent, it required considerable faith to induce him thus implicitly to obey the command of God ; but he obeyed, and the noxious serpent became instantly the miraculous rod in his hand ! Implicit faith and obedience conquer all difficulties ; and he

who believes in God, and obeys him in all things, has really nothing to fear.

Verse 5. *That they may believe*] This is an example of what is called an imperfect or unfinished speech, several of which occur in the sacred writings. It may be thus supplied : *Do this before them, that they may believe that the Lord—hath appeared unto thee.*

Verse 6. *His hand was leprous as snow.*] The leprosy, at least among the Jews, was a most inveterate and contagious disorder, and deemed by them incurable. Among the heathens it was considered as inflicted by their gods, and it was supposed that they alone could remove it. It is certain that a similar belief prevailed among the Israelites ; hence, when the king of Syria sent his general, Naaman, to the king of Israel to cure him of his leprosy, he rent his clothes, saying, *Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy ?* 2 Kings v. 7. This appears, therefore, to be the reason why God chose this sign, as the instantaneous infliction and removal of this disease were demonstrations which all would allow of the sovereign power of God. We need, therefore,



again. And he put his hand into his bosom again ; and plucked it out of his bosom, and, behold, <sup>a</sup> it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take water of the river, and pour *it* upon the dry *land* : and <sup>b</sup> the water which thou takest out of the river <sup>c</sup> shall become blood upon the dry *land*.

10 And Moses said unto the LORD, O my Lord, I am not <sup>d</sup> eloquent, neither <sup>e</sup> heretofore, nor since thou hast spoken unto thy servant : but <sup>f</sup> I am slow of speech, and of a slow tongue.

11 And the LORD said unto him, <sup>g</sup> Who hath made man's mouth ? or who maketh the dumb, or deaf, or the seeing, or the blind ? have not I the LORD ?

12 Now therefore go, and I will be <sup>h</sup> with thy mouth, and teach thee what thou shalt say.

<sup>a</sup> Dent. xxiii. 39. Num. xii. 13, 14. 2 Kings v. 14. Mat. viii. 3.—<sup>b</sup> Ch. vii. 19.—<sup>c</sup> Heb. *shall be and shall be*.—<sup>d</sup> Heb. *a man of words*.—<sup>e</sup> Heb. *since yesterday, nor since the third day*.—<sup>f</sup> Ch. vi. 12. Jer. i. 6.—<sup>g</sup> Ps. xciv. 9.—<sup>h</sup> Isa. i. 4. Jer. i. 9. Mat. x. 19. Mark

seek for no other reasons for this miracle : the sole reason is sufficiently obvious.

Verse 8. *If they will not believe—the voice of the first sign, &c.*] Probably intimating that some would be more difficult to be persuaded than others : some would yield to the evidence of the *first* miracle ; others would hesitate till they had seen the *second* ; and others would not believe till they had seen the water of the Nile turned into blood, when poured upon the dry land ; ver. 9.

Verse 10. *I am not eloquent] I am not a man of words ; a periphrasis common in the scriptures.* So Job xi. 2, *a man of lips*, signifies one that is *talkative*. Psalm cxi. 12, *a man of tongue* signifies a *prattler*. But how could it be said that Moses was *not eloquent*, when St. Stephen asserts, Acts vii. 22, that he was *mighty in words* as well as in *deeds* ? There are *three* ways of solving this difficulty : 1. Moses might have had some natural infirmity, of a late standing, which at that time rendered it impossible for him to speak readily, and which he afterwards overcame ; so that though he was *not then a man of words*, yet he might afterwards have been *mighty in words* as well as *in deeds*. 2. It is possible he was not intimately acquainted with the Hebrew tongue, so as to speak *clearly and distinctly* in it. The first *forty* years of his life he had spent in Egypt, chiefly *at court* ; and though it is very probable there was an affinity between the two languages, yet they certainly were not the same. The last *forty* he had spent in Midian, and it is not likely that the pure Hebrew tongue prevailed there, though it is probable that a dialect of it was there spoken. 3. Though Moses was slow of speech, yet when acting as the messenger of God *his word was with power*, for at his command the plagues came and the plagues were stayed ; thus was he *mighty in words* as well as *in deeds* : and this is probably the meaning of St. Stephen.

By the expression *neither heretofore, nor since thou hast spoken unto thy servant*, he might possibly mean, that the natural inaptitude to speak readily, which he had felt, he *continued* to feel, even since God *had begun* to discover himself ; for though he had wrought several miracles for him, yet he had not healed this infirmity.

Verse 11. *Who hath made man's mouth ? &c.*] Cannot he who formed the mouth, the whole organs of speech, and hath given the gift of speech also, cannot he give utterance ? God can take away those gifts and restore them again. Do not provoke him : he who created the *eye*, the *ear*, and the *mouth*, hath also made the *blind*, the *deaf*, and the *dumb*.

Verse 13. *Send—by the hand of him whom thou wilt send.*] Many commentators, both ancient and modern, have thought that Moses prays here for the *immediate* mission of the *Messiah* ; as if he had said : " Lord, thou hast purposed to send this glorious person at some time or other, I beseech thee send him *now*, for who can be sufficient to deliver and

13 And he said, O my Lord, 'send, I pray thee, by the hand of *him whom thou wilt send*.

14 And the anger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother ?* I know that he can speak well. And also, behold, <sup>k</sup> he cometh forth to meet thee ; and when he seeth thee, he will be glad in his heart.

15 And <sup>l</sup> thou shalt speak unto him, and <sup>m</sup> put words in his mouth : and I will be with thy mouth, and with his mouth, and <sup>n</sup> will teach you what ye shall do.

16 And he shall be thy spokesman unto the people : and he shall be, *even* he shall be to thee instead of a mouth, and <sup>o</sup> thou shalt be to him instead of God.

17 And thou shalt take <sup>p</sup> this rod in thine hand, wherewith thou shalt do signs.

18 And Moses went and returned to <sup>q</sup> Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

xiii. 11. Luke xii. 11, 12. xxi. 14, 15.—<sup>1</sup> See Jonah i. 3.—<sup>2</sup> Or, *shouldst*.—<sup>3</sup> Ver. 27. 1 Sam. x. 2, 3, 5.—<sup>4</sup> Ch. vii. 1, 2.—<sup>5</sup> Num. xxi. 38. xxiii. 5, 12, 16. Deut. xviii. 18. Isa. li. 16. Jer. i. 9.—<sup>6</sup> Deut. v. 31.—<sup>7</sup> Ch. vii. 1. xlviii. 19.—<sup>8</sup> Ver. 2.—<sup>9</sup> Heb. *Jether*.

rule this people but himself alone ?" The Hebrew literally translated is, *Send now (or, I beseech thee) by the hand thou wilt send ;* which seems to intimate, *Send a person more fit for the work than I am.* It is right to find out the Messiah wherever he is mentioned in the Old Testament ; but to press scriptures into this service which have not an obvious tendency that way, is both improper and dangerous.

Verse 14. *And the anger of the Lord was kindled against Moses]* Surely this would not have been the case had he only in *modesty*, and from a deep sense of his own unworthiness, desired that the *Messiah* should be preferred before him.

*I know that he can speak well.] I know that in speaking he will speak.* That is, he is *apt to talk*, and has a ready utterance.

*He cometh forth to meet thee.]* He shall meet thee at my mount (ver. 27), shall rejoice in thy mission, and most heartily co-operate with thee in all things. A necessary assurance, to prevent Moses from suspecting that Aaron, who was his elder brother, would *envy* his superior call and office.

Verse 15. *I will be with thy mouth, and with his mouth.]* Ye shall be both, in all things which I appoint you to do in this business, under the continual inspiration of the Most High.

Verse 16. *He shall be thy spokesman.]* Literally, *He shall speak for thee (or in thy stead) to the people.*

*He shall be to thee instead of a mouth.]* He shall convey every message to the people ; and *thou shalt be to him instead of God*—thou shalt deliver to him what I communicate to thee.

Verse 17. *Thou shalt take this rod.]* From the story of Moses's rod the heathens have invented the fables of the *thyrsus* of Bacchus, and the *caduceus* of Mercury. Any person acquainted with the birth and exploits of the poetic Bacchus and Mercury, will at once perceive them to be all borrowed from the life and acts of Moses, as recorded in the Pentateuch ; and it would be losing time to show the parallel, by quoting passages from the book of Exodus.

Verse 18. *Let me go, I pray thee, and return unto my brethren.]* Moses, having received his commission from God, and directions how to execute it, returned to his father-in-law, and asked permission to visit his family and brethren in Egypt, without giving him any intimation of the great errand on which he was going. His keeping this secret has been attributed to his *singular modesty* : but however true it might be that Moses was a truly humble and modest man, yet his *prudence* alone was sufficient to have induced him to observe silence on this subject ; for, if once imparted to the family of his father-in-law, the news might have reached Egypt before he could get thither, and a general alarm among the Egyptians would in all probability have been the consequence ; as *fame* would not fail to represent Moses as coming to stir up sedition and rebellion, and the whole

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for <sup>a</sup>all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and returned to the land of Egypt: and Moses took <sup>b</sup>the rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those <sup>c</sup>wonders before Pharaoh which I have put

<sup>a</sup> Ch. ii. 15, 23. Mt. ii. 20.—<sup>b</sup> Ch. xvii. 9. Num. xx. 8, 9.—<sup>c</sup> Ch. iii. 20.—<sup>d</sup> Ch. vii. 3, 13. ix. 12, 25. x. 1. xiv. 8. Deut. ii. 30. Josh. xi. 20. Isa. lxxiii. 17. John xii. 40. Rom. ix. 18.—<sup>e</sup> Hos. xi. 1.

nation would have been armed against them. It was therefore essentially necessary that the business should be kept secret.

Verse 19. *In Midian*] This was a new revelation, and appears to have taken place after Moses returned to his father-in-law previous to his departure for Egypt.

Verse 20. *His wife and his sons*] Both Gershom and Eliezer, though the birth of the latter has not yet been mentioned in the Hebrew text.

*Set them upon an ass*] The Septuagint reads the word in the plural, *upon asses*, as it certainly required more than one to carry Zipporah, Gershom, and Eliezer.

*The rod of God*] The sign of sovereign power, by which he was to perform all his miracles; once the badge of his shepherd's office, and now that by which he is to *feed, rule, and protect* his people Israel.

Verse 21. *But I will harden his heart*] The case of Pharaoh has given rise to many fierce controversies, and to several strange and conflicting opinions. Would men but look at the whole account without the medium of their respective creeds, they would find little difficulty to apprehend the truth. If we take up the subject in a *theological* point of view, all sober Christians will allow the truth of this proposition of St. Augustine, when the subject in question is a person who has hardened his own heart by frequently resisting the grace and Spirit of God: "God does not harden men by infusing malice into them, but by not imparting mercy to them." It is but just and right that he should withhold those graces which he had repeatedly offered, and which the sinner had despised and rejected. Thus much for the general principle. The verb *chazak*, which we translate *harden*, literally signifies to *strengthen, confirm, make bold or courageous*; and is often used in the sacred writings to exhort to *duty, perseverance, &c.* It constitutes an essential part of the exhortation of God to Joshua, chap. i. 7: *Only be thou strong*. And of Joshua's dying exhortation to the people, chap. xxiii. 6: *Be ye therefore very courageous, to keep and to do all that is written in the book of the law*. Now it would be very strange in these places to translate the word *harden*: *Only be thou hard, Be ye therefore very hard*; and yet if we use the word *hardy*, it would suit the sense and context perfectly well: *Only be thou HARDY; Be ye therefore very HARDY*. Now suppose we apply the word in this way to Pharaoh, the sense would be good, and the justice of God equally conspicuous. I will make his heart hardy, bold, daring, presumptuous; for the same principle acting against God's order is *presumption*, which when acting according to it is *undaunted courage*. It is true that the verb *kashah* is used, chap. vii. 8, which signifies to render stiff, tough, or stubborn, but it amounts to nearly the same meaning with the above.

All those who have read the scriptures with care and attention, know well that God is frequently represented in them as *doing* what he only *permits* to be done. So because a man has grieved his Spirit and resisted his grace, he withdraws that Spirit and grace from him, and thus he becomes bold and presumptuous in sin. Pharaoh made his own heart stubborn against God, chap. ix. 34; and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction. From the whole of Pharaoh's conduct we learn that he was *bold, haughty, and cruel*; and God chose to *permit* these dispositions to have their full sway in his heart without check or restraint from divine influence: the consequence was what God intended, he did not *immediately* comply with the requisition to let the people go; and this was done that God might have the

in thine hand: but <sup>a</sup>I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, <sup>a</sup>Israel is my son, <sup>b</sup>even my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, <sup>a</sup>I will slay thy son, <sup>b</sup>even thy first-born:

24 And it came to pass by the way in the inn, that the LORD <sup>b</sup>met him, and sought to <sup>c</sup>kill him.

Rom. ix. 4. 2 Cor. vi. 18.—<sup>f</sup> Jer. xxxi. 9. James i. 13.—<sup>g</sup> Ch. xi. 5. xii. 29.—<sup>h</sup> Num. xxii. 22.—<sup>i</sup> Gen. xvii. 14.

full opportunity of manifesting his power by multiplying signs and miracles, and thus impress the hearts both of the Egyptians and Israelites with a due sense of his omnipotence and justice. The whole procedure was graciously calculated to do endless good to both nations. The Israelites must be satisfied that they had the true God for their protector; and thus their faith was strengthened. The Egyptians must see that *their gods* could do nothing against the God of Israel; and thus their dependance on *them* was necessarily shaken. These great ends could not have been answered had Pharaoh at once consented to let the people go. This consideration alone unravels the mystery, and explains every thing. Let it be observed that there is nothing spoken here of the *eternal state* of the Egyptian king; nor does any thing in the whole of the subsequent account authorise us to believe that God *hardened his heart against the influences of his own grace*, that he might occasion him so to sin that his justice might consign him to hell. This would be such an act of flagrant injustice as we could scarcely attribute to the worst of men. He who leads another into an offence that he may have a fairer pretence to punish him for it, or brings him into such circumstances that he cannot avoid committing a capital crime, and then hangs him for it, is the most execrable of mortals. What then should we make of the God of justice and mercy should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation millions of millions of unborn souls, and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and Spirit, that he may, on the pretext of *justice*, consign them to endless perdition? Whatever may be pretended in behalf of such *unqualified* opinions, it must be evident to all who are not deeply prejudiced, that neither the *justice* nor the *sovereignty* of God can be magnified by them.

Verse 22. *Israel is my son, even my first-born*] That is, The Hebrew people are unutterably dear to me.

Verse 23. *Let my son go, that he may serve me*] Which they could not do in Goshen, consistently with the policy and religious worship of the Egyptians; because the most essential part of an Israelite's worship consisted in *sacrifice*, and the animals which they offered to God were sacred among the Egyptians.

Verse 24. *By the way in the inn*] The account in this and the following verses is very obscure. Some suppose that the 23d verse is not a part of the message to Pharaoh, but was spoken by the Lord to Moses; and that the whole may thus be paraphrased: "*And I have said unto thee (Moses), Send forth my son (Gershom, by circumcising him, that he may serve me (which he cannot do till entered into the covenant by circumcision), but thou hast refused to send him forth; behold (therefore), I will slay thy son, thy first-born. And it came to pass by the way in the inn (when he was on his journey to Egypt), that Jehovah met him, and sought (threatened) to kill him (Gershom). Then Zipporah took a sharp stone, and cut away the foreskin of her son, and caused it to touch his feet (Jehovah's, who probably appeared in a bodily shape, the Septuagint call him the Angel of the Lord), and said unto him, A spouse by blood art thou unto me. Then he (Jehovah) ceased from him (Gershom). Then she said, A spouse by blood art thou unto me, because of this circumcision.*" That is, I who am an alien have entered as fully into covenant with thee by doing this act, as my son has on whom this act has been performed.

The meaning of the whole passage seems to be this. The son of Moses, Gershom or Eliezer (for it does not appear

25 Then Zipporah took <sup>a</sup> a sharp <sup>b</sup> stone, and cut off the foreskin of her son, and <sup>c</sup> cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

27 And the Lord said to Aaron, Go into the wilderness <sup>d</sup> to meet Moses. And he went, and met him in <sup>e</sup> the mount of God, and kissed him.

28 And Moses told Aaron all the words of the Lord who had sent him, and all the <sup>f</sup> signs which he had commanded him.

<sup>a</sup> Josh. v. 2, 3.—<sup>b</sup> Or, knife.—<sup>c</sup> Heb. made it touch.—<sup>d</sup> Ver. 14.—<sup>e</sup> Ch. iii. 1.—<sup>f</sup> Ver. 15, 16.—<sup>g</sup> Ver. 8, 9.—<sup>h</sup> Ch. iii. 16.—<sup>i</sup> Ver. 16—

which), had not been circumcised, though it would seem that God had ordered the father to do it; but as he had neglected this, therefore Jehovah was about to have slain the child, because not in covenant with him by circumcision, and thus he intended to have punished the disobedience of the father by the natural death of his son. [The context, however, clearly shows that the pronoun *him* in the 24th verse refers to Moses, and not to his son.] Zipporah, getting acquainted with the nature of the case, and the danger to which her first-born was exposed, took a sharp stone, and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside, and Zipporah considered herself as now allied to God because of this circumcision. According to the law (Gen. xvii. 14), the uncircumcised child was to be cut off from his people, so that there should be no inheritance for that branch of the family in Israel. As circumcision was the seal of that justification by faith which comes through Christ, Moses by neglecting it gave a very bad example, and God was about to proceed against him with that severity which the law required.

The sharp stone was probably a knife made of flint, for such were anciently used, even where knives of metal might be had, for every kind of operation about the human body, such as embowelling for the purpose of embalming, circumcision, &c.

It is probable that Zipporah, being alarmed by this circumstance, and fearing worse evils, took the resolution to return to her father's house with her two sons. See chap. xviii. 1, &c. [Dr. Clarke's exposition of this very obscure passage is not happy. It is evident from the construction that Zipporah cast the foreskin of her son at the feet of Moses, and not at the feet of the Angel of the Lord. He, i.e. Moses, was henceforth to her a "bloody husband," or a bridegroom of blood, because she had saved his life by the shedding of her son's blood.]

Verse 27. The Lord said to Aaron] By some secret but powerful movement on Aaron's mind, or by some voice or angelic ministry, he was now directed to go and meet his brother Moses; and so correctly was the information given to both, that they arrived at the same time on the sacred mountain.

Verse 30. Aaron spake all the words] It is likely that Aaron was better acquainted with the Hebrew tongue than his brother, and on this account he became the spokesman.

Did the signs] Turned the rod into a serpent, made the hand leprous, and changed the water into blood.

Verse 31. The people believed] They credited the account given of the divine appointment of Moses and Aaron to be their deliverers out of their bondage, the miracles wrought

29 And Moses and Aaron <sup>h</sup> went and gathered together all the elders of the children of Israel:

30 <sup>i</sup> And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

31 And the people <sup>j</sup> believed: and when they heard that the Lord had <sup>k</sup> visited the children of Israel, and that he <sup>l</sup> had looked upon their affliction, then <sup>m</sup> they bowed their heads and worshipped.

<sup>j</sup> Ch. iii. 18. Ver. 8, 9.—<sup>k</sup> Ch. iii. 16.—<sup>l</sup> Ch. ii. 25. iii. 7.—<sup>m</sup> Gen. xxiv. 26. Ch. xii. 27. 1 Chron. xxix. 20.

on the occasion confirming the testimony delivered by Aaron. They bowed their heads and worshipped.] The bowing the head, &c., here, may probably refer to the eastern custom of bowing the head down to the knees, then kneeling down and touching the earth with the forehead. This was a very painful posture, and the most humble in which the body could possibly be placed. Those who pretend to worship God, either by prayer or thanksgiving, and keep themselves during the performance of those solemn acts in a state of perfect ease, either carelessly standing or stupidly sitting, surely cannot have a due sense of the majesty of God, and their own sinfulness and unworthiness. Let the feelings of the body put the soul in remembrance of its sin against God. Let a man put himself in such a position (kneeling for instance) as it is generally acknowledged a criminal should assume when coming to his sovereign and judge to bewail his sins, and solicit forgiveness.

The Jewish custom, as we learn from Rabbi Maymon, was to bend the body so that every joint of the back-bone became incurvated, and the head was bent towards the knees, so that the body resembled a bow; and prostration implied laying the body flat upon the earth, the arms and legs extended to the uttermost, the mouth and forehead touching the ground. See Matt. viii. 2, and Luke v. 12.

The backwardness of Moses to receive and execute the commission to deliver the children of Israel, has something very instructive in it. He felt the importance of the charge, his own insufficiency, and the awful responsibility under which he should be laid if he received it. Who then can blame him for hesitating? What should ministers of the gospel feel on such subjects? Is not their charge more important and more awful than that of Moses? How few consider this! It is respectable, it is honourable, to be in the gospel ministry, but who is sufficient to guide and feed the flock of God? If through the pastor's unfitness or neglect any soul should go astray, or perish through want of proper spiritual nourishment, in what a dreadful state is the pastor! That soul, says God, shall die in his iniquities, but his blood will I require at the watchman's hands! Were these things duly considered by those who are candidates for the gospel ministry, who could be found to undertake it? We should then indeed have the utmost occasion to pray the Lord of the harvest, to thrust out labourers into the harvest, as no one, duly considering those things, would go, unless thrust out by God himself. O ye ministers of the sanctuary! tremble for your own souls, and the souls of those committed to your care, and go not into this work unless God go with you. Without his presence, unction, and approbation ye can do nothing.

## CHAPTER V.

Moses and Aaron open their commission to Pharaoh, 1. He insultingly asks who Jehovah is, in whose name they require him to dismiss the people, 2. They explain, 3. He charges them with making the people distressed, 4, 5; and commands the task-masters to increase their work, and lessen their means of performing it, 6-9. The task-masters do as commanded, and refuse to give the people straw to assist them in making brick, and yet require the fulfilment of their daily tasks as formerly, when furnished with all the necessary

means, 10-18. *The Israelites failing to produce the ordinary quantity of brick, their own officers, set over them by the task-masters, are cruelly insulted and beaten, 14. The officers complain to Pharaoh, 15, 16; but find no redress, 17, 18. The officers, finding their case desperate, bitterly reproach Moses and Aaron for bringing them into their present circumstances, 19-21. Moses retires, and lays the matter before the Lord, and pleads with him, 22, 23.*

**AND** afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold <sup>a</sup> a feast unto me in the wilderness.

2 And Pharaoh said, <sup>b</sup> Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, <sup>c</sup> neither will I let Israel go.

3 And they said, <sup>d</sup> The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your <sup>e</sup> burdens.

5 And Pharaoh said, Behold the people of the land now are <sup>f</sup> many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the <sup>g</sup> task-masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

<sup>a</sup> Ch. x. 9.—<sup>b</sup> 2 Kings xviii. 35. Job xvi. 15.—<sup>c</sup> Ch. iii. 19.  
—<sup>d</sup> Ch. iii. 18.—<sup>e</sup> Ch. i. 11.—<sup>f</sup> Ch. i. 7, 9.

Verse 1. *And afterward Moses and Aaron went*] This chapter is properly a continuation of the preceding, as the succeeding is a continuation of this; and to preserve the connexion of the facts they should be read together.

How simply, and yet with what authority, does Moses deliver his message to the Egyptian king! Thus saith JEHOVAH, GOD OF ISRAEL, let my people go. It is well in this, as in almost every other case where Jehovah occurs, to preserve the original word: our using the word LORD is not sufficiently expressive, and often leaves the sense indistinct.

Verse 2. *Who is the Lord?* Who is Jehovah, that I should obey his voice? What claim has he on me? I am under no obligation to him. Pharaoh spoke here under the common persuasion that every place and people had a tutelary deity, and he supposed that this Jehovah might be the tutelary deity of the Israelites, to whom he, as an Egyptian, could be under no kind of obligation.

Verse 3. *Three days' journey*] The distance from Goshen to Sinai; see chap. iii. 18.

*And sacrifice unto the Lord*] Great stress is laid on this circumstance. God required sacrifice; no religious acts which they performed could be acceptable to him without this. He had now showed them that it was their indispensable duty thus to worship him, and that if they did not they might expect him to send the pestilence—some plague or death proceeding immediately from himself, or the sword—extermination by the hands of an enemy. The original word *deber*, from *dabar*, to drive off, draw under, &c., which we translate pestilence from the Latin *pestis*, the plague, signifies any kind of disease by which an extraordinary mortality is occasioned, and which appears from the circumstances of the case to come immediately from God. The Israelites could not sacrifice in the land of Egypt, because the animals they were to offer to God were held sacred by the Egyptians; and they could not omit this duty, because it was essential to religion even before the giving of the law. From the foundation of the world the true religion required sacrifice. Before, under, and after the law, this was deemed essential to salvation. Under the Christian dispensation Jesus is the Lamb of God that taketh away the sin of the world; and being still the Lamb newly slain before the throne, no man cometh unto the Father but by him.

Verse 4. *Wherefore do ye, Moses and Aaron*] He hints

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 <sup>h</sup> Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: ye not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the task-masters hastened them, saying, Fulfil your works, your <sup>i</sup> daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task, in making brick both yesterday and to-day, as heretofore?

15 Then the officers of the children of Israel came

<sup>g</sup> Ch. i. 11.—<sup>h</sup> Heb. Let the work be heavy upon the men.—<sup>i</sup> Heb. a matter of a day in his day.

that the Hebrews are in a state of revolt, and charges Moses and Aaron as being ringleaders of the sedition. This unprincipled charge has been, in nearly similar circumstances, often repeated since. Men who have laboured to bring the mass of the common people from ignorance, irreligion, and general profligacy of manners, to an acquaintance with themselves and God, and to a proper knowledge of their duty to him and to each other, have been often branded as being disaffected to the state, and as movers of sedition among the people!

*Let the people*] Let, from the Anglo-Saxon *lettan*, to hinder. Ye hinder the people from working. Get ye to your burdens. "Let religion alone, and mind your work." The language, not only of tyranny, but of the basest irreligion also.

Verse 5. *The people of the land now are many*] The sanguinary edict had no doubt been long before repealed, or they could not have multiplied so greatly.

Verse 6. *The task-masters of the people, and their officers*] The task-masters were Egyptians, the officers were Hebrews. But it is probable that the task-masters, chap. i. 11, who are called *princes of the burdens* or *taxes*, were different from those termed *task-masters* here, as the words are different; *noyesim* signifies *extractors* or *oppressors*—persons who exacted from them an unreasonable proportion either of labour or money.

*Officers*.—Those seem to have been an inferior sort of officers, who attended on superior officers or magistrates to execute their orders; something like our sheriffs.

Verse 7. *Straw to make brick*] The eastern bricks are often made of clay and straw kneaded together, and then not burned, but thoroughly dried in the sun. This is expressly mentioned by Philo in his life of Moses, who says, describing the oppression of the Israelites in Egypt, that some were obliged to work in clay for the formation of bricks, and others to gather straw for the same purpose, because straw is the bond by which the brick is held together. From this we may see the reason of the complaint made to Pharaoh, ver. 16: the Egyptians refused to give the necessary portion of straw for kneading the bricks, and yet they required that the full tale or number of bricks should be produced each day, as they did when all the necessary materials were brought to hand; so the people were driven to go over all

and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord.

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.

\* Ch. vi. 9.—<sup>b</sup> Heb. to stink. Gen. xxxiv. 80. 1 Sam. xiii. 4. xxvii. 12. 2 Sam. x. 6. 1 Chron. xix. 6.

the corn-fields, and pluck up the stubble, which they were obliged to substitute for straw.

Verse 8. *And the tale of the bricks*] Tale signifies the number.

*For they be idle; therefore they cry—Let us go and sacrifice*] Thus their desire to worship the true God in a proper manner was attributed to their unwillingness to work; a reflection which the Egyptians (in principle) of the present day cast on those who, while they are fervent in spirit serving the Lord, are not slothful in business.

Verse 14. *And the officers—were beaten*] Probably *bastinadoed*; for this is the common punishment in Egypt to the present day for minor offences. The manner of it is this: the culprit lies on his belly, his legs being turned up behind erect, and the executioner gives him so many blows on the soles of the feet with a stick. This is a very severe punishment, the sufferer not being able to walk for many weeks after, and some are lamed by it through the whole of their lives.

Verse 16. *The fault is in thine own people.*] *Chatath*, the sin is in thy own people. 1st, Because they require impossibilities; and 2ndly, because they punish us for not doing what cannot be performed.

Verse 17. *Ye are idle—therefore ye say, Let us go, and do sacrifice*] It is common for those who feel unconcerned about their own souls to attribute the religious earnestness of others to idleness or a disregard of their secular concerns. Strange that they cannot see there is a medium! He who has commanded them to be *diligent in business*, has also commanded them to be *fervent in spirit, serving the Lord*. He whose diligence in business is not connected with a true religious fervour of spirit, is a lover of the world; and whatever form he may have he has not the power of godliness, and therefore is completely out of the road to salvation.

Verse 19. *Did see that they were in evil case*] They saw that they could neither expect justice nor mercy; that their deliverance was very doubtful, and their case almost hopeless.

Verse 21. *The Lord look upon you, and judge*] These were hasty and unkind expressions; but the afflicted must be allowed the privilege of complaining; it is all the solace that such sorrow can find; and if in such distress words are spoken which should not be justified, yet the considerate and benevolent will hear them with indulgence. God is merciful: and the stroke of this people was heavier even than their groaning.

*Put a sword in their hand*] Given them a pretence which they had not before, to oppress us even unto death.

Verse 22. *And Moses returned unto the Lord*] This may imply, either that there was a particular place into which Moses ordinarily went to commune with Jehovah; or it

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 \* And they said unto them, The Lord look upon you, and judge: because ye have made our savour <sup>b</sup> to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered this people at all.

\* Heb. delivering thou hast not delivered.

may mean that kind of turning of heart and affection to God, which every pious mind feels itself disposed to practise in any time or place. The old adage will apply here: "A praying heart never lacks a praying place."

*Lord, wherefore hast thou so evil entreated this people?*] It is certain that in this address Moses uses *great plainness of speech*. Whether the offspring of a testy impatience and undue familiarity, or of strong faith which gave him more than ordinary access to the throne of his gracious Sovereign, it would be difficult to say. The latter appears to be the most probable, as we do not find, from the succeeding chapter, that God was displeased with his freedom; we may therefore suppose that it was kept within due bounds, and that the principles and motives were all pure and good. However, it should be noted, that such freedom of speech with the Most High should never be used but on very special occasions, and then only by his extraordinary messengers.

Verse 23. *He hath done evil to this people*] Their misery is increased instead of being diminished.

*Neither hast thou delivered thy people at all*] The marginal reading is both literal and correct: *And delivering thou hast not delivered*. Thou hast begun the work by giving us counsels and a commission, but thou hast not brought the people from under their bondage.

1. It is no certain proof of the displeasure of God that a whole people, or an individual, may be found in a state of great oppression and distress; nor are affluence and prosperity any certain signs of his approbation. God certainly loved the Israelites better than he did the Egyptians; yet the former were in the deepest adversity, while the latter were in the height of prosperity.

2. In all our addresses to God we should ever remember that we have *sinned* against him, and deserve nothing but punishment from his hand. We should therefore bow before him with the deepest humiliation of soul. Many ignorant though well-meaning people use very improper, not to say indecent, freedoms in their addresses to the throne of grace. With such proceedings God cannot be well pleased; and he who has not a proper impression of the dignity and excellence of the Divine Nature, is not in such a disposition as it is essentially necessary to feel, in order to receive help from God. A solemn awe of the Divine Majesty is not less requisite to successful praying, than faith in our Lord Jesus Christ. When we have such a commission as that of Moses, we may make use of his freedom of speech; but till then the publican's prayer will best suit the generality of those who are even dignified by the name of Christian—LORD, be merciful to ME, a SINNER!

CHAPTER VI.

God encourages Moses, and promises to show wonders upon Pharaoh, and to bring out his people with a strong hand, 1. He confirms this by his essential name JEHOVAH, 2, 3; by the covenant he had made with their fathers, 4, 5. Sends Moses with a fresh message to the Hebrews, full of the most gracious promises, and confirms the whole by appealing to the name in which his unchangeable existence is implied, 6-8. Moses delivers the message to the Israelites, but through anguish of spirit they do not believe, 9. He receives a new commission to go to Pharaoh, 10, 11. He excuses himself on account of his unreadiness of speech, 12. The Lord gives him and Aaron a charge both to Pharaoh and to the children of Israel, 13. The genealogy of Reuben, 14; of Simeon, 15; of Levi, from whom descended Gershon, Kohath, and Merari, 16. The sons of Gershon, 17; of Kohath, 18; of Merari, 19. The marriage of Amram and Jochebed, 20. The sons of Izhar and Uzziel, the brothers of Amram, 21, 22. Marriage of Aaron and Elisheba, and the birth of their sons, Nadab, Abihu, Eleazar, and Ithamar, 23. The sons of Korah, the nephew of Aaron, 24. The marriage of Eleazar to one of the daughters of Putiel, and the birth of Phinehas, 25. These genealogical accounts introduced for the sake of showing the line of descent of Moses and Aaron, 26, 27. A recapitulation of the commission delivered to Moses and Aaron, 29, and a repetition of the excuse formerly made by Moses, 30.

**THEN** the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for <sup>a</sup>with a strong hand shall he let them go, and with a strong hand <sup>b</sup>shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I am <sup>c</sup>the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of <sup>d</sup>God Almighty, but by my name <sup>e</sup>JEHOVAH was I not known to them.

4 <sup>f</sup>And I have also established my covenant with them, <sup>g</sup>to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

<sup>a</sup>Ch. iii. 19.—<sup>b</sup>Ch. xl. i. xii. 31, 33, 39.—<sup>c</sup>Or, JEHOVAH.—<sup>d</sup>Gen. xvii. 1. xxxv. 11. xlviii. 3.—<sup>e</sup>Ch. iii. 14. Ps. lxxviii. 4. lxxxiii. 18. John viii. 58. Rev. i. 4.—<sup>f</sup>Gen. xv. 18. xvii. 4, 7.—<sup>g</sup>Gen. xvii. 8. xxviii. 4.—<sup>h</sup>Ch. ii. 24.—<sup>i</sup>Ver. 2, 8, 29.—<sup>j</sup>Ch. iii. 17. vii. 4. Deut.

Verse 1. *With a strong hand*] *Yad chazakah*, the same verb which we translate to *harden*; see on chap. iv. 21. The *strong hand* here means sovereign power, suddenly and forcibly applied. God purposed to manifest his sovereign power in the sight of Pharaoh and the Egyptians; in consequence of which Pharaoh would manifest his power and authority as sovereign of Egypt, in dismissing and thrusting out the people.

Verse 2. *I am the LORD*] It should be, *I am JEHOVAH*, and without this the reason of what is said in the 3rd verse is not sufficiently obvious.

Verse 3. *By the name of God Almighty*] *EL-SHADDAI*, God All-sufficient; God the dispenser or pourer out of gifts.

*But by my name JEHOVAH was I not known to them.*] This passage has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham, see Gen. ii. 4, where the words *Jehovah Elohim* occur, as they do frequently afterwards; and see Gen. xv. 2, where Abraham expressly addresses him by the name *Adonai JEHOVAH*; and the seventh verse, where God reveals himself to Abraham by this very name: *And he said unto him, I am JEHOVAH, that brought thee out of Ur of the Chaldees.* How then can it be said that by his name JEHOVAH he was not known unto them? Several answers have been given to this question: the following are the chief: 1. The words should be read *interrogatively*, for the negative particle, *lo*, not, has this power often in Hebrew. 2. The name JEHOVAH was not revealed before the time mentioned here, for though it occurs so frequently in the book of Genesis, as that book was written long after the name had come into common use, as a principal characteristic of God, Moses employs it in his history by the figure called *prolepsis* or anticipation. 3. As the name JEHOVAH signifies *existence*, it may be understood thus: "I appeared unto Abraham, Isaac, and Jacob by my name God Almighty, or God All-sufficient; in this character I made a covenant with them, supported by great and glorious promises; but as those promises had respect unto their posterity, they could not be fulfilled to those fathers: now, as JEHOVAH, I am about to give existence to all those promises." 4. The words may be considered as used com-

5 And <sup>h</sup>I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, <sup>i</sup>I am the LORD, and <sup>j</sup>I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will <sup>k</sup>redeem you with a stretched-out arm, and with great judgments:

7 And I will <sup>l</sup>take you to me for a people, and <sup>m</sup>I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out <sup>n</sup>from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning

xxvi. 8. Ps. lxxxix. 6. cxxxvi. 11, 12.—<sup>h</sup>Ch. xv. 18. Deut. vii. 8. i Chron. xvii. 21. Neh. i. 10.—<sup>i</sup>Deut. iv. 20. vii. 6. xiv. 2. xxvi. 18. 2 Sam. vii. 24.—<sup>j</sup>Gen. xvii. 7, 8. Ch. xxix. 45, 46. Deut. xxix. 13. Rev. xxi. 7.—<sup>k</sup>Ch. v. 4, 5. Ps. lxxxi. 6.

*paratively*: though God did appear to those patriarchs as JEHOVAH, and they acknowledged him by this name, yet it was but *comparatively known* unto them; they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience.

I believe the simple meaning is this, that though from the beginning the name JEHOVAH was known as one of the names of the Supreme Being, yet what it really implied they did not know. *God All-sufficient*, they knew well by the *continual provision* he made for them, and the *constant protection* he afforded them: but the name JEHOVAH in its power and significance was not known unto them; nor fully known unto their descendants till the deliverance from Egypt and settlement in the promised land.

Verse 4. *I have also established my covenant*] I have now fully purposed to give present effect to all my engagements with your fathers, in behalf of their posterity.

Verse 6. *Say unto the children of Israel, I am the LORD, and I will bring you out, &c.*] This confirms the explanation given of ver. 3, which see.

Verse 7. *I will take you to me for a people, &c.*] This was precisely the covenant that he had made with Abraham. *And ye shall know that I am the LORD your God.*] By thus fulfilling my promises ye shall know what is implied in my name.

But why should God take such a most stupid, refractory, and totally worthless people for his people? 1. Because he had promised to do so to their noble ancestors Abraham, Isaac, Jacob, Joseph, Judah, &c., men worthy of all praise, because in general friends of God, devoted to his will and to the good of mankind.

2. "That (as Bishop Warburton properly observes) the extraordinary providence by which they were protected, might become the more visible and illustrious; for had they been endowed with the shining qualities of the more polished nations, the effects of that providence might have been ascribed to their own wisdom."

3. That God might show to all succeeding generations that he delights to instruct the ignorant, help the weak, and save the lost. He seems to have chosen the worst people in



the which I did <sup>a</sup>swear <sup>b</sup>to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel: <sup>c</sup>but they hearkened not unto Moses for <sup>d</sup>anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have <sup>e</sup>not hearkened unto me; how then shall Pharaoh hear me, <sup>f</sup>'who am of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 These *be* the heads of their fathers' houses: <sup>g</sup>'the sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 <sup>h</sup>And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanitish woman: these *are* the families of Simeon.

16 And these *are* the names of <sup>i</sup>'the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

17 <sup>j</sup>'The sons of Gershon; Libni, and Shimi, according to their families.

18 And <sup>k</sup>'the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And <sup>l</sup>'the sons of Merari; Mahali and Mushi:

these *are* the families of Levi according to their generations.

20 And <sup>m</sup>Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

21 And <sup>n</sup>'the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the <sup>o</sup>sons of Uzziel; Mishael, and Elzaphan, and Sithri.

23 And Aaron took him Elisheba, daughter of <sup>p</sup>Amminadab, sister of Naashon, to wife; and she bare him <sup>q</sup>Nadab, and Abihu, and Eleazar, and Ithamar.

24 And the <sup>r</sup>sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's sons, took him *one* of the daughters of Putiel to wife; and <sup>s</sup>'she bare him Phinehas; these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, <sup>t</sup>'to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their <sup>u</sup>'armies.

27 These *are* they which <sup>v</sup>'spake to Pharaoh, king of Egypt, <sup>w</sup>'to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, <sup>x</sup>'I *am* the LORD: <sup>y</sup>'speak thou unto Pharaoh, king of Egypt, all that I say unto thee.

30 And Moses said before the LORD, Behold, <sup>z</sup>'I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

<sup>a</sup> Heb. lift up my hand. See Gen. xiv. 22. Deut. xxxii. 40.—<sup>b</sup> Gen. xv. 18. xxvi. 8. xxviii. 13. xxxv. 12.—Ch. v. 21.—Heb. shortness, or straightness.—Ver. 8.—<sup>c</sup> Ver. 30. Ch. iv. 10. Jer. i. 6.—<sup>d</sup> Gen. xli. 9. 1 Chron. v. 8.—<sup>e</sup> 1 Chron. iv. 24. Gen. xlii. 10.—<sup>f</sup> Gen. xlii. 11. Num. iii. 17. 1 Chron. vi. 16.—<sup>g</sup> 1 Chron. vi. 17. xlii. 7.—<sup>h</sup> Num. xxi. 57. 1 Chron. vi. 2, 18.—<sup>i</sup> 1 Chron. vi. 19. xlii. 21.—<sup>j</sup> Ch. ii. 1, 2. Num. xxvi. 59.—<sup>k</sup> Num. xvi. 1. 1 Chron. vi. 37, 38.

—<sup>l</sup> Lev. x. 4. Num. iii. 80.—<sup>m</sup> Ruth iv. 19, 20. 1 Chron. ii. 10. Mat. i. 4.—<sup>n</sup> Lev. x. 1. Num. iii. 2. xxvi. 60. 1 Chron. vi. 8. xxiv. 1.—<sup>o</sup> Num. xxvi. 11.—<sup>p</sup> Num. xxv. 7, 11. Josh. xxiv. 33.—<sup>q</sup> Ver. 13.—<sup>r</sup> Ch. vii. 4. xli. 17, 51. Num. xxxiii. 1.—<sup>s</sup> Ch. v. 1, 8. vii. 10.—<sup>t</sup> Ver. 18. Ch. xxxii. 7. xxxiii. 1. Ps. lxxvii. 20.—<sup>u</sup> Ver. 2.—<sup>v</sup> Ver. 11. Ch. vii. 2.—<sup>w</sup> Ver. 12. Ch. iv. 10.

the universe, to give by them unto mankind the highest and most expressive proofs, that he wills not the death of a sinner, but rather that he may turn from his iniquity and live.

Verse 8. *Which I did swear*] I have *lifted up my hand*. The usual mode of making an appeal to God, and hence considered to be a form of swearing. It is thus that Isa. lxii. 8 is to be understood: *The Lord hath sworn by his right hand, and by the arm of his strength*.

Verse 9. *But they hearkened not*] Their bondage was become so extremely oppressive that they had lost all hope of ever being redeemed from it.

*Anguish of spirit*] *Shortness of spirit or breath*. The words signify that their labour was so continual, and their bondage so cruel and oppressive, that they had scarcely time to breathe.

Verse 12. *Uncircumcised lips*] The word *aral*, which we translate *uncircumcised*, seems to signify any thing exuberant or superfluous. Had not Moses been remarkable for his excellent beauty, I should have thought the passage might be rendered *protuberant lips*; but as this sense cannot be admitted for the above reason, the word must refer to some natural impediment in his speech; and probably means a want of distinct and ready utterance, either occasioned by some defect in the organs of speech, or impaired knowledge of the Egyptian language after an absence of forty years.

Verse 14. *These be the heads*] The following genealogy was simply intended to show that Moses and Aaron came in a direct line from Abraham, and to ascertain the time of Israel's deliverance. The whole account from this verse to ver. 26 is a sort of parenthesis, and does not belong to the narration; and what follows from ver. 28 is a recapitulation of what was spoken in the preceding chapters.

Verse 20. *His father's sister*] The true meaning of this word is uncertain. The best critics suppose that Jochebed was the *cousin-german* of Amram, and not his *aunt*.

*Bare him Aaron and Moses*] The Samaritan, Septuagint, Syriac, and one Hebrew MS. add, *And Miriam their sister*. Some of the best critics suppose these words to have been originally in the Hebrew text.

Verse 21. *Korah*] Though he became a rebel against God and Moses, yet Moses, in his great impartiality, inserts his name among those of his other progenitors.

Verse 22. *Uzziel*] He is called Aaron's *uncle*, Levit. x. 4.

Verse 23. *Elisheba*] The oath of the Lord. It is the same name as *Elizabeth*, so very common among Christians. She was of the royal tribe of Judah, and was sister to Naashon, one of the princes; see Num. ii. 8.

*Eleazar*] He succeeded to the high-priesthood on the death of his father Aaron, Numb. xx. 25, &c.

Verse 25. *Phinehas*] Of the celebrated act of this person, and the most honourable grant made to him and his posterity, see Numb. xxv. 7-13.

Verse 26. *According to their armies*] *Tsibotham*, their *battalions—regularly arranged troops*. As God had these particularly under his care and direction, he had the name of *Yehovah tsebaoth*, *Lord of hosts or armies*. [This is a very limited interpretation of the title "Jehovah of Hosts."]

Verse 28. *And it came to pass*] Here the *seventh* chapter should commence, as there is a complete ending of the *sixth* with ver. 27, and the 30th verse of this chapter is intimately connected with the 1st verse of the succeeding.

Supposing Moses to have really laboured under some de-

fect in speech, we may consider it as wisely designed to be a sort of counterbalance to his other excellences: at least this is an ordinary procedure of Divine Providence: personal accomplishments are counterbalanced by mental defects, and mental imperfections often by personal accomplishments. Thus the head cannot say to the foot, I have no need of thee. And God does all this in great wisdom to hide pride from man, and that no flesh may glory in his presence. To be

contented with our formation, endowments, and external circumstances, requires not only much submission to the providence of God, but also much of the mind of Christ. On the other hand, should we feel vanity because of some personal or mental accomplishment, we have only to take a view of *our whole*, to find sufficient cause of humiliation; and after all, the meek and gentle spirit only is, in the sight of God, of great price.

## CHAPTER VII.

*The dignified mission of Moses and Aaron to Pharaoh—the one to be as God, the other as a prophet of the Most High, 1, 2. The prediction that Pharaoh's heart should be hardened, that God might multiply his signs and wonders in Egypt, that the inhabitants might know he alone was the true God, 3-6. The age of Moses and Aaron, 7. God gives them directions how they should act before Pharaoh, 8, 9. Moses turns his rod into a serpent, 10. The magicians imitate this miracle, and Pharaoh's heart is hardened, 11-13. Moses is commanded to wait upon Pharaoh next morning when he should come to the river, and threaten to turn the waters into blood if he did not let the people go, 14-18. The waters in all the land of Egypt are turned into blood, 19, 20. The fish die, 21. The magicians imitate this, and Pharaoh's heart is again hardened, 22, 23. The Egyptians sorely distressed because of the bloody waters, 24. This plague endures seven days, 25.*

**AND** the LORD said unto Moses, Sec, I have made thee <sup>a</sup> a god to Pharaoh: and Aaron thy brother shall be <sup>b</sup> thy prophet.

2 Thou <sup>c</sup> shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And <sup>d</sup> I will harden Pharaoh's heart, and <sup>e</sup> multiply my <sup>f</sup> signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, <sup>g</sup> that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, <sup>h</sup> by great judgments.

5 And the Egyptians <sup>i</sup> shall know that I am the

LORD, when I <sup>j</sup> stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron <sup>k</sup> did as the LORD commanded them, so did they.

7 And Moses was <sup>l</sup> fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, <sup>m</sup> Shew a miracle for you: then thou shalt say unto Aaron, <sup>n</sup> Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so <sup>o</sup> as the LORD had commanded: and

<sup>a</sup> Ch. iv. 16. Jer. i. 10.—<sup>b</sup> Ch. iv. 16.—<sup>c</sup> Ch. iv. 15.—<sup>d</sup> Ch. iv. 21.—<sup>e</sup> Ch. xi. 9.—<sup>f</sup> Ch. iv. 7.—<sup>g</sup> Ch. x. 1. xi. 9.—<sup>h</sup> Ch. vi. 6.—<sup>i</sup> Ver. 17. Ch. vii. 22. xiv. 4, 18. Ps. ix. 16.—<sup>j</sup> Ch. iii. 20.—<sup>k</sup> Ver. 2.—<sup>l</sup> Deut.

xxix. 5. xxxi. 2. xxxiv. 7. Acts vii. 23, 30.—<sup>m</sup> Isa. vii. 11. John ii. 18. vi. 30.—<sup>n</sup> Ch. iv. 2, 17.—<sup>o</sup> Ver. 9.

Verse 1. *I have made thee a god.*] At thy word every plague shall come, and at thy command each shall be removed. Thus Moses must have appeared as a god to Pharaoh.

*Shall be thy prophet.*] Shall receive the word from thy mouth, and communicate it to the Egyptian king, ver 2.

Verse 3. *I will harden Pharaoh's heart.*] I will permit his stubbornness and obstinacy still to remain, that I may have the greater opportunity to multiply my wonders in the land, that the Egyptians may know that I only am Jehovah, the self-existent God.

Verse 5. *And bring out the children of Israel.*] Pharaoh's obstinacy was either caused or permitted in mercy to the Egyptians, that he and his magicians being suffered to oppose Moses and Aaron to the uttermost of their power, the Israelites might be brought out of Egypt in so signal a manner, in spite of all the opposition of the Egyptians, their king, and their gods, that Jehovah might appear to be *All-mighty* and *All-sufficient*.

Verse 7. *Moses was fourscore years old.*] He was forty years old when he went to Midian, and he had tarried forty years in Midian; and from this verse it appears that Aaron was three years older than Moses.

Verse 9. *Shew a miracle for you.*] A miracle, *mopheth*, signifies an effect produced in nature which is opposed to its laws, or such as its powers are inadequate to produce. As Moses and Aaron professed to have a divine mission, and to come to Pharaoh on the most extraordinary occasion, making a most singular and unprecedented demand; it was natural to suppose, if Pharaoh should even give them an audience, that he would require them to give him some proof by an

extraordinary sign that their pretensions to such a divine mission were well founded and incontestable. For it appears to have ever been the sense of mankind, that he who has a divine mission to effect some extraordinary purpose can give a supernatural proof that he has got this extraordinary commission.

*Take thy rod.*] This rod was now consecrated for the purpose of working miracles; and is indifferently called the rod of God, the rod of Moses, and the rod of Aaron. God gave it the miraculous power, and Moses and Aaron used it indifferently.

Verse 10. *It became a serpent.*] *Tannin*.<sup>o</sup> From the manner in which the original word is used in Psa. lxxiv 13, Isa. xxvii. 1, li. 9, Job vii. 12, some very large creature, either aquatic or amphibious, is probably meant; some have thought that the *crocodile*, a well-known Egyptian animal, is here intended. In chap. iv. 8 it is said that this rod was changed into a *serpent*, but the original word there is *nachash*, and here *tannin*, the same word which we translate *whale*, Gen. i. 21.

As *nachash* seems to be <sup>a</sup> arm restricted to no one particular meaning, so the word *tannin* is used to signify different kinds of animals in the scriptures. As it was a *rod* or *staff* that was changed into the *tannin* in the cases mentioned here, it has been supposed that an ordinary *serpent* is what is intended by the word, because the size of both might be then pretty nearly equal: but as a miracle was wrought on the occasion, this circumstance is of no weight; it was as easy for God to change the rod into a crocodile, or any other creature, as to change it into an adder or common snake.

Aaron cast down his rod before Pharaoh, and before his servants, and it <sup>a</sup> became a serpent.

11 Then Pharaoh also <sup>b</sup> called the wise men and <sup>c</sup> the sorcerers: now the magicians of Egypt, they also <sup>d</sup> did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; <sup>e</sup> as the LORD had said.

14 And the LORD said unto Moses, 'Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and <sup>f</sup> the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, <sup>g</sup> The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, <sup>h</sup> that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

<sup>a</sup> Ch. iv. 3.—<sup>b</sup> Gen. xli. 8.—<sup>c</sup> 2 Tim. iii. 8.—<sup>d</sup> Ver. 22. Ch. viii. 7, 18.—<sup>e</sup> Ch. iv. 21. Ver. 4.—<sup>f</sup> Ch. viii. 15. x. 1, 20, 27.—<sup>g</sup> Ch. iv. 2, 3. Ver. 10.—<sup>h</sup> Ch. iii. 18.—<sup>i</sup> Ch. iii. 12, 18. v. 1, 3.—<sup>j</sup> Ch. v. 2. Ver.

Verse 11. *Pharaoh—called the wise men*] *Chacamin*, the men of learning. *Sorcerers*, *Cashisephim*, those who reveal hidden things; probably from the Arabic root, *kashafa*, to reveal, uncover, &c., signifying diviners, or those who pretended to reveal what was in futurity, to discover things lost, to find hidden treasures, &c. *Magicians*, *chartumney*, *decypherers* of abstruse writings.

*They also did in like manner with their enchantments.*] The word *lahatim*, comes from *lahat*, to burn, to set on fire; and probably signifies such incantations as required *lustral fires*, *sacrifices*, *fumigations*, *burning of incense*, *aromatic and odoriferous drugs*, &c., as the means of evoking departed spirits or assistant demons, by whose ministry, it is probable, the magicians in question wrought some of their deceptive miracles; for as the term *miracle* signifies properly something which exceeds the powers of nature or art to produce, hence there could be no miracle in this case but those wrought, through the power of God, by the ministry of Moses and Aaron. There can be no doubt that real serpents were produced by the magicians. On this subject there are two opinions: 1st, That the serpents were such as they, either by juggling or sleight of hand, had brought to the place, and had secreted till the time of exhibition, as our common conjurors do in the public fairs, &c. 2ndly, That the serpents were brought by the ministry of a familiar spirit, which, by the magic flames already referred to, they had evoked for the purpose. Both these opinions admit the serpents to be real.

The first opinion appears to me insufficient to account for the phenomena of the case referred to. If the magicians threw down their rods, and they became serpents after they were thrown down, juggling or sleight of hand had nothing farther to do in the business, as the rods were then out of their hands. If Aaron's rod swallowed up their rods, their sleight of hand was no longer concerned. A man, by dexterity of hand, may so far impose on his spectators as to appear to eat a rod; but for rods lying on the ground to become serpents, and one of these to devour all the rest so that it alone remained, required something more than juggling. How much more rational at once to allow that these magicians had familiar spirits who could assume all shapes, change the appearances of the subjects on which they operated, or suddenly convey one thing away and substitute another in its place! [All miraculous endowment must come from God. If evil spirits were thus endowed on the occasion referred to, then God appears in a conflict of rivalry with those whom he had invested with power to oppose him! Such a notion is derogatory.]

Verse 12. *Aaron's rod swallowed up their rods.*] As Egypt was remarkably addicted to magic, sorcery, &c., it was necessary that God should permit Pharaoh's wise men to act to the utmost of their skill in order to imitate the work of

17 Thus saith the LORD, In this <sup>i</sup> thou shalt know that I *am* the LORD: behold, I will smite with a rod that *is* in mine hand upon the waters which *are* in the river, and <sup>j</sup> they shall be turned <sup>k</sup> to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall <sup>l</sup> lothe to drink of the water of the river.

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and <sup>m</sup> stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their <sup>n</sup> pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone.

20 And Moses and Aaron did so, as the LORD commanded; and he <sup>o</sup> lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the <sup>p</sup> waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and

5.—<sup>a</sup> Ch. iv. 9.—<sup>b</sup> Rev. xvi. 4, 6.—<sup>c</sup> Ver. 24.—<sup>d</sup> Ch. viii. 5, 6, 16. ix. 22. x. 12, 21. xiv. 21, 28.—<sup>e</sup> Heb. gathering of their waters.—<sup>f</sup> Ch. xvii. 5.—<sup>g</sup> Ps. lxxviii. 44. cv. 29. Rev. viii. 9.

God, that his superiority might be clearly seen, and his powerful working incontestably ascertained; and this was fully done when Aaron's rod swallowed up their rods.

Verse 13. *And he hardened Pharaoh's heart*] "And the heart of Pharaoh was hardened," the identical words which in ver. 22 are thus translated, and which should have been rendered in the same way here, lest the *hardening*, which was evidently the effect of his own obstinate shutting of his eyes against the truth, should be attributed to God.

Verse 14. *Pharaoh's heart is hardened*] *Caved*, is become heavy or stupid; he receives no conviction, notwithstanding the clearness of the light which shines upon him. We well know the power of *prejudice*; where persons are determined to think and act after a pre-determined plan, arguments, demonstrations, and even miracles themselves, are lost on them, as in the case of Pharaoh here, and that of the obstinate Jews in the days of our Lord and his apostles.

Verse 15. *Lo, he goeth out unto the water*] Probably for the purpose of bathing, or of performing some religious ablution. Some suppose he went out to pay adoration to the river Nile, which was an object of religious worship among the ancient Egyptians. Some of the ancient Jews supposed that Pharaoh himself was a magician and that he walked by the river early each morning for the purpose of preparing magical rites, &c.

Verse 17. *Behold I will smite*] Here commences the account of the TEN plagues which were inflicted on the Egyptians by Moses and Aaron, by the command and through the power of God. According to Archbishop Usher these ten plagues took place in the course of one month.

Verse 18. *The Egyptians shall lothe to drink of the water*] The force of this expression cannot be well felt without taking into consideration the peculiar pleasantness and great salubrity of the waters of the Nile. "The water of Egypt," says the Abbé Mascricr, "is so delicious, that one would not wish the heat to be less, or to be delivered from the sensation of thirst. The Turks find it so exquisite that they excite themselves to drink of it by eating salt. It is a common saying among them, that if Mohammed had drank of it, he would have besought God that he might never die, in order to have had this continual gratification."

Verse 19. *That there may be blood—both in vessels of wood, and in vessels of stone.*] Not only the Nile itself was to be thus changed into blood in all its branches, and the canals issuing from it, but all the water of lakes, ponds, and reservoirs, was to undergo a similar change. And this was to extend even to the water already brought into their houses for culinary and other domestic purposes. As the water of the Nile is known to be very thick and muddy, and the Egyptians are obliged to filter it through pots of a kind of white earth, and sometimes through a paste made of almonds, it

the river stank, and the Egyptians \* could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 <sup>b</sup> And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; \* as the LORD had said.

\* Ver. 18.—<sup>b</sup> Ver. 11. Ch. viii. 7, 8. Wisd. xvii. 7.—<sup>c</sup> Prov. xxix. 1. Isa. xxvii. 11. Jer. v. 3. xxxvi. 24.

has been supposed that the vessels of wood and stone mentioned above may refer to the process of filtration, which no doubt has been practised among them from the remotest period. The meaning given above I think to be more natural.

Verse 20. *All the waters—were turned to blood.* Not merely in appearance, but in reality; for these changed waters became corrupt and insalubrious, so that even the fish that were in the river died; and the smell became highly offensive, so that the waters could not be drunk; ver. 21.

Verse 22. *And the magicians—did so.* But if all the water in Egypt was turned into blood by Moses, where did the magicians get the water which they changed into blood? This question is answered in verse 24. The Egyptians digged round about the river for water to drink, and it seems that the water obtained by this means was not bloody like that in the river: on this water therefore the magicians might operate. Again, though a general commission was given to Moses, not only to turn the waters of the river (Nile) into blood, but also those of their streams, rivers, ponds, and pools; yet it seems pretty clear from verse 20 that he did not proceed thus far, at least in the first instance; for it is there stated that only the waters of the river were turned into blood. At the commencement therefore of this plague, the magicians might obtain other water to imitate the miracle; and it would not be difficult for them, by juggling tricks or the assistance of a familiar spirit (for we must not abandon the possibility of this use), to give it a bloody appearance, a fetid smell, and a bad taste.

The plague of the bloody waters may be considered as a display of retributive justice against the Egyptians, for the murderous decree which enacted that all the male children of the Israelites should be drowned in that river the waters of which, so necessary to their support and life, were now rendered not only insalubrious but deadly, by being turned into blood. As it is well known that the Nile was a chief object of Egyptian idolatry, and that annually they sacrificed a girl, or as others say both a boy and a girl, to this river, in gratitude for the benefits received from it, God might have designed this plague as a punishment for such cruelty; and the contempt poured upon this object of their adoration, by turning its waters into blood, and rendering them fetid and corrupt, must have had a direct tendency to correct their idolatrous notions, and lead them to acknowledge the power and authority of the true God.

Verse 25. *And seven days were fulfilled.* So we learn that this plague continued at least a whole week.

The contention between Moses and Aaron and the ma-

23 And Pharaoh turned and went into his house, \* neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; \* for they could not drink of the water of the river.

25 And <sup>c</sup> seven days were fulfilled, after that the LORD had smitten the river.

<sup>d</sup> Ver. 3.—<sup>e</sup> Ver. 18, 21.—<sup>f</sup> 2 Sam. xxiv. 13.

gicians of Egypt has become famous throughout the world. Tradition in various countries has preserved, not only the account, but also the names of the chief persons concerned in the opposition made by the Egyptians to these messengers of God. Though their names are not mentioned in the sacred text, yet tradition had preserved them in the Jewish records, from which St. Paul undoubtedly quotes, 2 Tim. iii. 8, where, speaking of the enemies of the gospel, he compares them to *Jannes and Jambres who withstood Moses*. That these names existed in the ancient Jewish records, their own writings show.

When all the circumstances of the case are considered, it seems strange that God should enter into any contest with such persons as the Egyptian magicians; but a little reflection will show the absolute necessity of this. The following judicious reasons have been given for this: 1. It was necessary that these magicians should be suffered to exert the utmost of their power against Moses, in order to clear him from the imputation of magic or sorcery; for as the notion of such an extraordinary art was very rife, not only among the Egyptians, but all other nations, if they had not entered into this strenuous competition with him, and been at length overcome by him, both the Hebrews and the Egyptians would have been apter to have attributed all his miracles to his skill in magic, than to the divine power.

2. It was necessary, in order to confirm the faith of the wavering and desponding Israelites, by making them see the difference between Moses acting by the power of God, and the sorcerers by that of Satan.

3. It was necessary, in order to preserve them afterwards from being seduced by any false miracles from the true worship of God.

To these a fourth reason may be added: God permitted this in mercy to the Egyptians, that they might see that the gods in whom they trusted were utterly incapable of saving them; that they could not undo or counteract one of the plagues sent on them by the power of Jehovah; the whole of their influence extending only to some superficial imitations of the genuine miracles wrought by Moses in the name of the true God. By these means it is natural to conclude that many of the Egyptians, and perhaps several of the servants of Pharaoh, were cured of their idolatry; though the king himself hardened his heart against the evidences which God brought before his eyes. Thus God is known by his judgments: for in every operation of his hand his design is to enlighten the minds of men, to bring them from false dependences to trust in himself alone. When his judgments are abroad in the earth, the inhabitants learn righteousness.

## <sup>c</sup> CHAPTER VIII.

The plague of frogs threatened, 1, 2. The extent of this plague, 3, 4. Aaron commanded to stretch out his hand, with the rod, over the river and waters of Egypt, in consequence of which the frogs came, 5, 6. The magicians imitate this miracle, 7. Pharaoh entreats Moses to remove the frogs, and promises to let the people go, 8. Moses promises that they shall be removed from every part of Egypt, the river excepted, 9-11. Moses prays to God, and the frogs die throughout the land of Egypt, 12-14. Pharaoh, finding himself respited, hardens his heart, 15. The plague of lice on man and beast, 16, 17. The magicians attempt to imitate this miracle, but in vain, 18. They confess it to be the finger of God, and yet Pharaoh continues obstinate, 19. Moses is sent again to him to command him to let the people go, and in case of disobedience he is threatened with swarms of flies, 20, 21. A promise made that the land of Goshen, where the Israelites dwelt, should be exempted from this plague, 22, 23. The flies are sent, 24. Pharaoh sends for Moses and Aaron, and offers to permit them

to sacrifice in the land, 25. They refuse, and desire to go three days' journey into the wilderness, 26, 27. Pharaoh consents to let them go a little way, provided they would entreat the Lord to remove the flies, 28. Moses consents, prays to God, and the flies are removed, 29-31. After which Pharaoh yet hardened his heart, and refused to let the people go, 32.

**AND** the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, \* that they may serve me.

2 And if thou <sup>b</sup> refuse to let them go, behold, I will smite all thy borders with \*frogs :

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into <sup>d</sup> thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy \* kneading-troughs :

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt : and \* the frogs came up, and covered the land of Egypt.

7 <sup>b</sup> And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and

\*Ch. iii. 12, 18.—<sup>b</sup>Ch. vii. 14. ix. 2.—<sup>c</sup>Rev. xvi. 13.—<sup>d</sup>Ps. cv. 30.—<sup>e</sup>Or, dough.—<sup>f</sup>Ch. vii. 19.—<sup>g</sup>1's. lxxviii. 45. cv. 30.—<sup>h</sup>Ch. vii. 11. Wisd. xvii. 7.—<sup>i</sup>Ch. ix. 28. x. 17. Num. xxi. 7. 1 Kings xiii. 6. Acts viii. 24.—<sup>j</sup>Or, Have this honour over me, &c.—<sup>k</sup>Or, against

Verse 1. *Let my people go*] God, in great mercy to Pharaoh and the Egyptians, gives them notice of the evils he intended to bring upon them if they continued in their obstinacy. Having had therefore such warning, the evil might have been prevented by a timely humiliation and return to God.

Verse 2. *If thou refuse*] Nothing can be plainer than that Pharaoh had it still in his power to have dismissed the people, and that his refusal was the mere effect of his own wilful obstinacy.

*With frogs*] This word is of doubtful etymology : almost all interpreters, both ancient and modern, agree to render it as we do, though some think the *crocodile* is meant ; but these can never weigh against the conjoint testimony of the ancient Versions.

A *frog* is in itself a very harmless animal ; but to most people who use it not as an article of food, exceedingly loathsome. God, with equal ease, could have brought *crocodiles*, *bears*, *lions*, or *tigers* to have punished these people and their impious king, instead of *frogs*, *lice*, *flies*, &c. But had he used any of those formidable animals, the effect would have appeared so commensurate to the cause, that the hand of God might have been forgotten in the punishment ; and the people would have been exasperated without being humbled. In the present instance he shows the greatness of his power by making an animal devoid of every evil quality the means of a terrible affliction to his enemies. How easy it is both to the justice and mercy of God, to destroy or save by means of the most despicable and insignificant of instruments ! Though he is the Lord of Hosts he has no need of powerful armies, the ministry of angels, or the thunderbolts of justice, to punish a sinner or a sinful nation ; the *frog* or the *fly* in his hands is a sufficient instrument of vengeance.

Verse 3. *The river shall bring forth frogs abundantly*] The river Nile, which was an object of their adoration, was here one of the instruments of their punishment. The expression *bring forth abundantly*, not only shows the vast numbers of those animals, which should now infest the land, but it seems also to imply that all the *spawn* or *ova* of those animals which were already in the river and marshes, should be brought miraculously to a state of perfection. This supposition will appear the more natural when it is considered

said, 'Entreat the LORD that he may take away the frogs from me, and from my people ; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, 'Glory over me : <sup>k</sup> when shall I entreat for thee, and for thy servants, and for thy people, <sup>l</sup> to destroy the frogs from thee and thy houses, *that* they may remain in the river only ?

10 And he said, <sup>m</sup> To-morrow. And he said, *Be it according to thy word ; that thou mayest know that <sup>n</sup> there is none like unto the LORD our God.*

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people ; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh : and Moses <sup>c</sup> cried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses ; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps : and the land stank.

15 But when Pharaoh saw that there was <sup>p</sup> respite,

when.—<sup>q</sup>Heb. to cut off.—<sup>r</sup>Or, against to-morrow.—<sup>s</sup>Ch. ix. 14. Deut. xxxii. 28. 2 Sam. vii. 22. 1 Chron. xvii. 20. Ps. lxxxvi. 8. Isa. xlv. 9. Jer. x. 6, 7.—<sup>t</sup>Ver. 30. Ch. ix. 33. x. 18. xxxii. 11. James v. 16, 17, 18.—<sup>u</sup>Eccles. viii. 11.

that the Nile was remarkable for breeding frogs, and such other animals as are principally engendered in such marshy places as must be left in the vicinity of the Nile after its annual inundations.

*Into thine ovens*] In various parts of the East, instead of what we call *ovens* they dig a hole in the ground, in which they insert a kind of earthen pot, which having sufficiently heated they stick their cakes to the inside, and when baked remove them and supply their places with others, and so on. To find such places full of frogs when they came to heat them in order to bake their bread, must have been both disgusting and distressing in the extreme.

Verse 5. *Stretch forth thine hand—over the streams, over the rivers*] The streams and rivers here may refer to the grand divisions of the Nile in the lower Egypt, which were at least seven, and to the canals by which these were connected ; as there were no other streams, &c., but what proceeded from this great river.

Verse 7. *The magicians did so*] A little juggling or dexterity of hand might have been quite sufficient for the imitation of this miracle, because frogs in abundance had already been produced ; and some of these kept in readiness might have been brought forward by the magicians, as proofs of their pretended power and equality in influence to Moses and Aaron.

Verse 9. *Glory over me*] These words have greatly puzzled commentators in general ; and it is not easy to assign their true meaning. The *Septuagint* render the words thus : *Appoint unto me when I shall pray, &c.* The *Vulgate* is exactly the same ; and in this sense almost all the Versions understood this place. We may conceive Moses addressing Pharaoh in this way : "That thou mayest be persuaded that Jehovah alone is the inflicter of these plagues, appoint the time when thou wouldst have the present calamity removed, and I will pray unto God, and thou shalt plainly see from his answer that this is no casual affliction, and that in continuing to harden thy heart and resist thou art sinning against God." Nothing could be a fuller proof that this plague was supernatural than the circumstance of Pharaoh's being permitted to assign himself the time of its being removed, and its removal at the intercession of Moses according to that appointment. [More recent criticism has failed to throw much light on this obscure passage. The expres-



\* he hardened his heart, and hearkened not unto them; as the LORD had said.

16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice, throughout all the land of Egypt.

18 And the magicians did so with their enchantments, to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; (lo, he cometh forth to the water;) and say unto him, Thus

\* Ch. vii. 14.—Ps. cv. 31.—Ch. vii. 11.—Luke x. 18. Wisd. xvi. 7. 2 Tim. iii. 8, 9.—1 Sam. vi. 3, 9. Ps. viii. 3. Mat. xii. 28. Luke xii. 20.—Ver. 15.—Ch. vii. 15.—Ver. 1.—Or, a mixture

sion, *Glory over me*, is probably elliptical; and it may be taken as one of respect, signifying, "*I am at thy command.*"

Verse 14. *They gathered them together upon heaps*] The killing of the frogs was a mitigation of the punishment; but the leaving them to rot in the land was a continual proof that such a plague had taken place, and that the displeasure of the Lord still continued.

Cabmet conjectured that the plague of *flies* originated from the plague of *frogs*. God never works a miracle when the end can be accomplished by merely natural means; and in the operations of Divine Providence we always find that the greatest number of effects possible are accomplished by the fewest causes. As therefore the natural means for this fourth plague had been miraculously provided by the second, the Divine Being had a right to use the instruments which he had already prepared.

Verse 16. *Smite the dust of the land, that it may become lice*] If the vermin commonly designed by this name be intended, it must have been a very dreadful and afflicting plague to the Egyptians, and especially to their priests, who were obliged to shave the hair off every part of their bodies, and to wear a single tunic, that no vermin of this kind might be permitted to harbour about them. Of the nature of these insects it is not necessary to say much.

But learned men are not agreed on the signification of the original word *kinnim*. The Septuagint and the Vulgate render the word "*gnats*."

The circumstance of their being in man and in beast agrees so well with the nature of the *acarus sanguisugus*, commonly called the *tick*, belonging to the seventh order of insects called *APTERA*, that I am ready to conclude this is the insect meant. This animal buries both its sucker and head equally in man or beast; and can with very great difficulty be extracted before it is grown to its proper size, and filled with the blood and juices of the animal on which it preys. When fully grown, it has a glossy black oval body; not only horses, cows, and sheep, are infested with it in certain countries, but even the common people, especially those who labour in the field, in woods, &c. I know no insect to which the Hebrew term so properly applies. [It is now generally acknowledged that the third plague was a plague of *gnats*.]

Verse 18. *The magicians did so*] That is, They tried the utmost of their skill, either to produce these insects or to remove this plague; but they could not, no juggling could avail here, because insects must be produced which would stick to and infest themselves in man and beast, which no kind of trick could possibly imitate; and to remove them, as some would translate the passage, was to their power equally impossible. If the magicians even acted by spiritual agents, we find from this case that these agents had assigned limits, beyond which they could not go; for every agent in the universe is acting under the direction or control of the Almighty.

saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

24 And the LORD did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

of noisome beasts, &c.—Ch. ix. 4, 6, 26. x. 23. xi. 6, 7. xii. 13.—1 Heb. a redemption.—Or, by to-morrow.—Ps. lxxviii. 45. cv. 31. Wisd. xvi. 9.—Or, destroyed.

Verse 19. *This is the finger of God*] That is, The power and skill of God are here evident. Probably before this the magicians supposed Moses and Aaron to be conjurers, like themselves; but now they are convinced that no man could do these miracles which these holy men did, unless God were with him. God permits evil spirits to manifest themselves in a certain way, that men may see that there is a spiritual world, and be on their guard against seduction. He at the same time shows that all these agents are under his control, that men may have confidence in his goodness and power.

Verse 21. *Swarms of flies upon thee*] It is not easy to ascertain the precise meaning of the original word *hearob*; as the word comes from *arab*, he mingled, it may be supposed to express a multitude of various sorts of insects. And if the conjecture be admitted that the putrid frogs became the occasion of this plague, then the supposition that a multitude of different kinds of insects is meant, will seem the more probable.

Bochart follows the Septuagint, explaining the original by *dog-fly*; which must be particularly hateful to the Egyptians, because they hold dogs in the highest veneration, and worshipped *Anubis* under the form of a dog. I am inclined to favour the literal construction of the word: for as *ereb*, chap. xii. 88, expresses that mixed multitude of different kinds of people who accompanied the Israelites in their departure from Egypt; so here, the same term being used, it may have been designed to express a multitude of different kinds of insects, such as flies, wasps, hornets, &c., &c. As to the objection against this opinion, drawn from ver. 31, there remained not one, it can have very little weight, when it is considered that this may as well be spoken of one of any of the different kinds, as of an individual of one species. [Neither the dog-fly nor the various insects mentioned by Dr. Clarke seem to fulfil the description so well as the *Batta Orientalis*, or beetle.]

Verse 22. *I will sever in that day*] This has been translated by some good critics, *I will miraculously separate*; so the Vulgate: "I will do a marvellous thing." And the Septuagint, *I will render illustrious* the land of Goshen in that day; and this he did, by exempting the land, and its inhabitants, the Israelites, from the plagues by which he afflicted the land of Egypt.

Verse 23. *And I will put a division*] A redemption, between my people and thy people; God hereby showing that he had redeemed them from those plagues to which he had abandoned the others.

Verse 24. *The land was corrupted*] Every thing was spoiled, and many of the inhabitants destroyed, being probably stung to death by these venomous insects. This seems to be intimated by the Psalmist, "He sent divers sorts of flies among them, which devoured them." Ps. lxxviii. 46.

Verse 25. *Sacrifice to your God in the land.*] That is, Ye



26 And Moses said, It is not meet so to do; for we shall sacrifice \*the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go <sup>b</sup>three days' journey into the wilderness, and sacrifice to the LORD our God, as <sup>c</sup>he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: <sup>d</sup>entreat for me.

29 And Moses said, Behold, I go out from thee,

\* Gen. xliii. 32. xlv. 34. Deut. vii. 25, 26. xii. 31.—<sup>b</sup> Ch. iii. 18.  
—<sup>c</sup> Ch. iii. 12.

shall not leave Egypt, but I shall cause your worship to be tolerated here.

Verse 26. *We shall sacrifice the abomination of the Egyptians*] This is, The animals which they hold sacred, and will not permit to be slain, are those which our customs require us to sacrifice to our God; and should we do this in Egypt the people would rise in a mass, and stone us to death. Perhaps few people were more superstitious than the Egyptians. Almost every production of nature was an object of their religious worship: the sun, moon, planets, stars, the river Nile, animals of all sorts, from the human being to the monkey, dog, cat, and ibis, and even the onions and leeks which grew in their gardens. Jupiter was adored by them under the form of a *ram*, Apollo under the form of a *crow*, Bacchus under that of a *goat*, and Juno under that of a *heifer*. The reason why the Egyptians worshipped those animals is given by Eusebius, viz.: that when the giants made war on the gods they were obliged to take refuge in Egypt, and assume the shapes or disguise themselves under different kinds of animals in order to escape. Jupiter hid himself in the body of a *ram*, Apollo in that of a *crow*, Bacchus in a *goat*, Diana in a *cat*, Juno in a *white heifer*, Venus in a *fish*, and Mercury in the *bird ibis*.

These animals therefore became sacred to them on account of the deities, who, as the fable reports, had taken refuge in them. Others suppose that the reason why the Egyptians would not sacrifice or kill those creatures was their belief in the doctrine of the metempsychosis, or transmigration of souls; for they feared lest in killing an animal they should kill a relative or a friend.

Verse 27. *And sacrifice to the Lord—as he shall command us.*] It is very likely that neither Moses nor Aaron knew as yet in what manner God would be worshipped; and they expected to receive a direct revelation from him relative to this subject, when they should come into the wilderness.

Verse 28. *I will let you go—only ye shall not go very far away*] Pharaoh relented because the hand of God was heavy upon him; but he was not willing to give up his *gain*. The Israelites were very *profitable* to him; hence he professed a willingness, first to *tolerate* their religion in the land or to permit them to go into the wilderness, so that they went not far away, and would soon return. How ready is foolish man when the hand of God presses him sore, to compound with his Maker! He will consent to give up some sins, provided God will permit him to keep others.

*Entreat for me.*] Exactly similar to the case of Simon Magus, who, like Pharaoh, fearing the divine judgments, begged an interest in the prayers of Peter.

Verse 31. *The Lord did according to the word of Moses*] How powerful is prayer! God permits his servant to prescribe even the manner and time in which he shall work.

*He removed the swarms*] Probably by means of a strong wind, which swept them into the sea.

Verse 32. *Pharaoh hardened his heart at this time also*] This hardening was the mere effect of his self-determining obstinacy. He preferred his *gain* to the will and command of Jehovah, and God made his obstinacy the means of showing forth his own power and providence in a supereminent degree.

1. As every false religion proves there is a true one, as a copy, however marred or imperfect, shows there was an

and I will entreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh \*deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and <sup>e</sup>entreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh <sup>f</sup>hardened his heart at this time also, neither would he let the people go.

<sup>d</sup> Ver. 8. Ch. ix. 28. 1 Kings xlii. 6.—<sup>e</sup> Ver. 15.—<sup>f</sup> Ver. 12.—  
<sup>a</sup> Ver. 15. Ch. iv. 21.

original from which it was taken, so false miracles prove that there were genuine miracles, and that God chooses at particular times, for the most important purposes, to invert the established order of nature, and thus prove his omnipotence and universal agency. That the miracles wrought at this time were *real* we have the fullest proof.

2. No human power or ingenuity could produce such *frogs* as annoyed the land of Egypt. This also was a real, not an imaginary, plague.

3. The *lice* both on man and beast through the whole land, and the innumerable *swarms of flies*, gave such proofs of their reality as to put the truth of these miracles out of question for ever.

4. To superficial observers only do "Moses and the magicians appear to be nearly matched." The power of God was shown in producing and removing the plagues. In certain cases the magicians imitated the production of a plague, but they had no power to remove any. They could not seem to *remove* the bloody colour, nor the putrescency from the waters through which the fish were destroyed, though they could imitate the colour itself; they could not *remove* the frogs, the lice, or swarms of flies, though they could imitate the former and latter; they could by dexterity of hand or diabolic influence produce serpents, but they could not bring one forward that could swallow up the rod of Aaron. In every respect they fell infinitely short of the power and wonderful energy evidenced in the miracles of Moses and Aaron. The opposition therefore of those men served only as a foil to set off the excellence of that power by which these messengers of God acted.

5. The courage, constancy, and faith of Moses, are worthy of the most serious consideration. Had he not been fully satisfied of the truth and certainty of his divine mission, he could not have encountered such a host of difficulties; had he not been certain of the issue, he could not have persevered amidst so many discouraging circumstances; and had he not had a deep acquaintance with God, his faith in every trial must have necessarily failed. So strong was this grace in him that he could even pledge his Maker to the performance of works concerning which he had not as yet consulted him! He therefore let Pharaoh fix the very time on which he would wish to have the plague removed; and when this was done, he went to God by faith and prayer to obtain this new miracle; and God in the most exact and circumstantial manner fulfilled the word of his servant.

6. From all this let us learn that there is a God who worketh in the earth; that universal nature is under his control; that he can alter, suspend, counteract, or invert its general laws whensoever he pleases; and that he can save or destroy by the most feeble and most contemptible instruments. We should therefore deeply reverence his eternal power and Godhead, and look with respect on every creature he has made, as the meanest of them may, in his hand, become the instrument of our salvation or our ruin.

7. Let us not imagine that God has so bound himself to work by general laws, that those destructions cannot take place which designate a particular providence. Pharaoh and the Egyptians are confounded, afflicted, routed, and ruined, while the land of Goshen and the Israelites are free from every plague! No blood appears in their streams; no frogs, lice, nor flies, in all their borders! They trusted in the true God, and could not be confounded.

CHAPTER IX.

*The Lord sends Moses to Pharaoh to inform him that, if he did not let the Israelites depart, a destructive pestilence should be sent among his cattle, 1-3; while the cattle of the Israelites should be preserved, 4. The next day this pestilence, which was the fifth plague, is sent, and all the cattle of the Egyptians die, 5, 6. Though Pharaoh finds that not one of the cattle of the Israelites had died, yet, through hardness of heart, he refuses to let the people go, 7. Moses and Aaron are commanded to sprinkle handfuls of ashes from the furnace, that the sixth plague, that of boils and blains, might come on man and beast, 8, 9; which having done, the plague takes place, 10. The magicians cannot stand before this plague, which they can neither imitate nor remove, 11. Pharaoh's heart is again hardened, 12. God's awful message to Pharaoh, with the threat of more severe plagues than before, 13-17. The seventh plague of rein, hail, and fire threatened, 18. The Egyptians commanded to house their cattle that they might not be destroyed, 19. Those who feared the word of the Lord brought home their servants and cattle, and those who did not regard that word left their cattle and servants in the fields, 20, 21. The storm of hail, thunder, and lightning takes place, 22-24. It nearly desolates the whole land of Egypt, 25, while the land of Goshen escapes, 26. Pharaoh confesses his sin, and begs an interest in the prayers of Moses and Aaron, 27, 28. Moses promises to intercede for him, and while he promises that the storm shall cease, he foretells the continuing obstinacy of both himself and his servants, 29, 30. The flax and barley, being in a state of maturity, are destroyed by the tempest, 31; while the wheat and the rye, not being grown up, are preserved, 32. Moses obtains a cessation of the storm, 33. Pharaoh and his servants seeing this, harden their hearts, and refuse to let the people go, 34, 35.*

**THEN** the LORD said unto Moses, "Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou<sup>b</sup> refuse to let them go, and wilt hold them still,

3 Behold, the "hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

4 And "the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and "all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And "the heart of Pharaoh was hardened, and he did not let the people go.

8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be "a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

\* Ch. viii. 1.—<sup>b</sup> Ch. viii. 2.—<sup>c</sup> Ch. vii. 4.—<sup>d</sup> Ch. viii. 22.

\* Ps. lxxviii. 50.—<sup>f</sup> Ch. vii. 14. viii. 32.—<sup>g</sup> Rev. xvi. 2.

**Verse 1.** *The LORD God of the Hebrews*] It is very likely that the term LORD, *Yehovah*, is used here to point out particularly his eternal power and Godhead; and that the term God, *Elohey*, is intended to be understood in the sense of Supporter, Defender, Protector, &c. Thus saith the self-existent, omnipotent, and eternal Being, the Supporter and Defender of the Hebrews, "Let my people go, that they may worship me."

**Verse 3.** *The hand of the Lord*] The power of God manifested in judgment.

*Upon the horses*] This is the first place the horse is mentioned; a creature for which Egypt and Arabia were always famous. The original word is supposed to signify to be active, brisk, or lively, all which are proper appellatives of the horse, especially in Arabia and Egypt. Because of their activity and swiftness they were sacrificed and dedicated to the sun, and perhaps it was principally on this account that God prohibited the use of them among the Israelites.

*A very grievous murrain.*] The murrain is a very contagious disease among cattle, the symptoms of which are a hanging down and swelling of the head, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, a hot breath, and a shining tongue; which symptoms prove that a general inflammation has taken place.

**Verse 5.** *To-morrow the Lord shall do this*] By "thus foretelling the evil, he showed his prescience and power; and from this both the Egyptians and Hebrews must see that the mortality that ensued was no casualty, but the effect of a predetermined purpose in the divine justice.

**Verse 6.** *All the cattle of Egypt died*] That is, All the cattle that did die belonged to the Egyptians, but not one died that belonged to the Israelites, ver. 4 and 6. That the whole stock of cattle belonging to the Egyptians did not die

we have the fullest proof, because there were cattle both to be killed and saved alive in the ensuing plague, ver. 19-25. By this judgment the Egyptians must see the vanity of the whole of their national worship, when they found the animals which they not only held sacred, but deified, slain without distinction among the common herd, by a pestilence sent from the hand of Jehovah.

**Verse 7.** *And Pharaoh sent, &c.*] Probably designing to replace the lost cattle of the Egyptians with those of the Israelites.

**Verse 8.** *Handfuls of ashes of the furnace*] As one part of the oppression of the Israelites consisted in their labour in the brick-kilns, some have observed a congruity between the crime and the punishment. The furnaces, in the labour of which they oppressed the Hebrews, now yielded the instruments of their punishment; for every particle of those ashes, formed by unjust and oppressive labour, seemed to be a boil or a blain on the tyrannic king and his cruel and hard-hearted people.

**Verse 9.** *Shall be a boil*] This word is generally expounded, *an inflammatory swelling, a burning boil*; one of the most poignant afflictions, not immediately mortal, that can well affect the surface of the human body. If a single boil on any part of the body throws the whole system into a fever, what anguish must a multitude of them on the body at the same time occasion.

*Breaking forth with blains*] It seems to have been a disorder of an uncommon kind, and hence it is called by way of distinction, *the botch of Egypt*, Deut. xxviii. 27, perhaps never known before in that or any other country.

**Verse 11.** *The boil was upon the magicians*] They could not produce a similar malady by throwing ashes in the air; and they could neither remove the plague from the people, nor from their own tormented flesh. Whether they perished

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became <sup>a</sup> a boil breaking forth with blains upon man, and upon beast.

11 And the <sup>b</sup> magicians could not stand before Moses, because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; <sup>c</sup> as the LORD had spoken unto Moses.

13 And the LORD said unto Moses, <sup>d</sup> Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; <sup>e</sup> that thou mayest know that *there is none like me in all the earth.*

15 For now I will <sup>f</sup> stretch out my hand, that I may smite thee and thy people with pestilence: and thou shalt be cut off from the earth.

16 And in very deed for <sup>g</sup> *this cause* have I <sup>h</sup> raised thee up, for to show *in thee* my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

<sup>a</sup> Deut. xxviii. 27.—<sup>b</sup> Ch. viii. 18, 19. <sup>c</sup> 2 Tim. iii. 9.—<sup>d</sup> Ch. iv. 21.—<sup>e</sup> Ch. viii. 20.—<sup>f</sup> Ch. viii. 10.—<sup>g</sup> Ch. iii. 20.—<sup>h</sup> Rom. ix. 17. See ch. xiv. 17. Prov. xvi. 4. 1 Pet. ii. 9.—<sup>i</sup> Heb. made thee stand.—

in this plague we know not, but they are no more mentioned. If they were not destroyed by this awful judgment, they at least left the field, and no longer contended with these messengers of God. The triumph of God's power was now complete, and both the Hebrews and Egyptians must see that there was neither might, nor wisdom, nor counsel against the Lord; and that, as universal nature acknowledged his power, devils and men must fail before him.

Verse 15. *For now I will stretch out my hand*] In the Hebrew the verbs are in the past tense, and not in the future, as our translation improperly expresses them, by which means a contradiction appears in the text; for neither Pharaoh nor his people were smitten by a pestilence, nor was he by any kind of mortality cut off from the earth. It is true the first-born were slain by a destroying angel, and Pharaoh himself was drowned in the Red Sea; but these judgments do not appear to be referred to in this place. If the words be translated, as they ought, in the subjunctive mood, or in the past instead of the future, this seeming contradiction to facts, as well as all ambiguity, will be avoided: *For if now I HAD STRETCHED OUT my hand, and had smitten thee and thy people with the pestilence, thou SHOULDST HAVE BEEN cut off from the earth.* 16. *But truly on this very account, have I caused thee to SUBSIST, that I MIGHT cause thee to see my power, and that my name MIGHT be declared throughout all the earth.*

Judicious critics of almost all creeds have agreed to translate the original as above, a translation which it not only can bear, but requires, and which is in strict conformity to both the Septuagint and Targum. Neither the Hebrew *heemad-ticha, I have caused thee to stand*; nor the apostle's translation of it, Rom. ix. 17, *I have raised thee*; nor that of the Septuagint, *on this account art thou preserved*, viz., in the past plagues; can countenance that most exceptionable meaning put on the words by certain commentators, viz., "That God ordained or appointed Pharaoh from all eternity, by certain means, to this end; that he made him to exist in time; that he raised him to the throne; promoted him to that high honour and dignity; that he preserved him, and did not cut him off as yet; that he strengthened and hardened his heart; irritated, provoked and stirred him up against his people Israel, and suffered him to go all the lengths he did go in his obstinacy and rebellion; all which was done to show in him his power in destroying him in the Red Sea. The sum of which is, that this man was raised up by God in every sense for God to show his power in his destruction." So man speaks; thus God hath not spoken.

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be <sup>i</sup> hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and <sup>j</sup> the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

<sup>i</sup> Heb. set not his heart unto. Ch. vii. 23.—<sup>j</sup> Rev. xvi. 21.—<sup>k</sup> Josh. x. 11. Ps. xlviii. 18. lxxviii. 47. cv. 32. cxlviii. 8. Isa. xxx. 30. Ezek. xxxviii. 22. Rev. viii. 7.

Verse 17. *As yet exaltest thou thyself against my people*] So it appears that at this time he might have submitted, and thus prevented his own destruction.

Verse 18. *To morrow about this time*] The time of this plague is marked thus circumstantially to show Pharaoh that Jehovah was Lord of heaven and earth, and that the water, the fire, the earth, and the air, which were all objects of Egyptian idolatry, were the creatures of his power, and subservient to his will; and that, far from being able to help them, they were now, in the hands of God, instruments of their destruction.

*To rain a very grievous hail*] *To rain hail* may appear to some superficial observers as an unphilosophical mode of expression, but nothing can be more correct. "Drops of rain falling through a cold region of the atmosphere are frozen and converted into hail;" and thus the hail is produced by rain. When it begins to fall it is rain; when it is falling it is converted into hail; thus it is literally true that *it rains hail*. The farther a hail-stone falls the larger it generally is, because in its descent it meets with innumerable particles of water, which, becoming attached to it, are also frozen, and thus its bulk is continually increasing till it reaches the earth. In the case in question, if natural means were at all used, we may suppose a highly electrified state of an atmosphere loaded with vapours, which, becoming condensed and frozen, and having a considerable space to fall through, were of an unusually large size. While God has such artillery at his command, how soon may he desolate a country or a world!

Verse 19. *Send—now, and gather thy cattle*] So in the midst of judgment, God remembered mercy. The miracle should be wrought, that they might know he was the Lord; but all the lives both of men and beasts might have been saved, had Pharaoh and his servants taken the warning so mercifully given them.

Verse 23. *The LORD sent thunder*] *Voices*; but loud, repeated peals of thunder are meant.

*And the fire ran along upon the ground*] It was not a sudden flash of lightning, but a devouring fire, walking through every part, destroying both animals and vegetables; and its progress was irresistible.

Verse 24. *Hail, and fire mingled with the hail*] It is generally allowed that the electric fluid is essential to the formation of hail. On this occasion it was supplied in a supernatural abundance; for streams of fire seem to have accompanied the descending hail, so that herbs and trees, beasts and men, were all destroyed by them.

5 And they shall cover the <sup>a</sup> face of the earth, that one cannot be able to see the earth: and <sup>b</sup> they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they <sup>c</sup> shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be <sup>a</sup> a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* <sup>a</sup> who are they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for <sup>a</sup> we must hold a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

11 Not so: go now ye *that are men*, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 And the LORD said unto Moses, <sup>a</sup> Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and <sup>b</sup> eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts.

14 And <sup>a</sup> the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; <sup>b</sup> before them there were no such as they, neither after them shall be such.

15 For they <sup>a</sup> covered the face of the whole earth, so that the land was darkened; and they <sup>b</sup> did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 Then Pharaoh <sup>a</sup> called for Moses and Aaron in haste; and he said, <sup>a</sup> I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and <sup>a</sup> entreat the LORD your God, that he may take away from me this death only.

18 And he <sup>a</sup> went out from Pharaoh, and entreated the LORD.

<sup>a</sup> Heb. *eye*. Ver. 15.—<sup>b</sup> Ch. ix. 32. Joel i. 4. ii. 25.—<sup>c</sup> Ch. viii. 3. 21.—<sup>d</sup> Ch. xxiii. 33. Josh. xxiii. 13. 1 Sam. xviii. 21. Eccles. vii. 26. 1 Cor. vii. 35.—<sup>e</sup> Heb. *who*, and *who*, &c.—<sup>f</sup> Ch. v. 1.—<sup>g</sup> Ch.

vii. 19.—<sup>h</sup> Ver. 4. 5.—<sup>i</sup> Ps. lxxviii. 46. ov. 84.—<sup>j</sup> Joel ii. 2.—<sup>k</sup> Ver. 5.—<sup>l</sup> Ps. cv. 35.—<sup>m</sup> Heb. *hastened to call*.—<sup>n</sup> Ch. ix. 27.—<sup>o</sup> Ch. ix. 23. 1 Kings xiii. 6.—<sup>p</sup> Ch. viii. 30.

*plied, became great, mighty, &c.*, because of the immense swarms of these animals by which different countries, especially the East, are infested. The locust, in *entomology*, belongs to a genus of insects known among naturalists by the term *GRYLLE*; and includes three species, crickets, grasshoppers, and those commonly called locusts; and as they multiply faster than any other animal in creation, they are properly entitled to the name *arbel*, which might be translated the *numerous* or *multiplied insect*. The locust has a large open mouth; and in its two jaws it has four incisive teeth, which traverse each other like scissors, being calculated, from their mechanism, to gripe or cut.

The descriptions given by travellers show that God's army, described by the prophet Joel, chap. ii., was innumerable swarms of locusts, to which their accounts exactly agree.

Verse 5. *They shall cover the face of the earth*] They sometimes cover the whole ground to the depth of six or eight inches.

Verse 7. *How long shall this man be a snare unto us?*] As there is no noun in the text, the pronoun *zeh* may either refer to the Israelites, to the plague by which they were then afflicted, or to Moses and Aaron, the instruments used by the Most High in their chastisement. The Vulgate translates, "How long shall we suffer this scandal or reproach?"

*Let the men go, that they may serve the Lord their God*] Much of the energy of several passages is lost in translating *Jehovah* by the term *Lord*. The Egyptians had their gods, and they supposed that the Hebrews had a god like unto their own; that this *Jehovah* required their services, and would continue to afflict Egypt till his people were permitted to worship him in his own way.

*Egypt is destroyed?*] This last plague had nearly ruined the whole land.

Verse 8. *Who are they that shall go?*] Though the Egyptians, about fourscore years before, wished to destroy the Hebrews, yet they found them now so profitable to the state that they were unwilling to part with them.

Verse 9. *We will go with our young and with our old, &c.*] As a feast was to be celebrated to the honour of *Jehovah*, all who were partakers of his bounty and providential kindness must go and perform their part in the solemnity. The men and the women must make the feast, the children must

witness it, and the cattle must be taken along with them to furnish the sacrifices necessary on this occasion. This must have appeared reasonable to the Egyptians, because it was their *own custom* in their religious assemblies. Men, women, and children attended them, often to the amount of several hundred thousand.

Verse 10. *Let the Lord be so with you*] This is an obscure sentence. Some suppose that Pharaoh meant it as a curse, as if he had said, "May your God be as surely with you, as I shall let you go!" For as he purposed not to permit them to go, so he wished them as much of the divine help as they should have of his permission.

*Look—for evil is before you*] See ye that evil is before your faces—if you attempt to go, ye shall meet with the punishment ye deserve. Probably Pharaoh intended to insinuate that they had some sinister designs, and that they wished to go in a body that they might the better accomplish their purpose; but if they had no such designs, they would be contented for the males to go, and leave their wives and children behind; for he well knew if the men went and left their families they would infallibly return, but that if he permitted them to take their families with them, they would undoubtedly make their escape; therefore he says, ver. 11, *Go now ye that are men, and serve the Lord*.

Verse 13. *The Lord brought an east wind*] As locusts abounded in those countries, and particularly in *Æthiopia*, and more especially at this time of the year, God had no need to create new swarms for this purpose; all that was requisite was to cause such a wind to blow as would bring those which already existed over the land of Egypt. The miracle in this business was the bringing the locusts at the appointed time, and causing the proper wind to blow for that purpose; and then taking them away after a similar manner.

Verse 14. *Before them there were no such locusts, &c.*] They exceeded all that went before, or were since, in number, and in the devastations they produced. Probably both these things are intended in the passage.

Verse 17. *Forgive, I pray thee, my sin only this once*] What a strange case! And what a series of softening and hardening, of sinning and repenting! Had he not now another opportunity of returning to God? But the love of gain, and the gratification of his own self-will and obstinacy, finally prevailed.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and <sup>a</sup>cast them <sup>b</sup>into the Red Sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD <sup>a</sup>hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 And the LORD said unto Moses, <sup>a</sup>"Stretch out thine hand toward heaven, that there may be darkness over all the land of Egypt, <sup>a</sup>even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a <sup>a</sup>'thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: <sup>a</sup>'but all the children of Israel had light in their dwellings.

24 And Pharaoh called unto Moses, and <sup>b</sup>said,

<sup>a</sup> Heb. fastened.—<sup>b</sup> Joel ii. 20.—<sup>c</sup> Ch. iv. 21. xi. 10.—<sup>d</sup> Ch. ix. 22.  
—<sup>e</sup> Heb. that one may feel darkness.—[Ps. cv. 28. Wisd. xvii. 2, &c.]

[Verse 19. *A mighty strong west wind*.] Literally, the wind of the sea; the wind that blew from the Mediterranean Sea, which lay north-west of Egypt, which had the Red Sea on the east. Here again God works by natural means; he brought the locusts by the east wind, and took them away by the west or north-west wind, which carried them to the Red Sea, where they were drowned.

[The Red Sea.] The weedy sea; so called, as some suppose, from the great quantity of *algæ* or sea-weed which grows in it and about its shores. Mr. Bruce declares that he never saw in it a weed of any kind; and supposes it has its name *suph* from the vast quantity of coral which grows in it, as trees and plants do on land. In the Septuagint it is called the Red Sea, probably from *Edom* or Esau, whose territories extended to its coasts; for it is well known that the word *Edom* in Hebrew signifies red or ruddy. The Red Sea, called also the *Arabic Gulf*, separates Arabia from Upper Æthiopia and part of Egypt. It is computed to be three hundred and fifty leagues in length from Suez to the Straits of Babolmandel, and is about forty leagues in breadth. It is not very tempestuous, and the winds usually blow from north to south, and from south to north, six months in the year; and, like the monsoons of India, invariably determine the seasons of sailing into or out of this sea.

[Verse 21. *Darkness which may be felt*.] Probably this was occasioned by a superabundance of aqueous vapours floating in the atmosphere, which were so thick as to prevent the rays of the sun from penetrating through them; an extraordinarily thick mist supernaturally, i.e. miraculously brought on. An awful emblem of the darkened state of the Egyptians and their king. [Probably the darkness was the result of the *chamsin*, a hot wind, which is always attended with a thickness of the air.]

[Verse 23. *They saw not one another*.] So deep was the obscurity, and probably such was its nature, that no artificial light could be procured; as the thick clammy vapours would prevent lamps, &c., from burning, or if they even could be ignited, the light, through the palpable obscurity, could diffuse itself to no distance from the burning body.

[All the children of Israel had light.] By thus distinguishing the Israelites, God showed the Egyptians that the darkness was produced by his power; that he sent it in judgment against them for their cruelty to his people; that because they trusted in him they were exempted from these plagues; that in the displeasure of such a Being his enemies had every thing to fear, and in his approbation his followers had every thing to hope.

[Verse 24. *Only let your flocks and your herds be stayed*.] Pharaoh cannot get all he wishes; and as he sees it impossible to contend with Jehovah, he now consents to give up the Israelites, their wives, and their children, provided he may keep their flocks and their herds. The cruelty of this demand is not more evident than its *avariance*. Had six hundred thousand men, besides women and children, gone three days' journey into the wilderness without their cattle, they must have inevitably perished, being without milk for their little ones, and animal food for their own sustenance, in a place where little as a substitute could possibly be found. It is evident from this that Pharaoh intended the total destruction of the whole Israelitish host.

Go ye, serve the LORD; only let your flocks and your herds be stayed: let your <sup>a</sup>'little ones also go with you.

25 And Moses said, Thou must give <sup>a</sup>'us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 But the LORD <sup>a</sup>hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, <sup>a</sup>'I will see thy face again no more.

—<sup>a</sup> Ch. viii. 22. Wisd. xviii. 1.—<sup>b</sup> Ver. 8.—<sup>c</sup> Ver. 10.—<sup>d</sup> Heb. into our hands.—<sup>e</sup> Ver. 20. Ch. iv. 21. xiv. 4, 8.—<sup>f</sup> Heb. xi. 27.

[Verse 26. *We know not with what we must serve the Lord, &c.*] The law was not yet given; the ordinances concerning the different kinds of sacrifices and offerings not known. What kind and what number of animals God should require to be sacrificed, even Moses himself could not as yet tell. He therefore very properly insists on taking the whole of their herds with them and not leaving even one hoof behind.

[Verse 27. *The Lord hardened Pharaoh's heart*.] He had yet another miracle to work for the complete conviction of the Egyptians and triumph of his people; and till that was wrought he permitted the natural obstinacy of Pharaoh's haughty heart to have its full sway, after each resistance of the gracious influence, which was intended to soften and bring him to repentance.

[Verse 28. *See my face no more*.] Hitherto Pharaoh had left the way open for negotiation; but now in wrath against Jehovah, he dismisses his ambassador, and threatens him with death if he should attempt any more to come into his presence.

[Verse 29. *I will see thy face again no more*.] It is very likely that this was the last interview that Moses had with Pharaoh. It is true that in ver. 31 of chap. xii. it is stated that Pharaoh called for Moses and Aaron by night, and ordered them to leave Egypt, but the words may imply no more than that Moses and Aaron received such a message from Pharaoh. If, however, this mode of interpreting these passages should not seem satisfactory to any, he may understand the words of Moses thus: *I will see thy face*—seek thy favour, no more in behalf of my people, which was literally true; for if Moses did appear any more before Pharaoh, it was not as a *supplicant*, but merely as the ambassador of God, to denounce his judgments by giving him the final determination of Jehovah relative to the destruction of the first-born.

1. Multitudes who condemn the conduct of this miserable Egyptian king, act in a similar manner. They relent when smarting under God's judgments, but harden their hearts when these judgments are removed. To such God says by his prophet, *Why should ye be stricken any more? ye will revolt more and more*. Reader, are not the vows of God upon thee? Often when afflicted in thyself or family hast thou not said, *Now therefore forgive, I pray thee, my sin only THIS ONCE, and take away from me this death ONLY*. And yet when thou hadst respite, didst thou not harden thy heart, and with returning health and strength didst thou not return unto iniquity? Be not deceived; God is not mocked; he warns thee, but he will not be mocked by thee. What thou sowest that thou must reap.

2. Even in the face of God's judgment the spirit of avarice will make its requisitions! *Only let your flocks and your herds be stayed*, says Pharaoh. The love of gain was the ruling principle of this man's soul, and he chooses desperately to contend with the justice of his Maker, rather than give up his bosom-sin! Reader, is this not thy own case? If God were to give the history of every man who hardens himself from his fear, how many Pharaoh-like cases should we have on record! But a day is coming in which the secrets of every heart shall be revealed, and the history of every man's life laid open to an assembled world.



CHAPTER XI.

God purposes to bring another plague upon Pharaoh, after which he should let the Israelites go, 1. They are commanded to ask gold and silver from the Egyptians, 2. The estimation in which Moses was held among the Egyptians, 3. Moses predicts the destruction of the first-born of the Egyptians, 4-6, and Israel's protection, 7. On seeing which, Pharaoh and his servants entreat the Hebrews to depart, 8. The prediction of his previous obstinacy, 9, 10.

**AND** the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: \*when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, <sup>b</sup>jewels of silver, and jewels of gold.

3 <sup>c</sup>And the LORD gave the people favour in the sight of the Egyptians. Moreover the man <sup>d</sup>Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, <sup>e</sup>About midnight will I go out into the midst of Egypt:

5 And <sup>f</sup>'all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

\* Ch. xii. 31, 39.—Ch. iii. 22. xii. 35.—Ch. iii. 21. xii. 36. Ps. cvi. 46.—2 Sam. vii. 9. Esth. ix. 4. Eccles. xiv. 1.—Ch. xii. 12, 28, 29. Amos v. 17.—Ch. xii. 12, 29. Amos iv. 10.—Ch. xii. 30. Amos v. 17. Wisd. xviii. 10.—Ch. v. 22.—Josh. x. 21.—

6 \* And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 <sup>b</sup>But against any of the children of Israel <sup>c</sup>'shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And <sup>d</sup>'all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people <sup>e</sup>that follow thee: and after that I will go out. And he went out from Pharaoh in <sup>f</sup>'a great anger.

9 And the LORD said unto Moses, <sup>g</sup>Pharaoh shall not hearken unto you; that <sup>h</sup>'my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: <sup>i</sup>and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

JCh. xii. 33.—Heb. that is at thy feet. So Judg. iv. 10. viii. 5. 1 Kings xx. 10. 2 Kings iii. 9.—Heb. heat of anger.—Ch. iii. 19. vii. 4. x. 1.—Ch. vii. 8.—Ch. x. 20, 27. Rom. ii. 5. ix. 22.

death, but that they should depart without any kind of molestation. For though there must be much bustle and comparative confusion in the sudden removal of *six hundred thousand* persons with their wives, children, goods, cattle, &c., yet this should produce so little alarm that even the dogs should not bark at them, which it would be natural to expect, as the principal stir was to be about midnight.

After giving this general explanation from others, I may be permitted to hazard a conjecture of my own. And, 1. Is it not probable that the allusion is here made to a well-known custom of dogs howling when any mortality is in a village, street, or even house, where such animals are? There are innumerable instances of the faithful house-dog howling when a death happens in a family, as if distressed on the account, feeling for the loss of his benefactor; but their apparent *presaging* such an event by their cries, as some will have it, may be attributed, not to any prescience, but to the exquisite keenness of their scent. If the words may be understood in this way, then the *great cry* through the whole land of Egypt may refer to this very circumstance: as dogs were sacred among them, and consequently religiously preserved, they must have existed in great multitudes. 2. We know that one of their principal deities was Osiris, whose son, worshipped under the form of a dog, or a man with a dog's head, was called the *barking Anubis*. May he not be represented as deploring a calamity which he had no power to prevent among his worshippers, nor influence to inflict punishment upon those who set his deity at naught. Hence, while there was a great cry throughout all the land of Egypt, because of the mortality in every house, yet among the Israelites there was no death, consequently no dog moved his tongue to howl for their calamity; nor could the object of the Egyptians' worship inflict any similar punishment on the worshippers of Jehovah.

In honour of this dog-god there was a city called Anubis in Egypt, by the Greeks called *Cynopolis*, the city of the dog, the same that is now called *Menich*; in this he had a temple, and dogs, which were sacred to him, were here fed with consecrated victuals. [The "conjecture" hazarded in the note is rather far-fetched. The expression in the text is simply proverbial.]

Verse 1. *The Lord said unto Moses*] Calmet contends that this should be read in the *preterpluperfect* tense, for the LORD *HAD* said unto Moses, as the fourth, fifth, sixth, seventh, and eighth verses appear to have been spoken when Moses had the interview with Pharaoh mentioned in the preceding chapter; see the note there on ver. 29. If therefore this chapter be connected with the preceding, <sup>a</sup>as it should be, and the first three verses not only read in the *past* tense but also in a parenthesis, the sense will be much more distinct and clear than it now appears.

Verse 2. *Let every man borrow*] For a proper correction of the strange mistranslation of the word *shaal* in this verse, see the note on chap. iii. 22.

Verse 3. *The man Moses was very great*] Had he not appeared in their sight as a very extraordinary person, whom it would have been very dangerous to molest, we may naturally conclude that some violence would long ere this have been offered to his person.

Verse 4. *About midnight will I go out*] Whether God did this by the ministry of a good or of an evil angel is a matter of little importance, though some commentators have greatly magnified it. Both kinds of angels are under his power and jurisdiction, and he may employ them as he pleases. Such a work of destruction as the slaying of the first-born is supposed to be more proper for a bad than for a good angel. But the works of God's justice are not less holy and pure than the works of his mercy; and the highest archangel may, with the utmost propriety, be employed in either.

Verse 5. *The first-born of Pharaoh, &c.*] From the heir to the Egyptian throne to the son of the most abject slave, or the principal person in each family.

*The maid-servant that is behind the mill*] The meanest slaves were employed in this work. In many parts of the East they still grind all their corn with a kind of portable mill-stones, the upper one of which is turned round by a sort of lever fixed in the rim.

Verse 6. *There shall be a great cry*] Of the dying and for the dead.

Verse 7. *Not a dog move his tongue*] This passage has been generally understood as a *proverbial expression*, intimating that the Israelites should not only be free from this



Thus, as in the first plagues, their magicians were confounded, so in this last their gods were put to flight. Should it be objected, that to consider the passage in this light would be to acknowledge the being and deity of the fictitious Anubis, it may be answered, that in the sacred writings it is not an uncommon thing to see the idol acknowledged in order to show its nullity, and the more forcibly to express contempt for it, for its worshippers, and for its worship. Thus Isaiah, chap. xli. 1, 2; and Elijah, 1 Kings xviii. 27.

Verse 8. *And all these thy servants shall come*] A prediction of what actually took place.

Verse 9. *Pharaoh shall not hearken unto you*] Though shall and will are both reputed signs of the future tense, and by many indiscriminately used, yet they make a most essential difference in composition in a variety of cases.

For instance, if we translate *lo yishma*, Pharaoh SHALL not hearken, as in our text, the word shall strongly intimates that it was impossible for Pharaoh to hearken, and that God had placed him under that impossibility; but if we translate as we should do, Pharaoh WILL not hearken, it alters the case most essentially, and agrees with the many passages in the preceding chapters, where he is said to have hardened his own heart; as this proves that he, without any impulsive necessity, obstinately refused to attend to what Moses said or threatened; and that God took the advantage of this obstinacy to work another miracle, and thus multiply his wonders in the land.

Pharaoh WILL not hearken unto you; and because he would not God hardened his heart—left him to his own obstinacy.

## CHAPTER XII.

*The month Abib is to be considered as the commencement of the year, 1, 2. The PASSOVER instituted; the lamb or kid to be used on the occasion to be taken from the flock the tenth day of the month, and each family to provide one, 3, 4. The lamb or kid to be a male of the first year without blemish, 5. To be killed on the fourteenth day, 6, and the blood to be sprinkled on the side-posts and lintels of the doors, 7. The flesh to be prepared by roasting, and not to be eaten either sodden or raw, 8, 9; and no part of it to be left till the morning, 10. The people to eat it with their loins girded, &c., as persons prepared for a journey, 11. Why called the PASSOVER, 12. The blood sprinkled on the door-posts, &c., to be a token to them of preservation from the destroying angel, 13. The fourteenth day of the month Abib to be a feast for ever, 14. Unleavened bread to be eaten seven days, 15. This also to be observed in all their generations for ever, 17-20. Moses instructs the elders of Israel how they are to offer the lamb and sprinkle his blood, and for what purpose, 21-23. He binds them to instruct their children in the nature of this rite, 24-27. The children of Israel act as commanded, 28. All the first-born of Egypt slain, 29, 30. Pharaoh and the Egyptians urge Moses, Aaron, and the Israelites to depart, 31-33. They prepare for their departure, and get gold, silver, and raiment from the Egyptians, 34-36. They journey from Rameses to Succoth, in number six hundred thousand men, besides women and children, and a mixed multitude, 37, 38. They bake unleavened cakes of the dough they brought with them out of Egypt, 39. The time in which they sojourned in Egypt, 40-42. Different ordinances concerning the PASSOVER, 43-49; which are all punctually observed by the people, who are brought out of Egypt the same day, 50-51.*

**AND** the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 \*This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a <sup>b</sup> lamb, according to the house of their fathers, a lamb for an house:

\*Ch. xlii. 4. Deut. xvi. 1. xxiii. 15. xxiv. 18. Lev. xlii. 5. Num. xxviii. 16. Esth. iii. 7.—<sup>b</sup> Or, kid.—Lev. xxii. 19, 20, 21.

Verse 2. *This month shall be unto you the beginning of months*] It is supposed that God now changed the commencement of the Jewish year. The month to which this verse refers, the month *Abib*, answers to a part of our *March* and *April*; whereas it is supposed that previously to this the year began with *Tisri*, which answers to a part of our *September*; for in this month the Jews suppose God created the world, when the earth appeared at once with all its fruits in perfection. From this circumstance the Jews have formed a twofold commencement of the year, which has given rise to a twofold denomination of the year itself, to which they afterwards attended in all their reckonings: that which began with *Tisri* or *September* was called their *civil year*; that which began with *Abib* or *March* was called the *sacred* or *ecclesiastical year*.

Some very eminently learned men contend that no new commencement of the year is noted in this place: for that the year had always begun in this month, and that the words *shall be*, which are inserted by different Versions, have nothing answering to them in the Hebrew.

Verse 3. *In the tenth day of this month*] In after times they began their preparation on the thirteenth day, or day before the PASSOVER, which was not celebrated till the four-

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls; every man, according to his eating, shall make your count for the lamb.

5 Your lamb shall be \*without blemish, a male <sup>a</sup> of the first year: ye shall take it out from the sheep, or from the goats:

6 And ye shall keep it up until the \*fourteenth

Mal. i. 8, 14. Heb. ix. 14. 1 Pet. i. 19.—<sup>a</sup> Heb. son of a year. Lev. xxiii. 12.—<sup>b</sup> Lev. xxiii. 5. Num. ix. 3. xxviii. 16. Deut. xvi. 1, 6.

teenth day, see ver. 6: but on the present occasion, as this was their first *passover*, they probably required more time to get ready in; as a state of very great confusion must have prevailed at this time.

A *lamb*] The original word *seh* signifies the young of sheep and of goats, and may be indifferently translated either *lamb* or *kid*.

*lamb for an house*] The whole host of Israel was divided into twelve tribes, these tribes into families, the families into houses, and the houses into particular persons; Num. i., Josh. vii. 14.

Verse 4. *If the household be too little*] That is, If there be not persons enough in one family to eat a whole lamb, then two families must join together. The rabbins allow that there should be at least ten persons to one paschal lamb, and not more than twenty.

*Take it, according to the number of the souls*] The persons who were to eat of it were to be first ascertained, and then the lamb was to be slain and dressed for that number.

Verse 5. *Without blemish*] Having no natural imperfection, no disease, no deficiency or redundancy of parts. On this point, the rabbins have trifled most egregiously, reckoning fifty blemishes that render a lamb or a kid, or any animal,

day of the same month: and the whole assembly of the congregation of Israel shall kill it \*in the evening.

7 And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and <sup>b</sup> unleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but \*roast with fire; his head with his legs, and the purtenance thereof.

\* Heb. *between the two evenings.* Ch. xvi. 12.—<sup>b</sup> Ch. xxxiv. 25. Deut. xvi. 3. Num. ix. 11. 1 Cor. v. 8.—<sup>c</sup> Deut. xvi. 7.—<sup>d</sup> Ch. xlii. 18. xxxiv. 25.—<sup>e</sup> Deut. xvi. 5.—<sup>f</sup> Ch. xi. 4, 5. Amos v. 17.—

improper to be sacrificed: five in the ear, three in the eyelid, eight in the eye, three in the nose, six in the mouth, &c., &c. A male of the first year.] That is, any age in the first year between eight days and twelve months.

From the sheep, or from the goats.] The *sch* means either; and either was equally proper if without blemish. The Hebrews, however, in general preferred the lamb to the kid.

Verse 6. *Ye shall keep it until the fourteenth day.]* This was never commanded nor practised afterwards. The rabbins mark four things that were required in the first passover that were never required afterwards: 1. The eating of the lamb in their houses dispersed through Goshen. 2. The taking the lamb on the tenth day. 3. The striking of its blood on the door-posts and lintels of their houses. And 4. Their eating it in haste.

The whole assembly—shall kill it.] Any person might kill it, the sacrificial act in this case not being confined to the priests.

In the evening.] "Between the two evenings." The Jews divided the day into morning and evening: till the sun passed the meridian all was morning or forenoon; after that, all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset and continued till night, i.e. during the whole time of twilight; between twelve o'clock, therefore, and the termination of twilight, the passover was to be offered.

Verse 7. *Take of the blood, and strike it on the two side posts.]* This was to be done by dipping a bunch of hyssop into the blood, and thus sprinkling it upon the posts, &c.; see ver. 22. That this sprinkling of the blood of the paschal lamb was an emblem of the sacrifice and atonement made by the death of Jesus Christ, is most clearly intimated in the sacred writings, 1 Pet. i. 2, Heb. ix. 13, 14, viii. 10. It is remarkable that no blood was to be sprinkled on the threshold, to teach a reverent regard for the blood of Christ, that men should not tread under foot the son of GOD, nor count the blood of the covenant wherewith they are sanctified an unholy thing; Heb. x. 29.

Verse 8. *They shall eat the flesh—roast with fire.]* As it was the ordinary custom of the Jews to boil their flesh, some think that the command given here was in opposition to the custom of the Egyptians, who ate raw flesh in honour of Osiris. The Ethiopians are to this day remarkable for eating raw flesh, as is the case with most savage nations.

Unleavened bread.] The word here properly signifies unleavened cakes; the word for leaven in Hebrew is *chamets*, which simply signifies to ferment. It is supposed that leaven was forbidden on this and on other occasions, that the bread being less agreeable to the taste, it might be emblematical of their bondage and bitter servitude, as this seems to have been one design of the bitter herbs which were commanded to be used on this occasion: but this certainly was not the sole design of the prohibition; leaven itself is a species of corruption, being produced by fermentation, which in such cases tends to putrefaction. In this very light St. Paul considers the subject in this place; 1 Cor. v. 6-8.

Bitter herbs.] What kind of herbs or salad is intended by the word *merorrim*, which literally signifies bitters, is not well known. The Jews think *cichory*, *wild lettuce*, *horehound*, and the like, are intended. Whatever may be implied under the term, whether bitter herbs, or bitter ingredients in general, it was designed to put them in mind of their

10 And ye shall let nothing of it remain until the morning, and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: \*it is the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and \*against all the gods of Egypt I will execute judgment: I am the LORD.

\* Num. xxxiii. 4.—<sup>b</sup> Or, *princes.* Ch. xxi. 6. xxii. 28. Ps. lxxxii. 1, 6. John x. 34, 35.—<sup>c</sup> Ch. vi. 2.

bitter and severe bondage in the land of Egypt, from which God was now about to deliver them.

Verse 9. *With the purtenance thereof.]* All the intestines, for these were abused by the heathens to purposes of divination; and when roasted in the manner here directed they could not be thus used. The command also implies that the lamb was to be roasted whole; neither the head nor legs were to be separated, nor the intestines removed. I suppose that these last simply included the heart, lungs, liver, kidneys, &c., and not the intestinal canal.

Verse 10. *Ye shall let nothing of it remain until the morning.]* Merely to prevent putrefaction; for it was not meet that a thing offered to God should be subjected to corruption, which in such hot countries it must speedily undergo. Thus the body of our blessed Lord saw no corruption, Ps. xvi. 10, Acts ii. 27, because, like the paschal lamb, it was a sacrifice offered to God.

It appears that from the Jewish passover the heathens borrowed their sacrifice termed PROPTER VIAM. It was their custom, previously to their undertaking a journey, to offer a sacrifice to their gods, and to eat the whole if possible, but if any part was left they burned it with fire; and this was called *propter viam*, because it was made to procure a prosperous journey.

Verse 11. *And thus shall ye eat it; with your loins girded.]* As in the eastern countries they wear long loose garments, whenever they travel they tuck up the fore parts of their garments in the girdle which they wear round their loins.

Your shoes on your feet.] This seems particularly mentioned because not customary.

Your staff in your hand.] Eastern people universally make use of a staff when they travel on foot.

Ye shall eat it in haste.] Because they were suddenly to take their departure: the destroying angel was at hand, their enemies were coming against them, and they had not a moment to lose.

It is the LORD's passover.] That is, Jehovah is now about to pass over the land, and the houses only where the blood is sprinkled shall be safe from the stroke of death. The Hebrew word *pesach*, which we very properly translate PASSOVER, and which should always be pronounced as two words, has its name from the angel of God passing by or over the houses of the Israelites, on the posts and lintels of which the blood of the lamb was sprinkled, while he stopped at the houses of the Egyptians to slay their first-born.

Verse 12. *Against all the gods of Egypt, &c.]* As different animals were sacred among the Egyptians, the slaying of the first-born of all the beasts might be called executing judgment upon the gods of Egypt. As this however does not appear very clear and satisfactory, some have imagined that the word *elohey* should be translated *princes*, which is the rendering in our margin; for as these princes, who were rulers of the kingdom under Pharaoh, were equally hostile to the Hebrews with Pharaoh himself, therefore these judgments fell equally heavy on them also. But we may ask, Did not these judgments fall equally on all the families of Egypt, though multitudes of them had no particular part either in the evil counsel against the Israelites or in their oppression? Why then distinguish those in calamities in which all equally shared? None of these interpretations therefore appear satisfactory. *Houbigant* supposes that *elohey*, gods, is a mistake for *ahley*, tents or habitations, and contends that the text should be read thus: And on all

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you \*to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you <sup>b</sup>for a memorial; and ye shall keep it a \*feast to the Lord throughout your generations; ye shall keep it a feast <sup>d</sup>by an ordinance for ever.

15 \*Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, <sup>f</sup>that soul shall be cut off from Israel.

16 And in the first day *there shall be* \*an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every <sup>h</sup>man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for <sup>i</sup>in this self-same day have I brought your armies out of the land of Egypt: therefore shall

\* Heb. for a destruction.—<sup>b</sup> Ch. xlii. 9.—<sup>c</sup> Lev. xxiii. 4, 5. 2 Kings xxiii. 21.—<sup>d</sup> Ver. 24, 43. Ch. xlii. 10.—<sup>e</sup> Ch. xlii. 6, 7. xxiii. 15. xxiv. 18, 25. Lev. xxiii. 5, 6. Num. xxviii. 17. Deut. xvi. 8, 9. 1 Cor. v. 7.—<sup>f</sup> Gen. xvii. 14. Num. ix. 13.—<sup>g</sup> Lev. xxiii. 7, 8. Num. xxviii. 18, 25.—<sup>h</sup> Heb. soul.—<sup>i</sup> Ch. xlii. 3.—<sup>j</sup> Lev. xxiii. 5.

the TENTS (or HABITATIONS) of Egypt I will execute judgment; by which word the Lord signified that not one dwelling in the whole land of Egypt should be exempted from the judgment here threatened. It is but justice to say that however probable this criticism may appear, it is not supported by any of the ancient Versions, nor by any of the MSS. collated by Kennicott and De Rossi.

Verse 13. *The blood shall be to you for a token*] It shall be the sign to the destroying angel, that the house on which he sees this blood sprinkled is under the protection of God, and that no person in it is to be injured.

Verse 14. *A memorial*] To keep up a remembrance of the severity and goodness, or justice and mercy, of God. *Ye shall keep it a feast*—it shall be annually observed, and shall be celebrated with solemn religious joy, throughout your generations—as long as ye continue to be a distinct people; an ordinance—a divine appointment, an institution of God himself, neither to be altered nor set aside by any human authority.

*For ever.*] An everlasting or endless statute, because representative of the Lamb of God who taketh away the sin of the world; whose mediation, in consequence of his sacrifice, shall endure while time itself lasts; and to whose merits and efficacy the salvation of the soul shall be ascribable throughout eternity. It is remarkable that though the Jews have ceased from the whole of their sacrificial system, so that sacrifices are no longer offered by them in any part of the world, yet they all, in all their generations and in all countries, keep up the remembrance of the passover, and observe the feast of unleavened bread. But no lamb is sacrificed. Their sacrifices have all totally ceased, ever since the destruction of Jerusalem by the Romans. Even the flesh that is used on this occasion is partly roasted and partly boiled, that it may not even resemble the primitive sacrifice; for they deem it unlawful to sacrifice out of Jerusalem. The truth is, the true Lamb of God that taketh away the sin of the world has been offered, and they have no power to restore the ancient type.

Verse 15. *Seven days shall ye eat unleavened bread*] This has been considered as a distinct ordinance, and not essentially connected with the passover. The passover was to be observed on the fourteenth day of the first month; the feast of unleavened bread began on the fifteenth and lasted seven days, the first and last of which were holy convocations.

*That soul shall be cut off*] There are thirty-six places in which this *excision* or *cutting off* is threatened against the Jews for neglect of some particular duty; and what is implied in the thing itself is not well known. Some think it means a violent death, some a premature death, and some an eternal

ye observe this day in your generations by an ordinance for ever.

18 <sup>i</sup>In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 <sup>k</sup>Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, <sup>l</sup>even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, <sup>m</sup>Draw out and take you a <sup>n</sup>lamb according to your families, and kill the passover.

22 \* And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and <sup>p</sup>strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

Num. xxviii. 16.—<sup>k</sup> Exod. xxiii. 15. xxxiv. 18. Deut. xvi. 8. 1 Cor. v. 7, 8.—<sup>l</sup> Num. ix. 13.—<sup>m</sup> Ver. 3. Num. ix. 4. Josh. v. 10. 2 Kings xxiii. 21. Ezra vi. 20. Mat. xxvi. 18, 19. Mark xiv. 12-16. Luke xxii. 7, &c.—<sup>n</sup> Or, kid.—<sup>o</sup> Heb. xi. 28.—<sup>p</sup> Ver. 7.

death. It is very likely that it means no more than a separation from the rights and privileges of an Israelite; so that after this excision the person was considered as a mere stranger, who had neither lot nor part in Israel, nor any right to the blessings of the covenant. This is probably what St. Paul means, Rom. ix. 3. But we naturally suppose this punishment was not inflicted but on those who had showed a marked and obstinate contempt for the divine authority. This punishment appears to have been nearly the same with excommunication among the Christians; and from this general notion of the cutting off the Christian excommunication seems to have been borrowed.

Verse 16. *In the first day—and in the seventh day there shall be an holy convocation*] This is the first place where we meet with the account of an assembly collected for the mere purpose of religious worship. Such assemblies are called *holy convocations*, which is a very appropriate appellation for a religious assembly; they were called together by the express command of God, and were to be employed in a work of holiness.

Verse 17. *Self-same day*] Probably they began their march about day-break, called here *beetson*, the body or strength of the day, and in Deut. xvi. 1, *by night*—some time before the sun rose.

Verse 19. *No leaven found in your houses*] To meet the letter of this precept in the fullest manner possible, the Jews, on the eve of this festival, institute the most rigorous search through every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crumb of bread shall be left that had any leaven in it. And so strict were they in the observance of the letter of this law that if even a mouse was seen to run across the floor with a crumb of bread in its mouth, they considered the whole house as polluted, and began their purification afresh. We have already seen that leaven was an emblem of sin, because it proceeded from corruption; and the putting away of this implied the turning to God with simplicity and uprightness of heart.

Verse 21. *Kill the passover.*] That is, the lamb, which was called the paschal or passover lamb. The animal that was to be sacrificed on this occasion got the name of the institution itself: thus the word covenant is often put for the sacrifice offered in making the covenant: so the rock was Christ, 1 Cor. x. 4; bread and wine the body and blood of Christ, Mark xiv. 22, 24. St. Paul copies the expression, 1 Cor. v. 7: Christ our passover (that is, our paschal lamb) is sacrificed for us.

Verse 22. *A bunch of hyssop*] The original word *esob* has been variously translated musk, rosemary, polypody of the wall, mint, origanum, marjoram, and HYSSOP: the latter

23 \* For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and <sup>c</sup> will not suffer <sup>c</sup> the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, <sup>d</sup> according as he hath promised, that ye shall keep this service.

26 \* And it shall come to pass, when your children shall say unto you, What mean ye by this service.

27 That ye shall say, 'It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people <sup>e</sup> bowed the head and worshipped.

<sup>a</sup> Ver. 12, 13.—<sup>b</sup> Ezek. ix. 6. Rev. vii. 3. ix. 4.—<sup>c</sup> 2 Sam. xxiv. 16. 1 Cor. x. 10. Heb. xi. 28.—<sup>d</sup> Ch. iii. 8, 17.—<sup>e</sup> Ch. xiii. 8, 14. Deut. xxxii. 7. Josh. iv. 6. Ps. lxxviii. 6.—<sup>f</sup> Ver. 11.—<sup>g</sup> Ch. iv. 31.—<sup>h</sup> Heb. xi. 23.—<sup>i</sup> Ch. xi. 4.—<sup>j</sup> Num. viii. 17. xxxiii. 4. Ps. lxxviii.

seems to be the most proper. It was a type of the purifying virtue of the bitter sufferings of Christ.

Verse 26. *What mean ye by this service?* From the remotest antiquity the institution of feasts, games, &c., has been used to keep up the memory of past grand events. Hence God instituted the sabbath, to keep up the remembrance of the creation; and the passover, to keep up the remembrance of the deliverance from Egypt. All the other feasts were instituted on similar reasons. The Jews never took their sons to the tabernacle or temple till they were twelve years of age, nor suffered them to eat of the flesh of any victim till they had themselves offered a sacrifice at the temple, which they were not permitted to do before the twelfth year of their age.

Verse 27. *It is the sacrifice of the Lord's passover* We have already intimated that the paschal lamb was an illustrious type of Christ; and we shall find that every thing in this account is typical or representative. The bondage and affliction of the people of Israel may be considered as emblems of the hard slavery and wretchedness consequent on a state of sinfulness. The mercy of God projects the redemption of man from this cruel bondage and oppression, and a sacrifice is appointed for the occasion by God himself; to be offered with particular and significant rites and ceremonies, all of which represented the passion and death of our blessed Lord, and the great end for which he became a sacrifice, viz., the redemption of a lost world, from the power, the guilt, and the pollution of sin, &c. And it is worthy of remark, 1. That the anniversary or annual commemoration of the passover was strictly and religiously kept by the Jews on the day, and hour of the day, on which the original transaction took place, throughout all their succeeding generations. 2. That on one of these anniversaries, and, as many suppose, on the very day and hour on which the paschal lamb was originally offered, our blessed Lord expired on the cross for the salvation of the world. 3. That after the destruction of Jerusalem the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the passover, but without any sacrifice, notwithstanding their deep-rooted, inveterate antipathy against the author and grace of the gospel. 4. That the sacrament of the Lord's Supper was instituted to keep this true paschal sacrifice in commemoration, and that this has been religiously observed by the whole Christian world (one very small class of Christians excepted) from the foundation of Christianity to the present day! 5. That the Jews were commanded to eat the paschal lamb; and our Lord, commemorating the passover, commanded his disciples, saying, Take, eat, this is my body, which is given for you; do this in remembrance of ME. In the communion service of the Church of England, the spirit and design both of the type and antitype are most expressively condensed into one point of view, in the address to the communicant: "Take and eat this in remembrance that Christ died for THEE; and FEED upon HIM, in

28 And the children of Israel went away, and <sup>a</sup> did as the LORD had commanded Moses and Aaron, so did they.

29 <sup>b</sup> And it came to pass, that at midnight <sup>c</sup> the LORD smote all the first-born in the land of Egypt, <sup>d</sup> from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the <sup>e</sup> dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a <sup>f</sup> great cry in Egypt; for there was not a house where there was not one dead.

31 And <sup>g</sup> he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, <sup>h</sup> both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 <sup>i</sup> Also take your flocks and your herds, as ye have said, and be gone; and <sup>j</sup> bless me also.

33 <sup>k</sup> And the Egyptians were urgent upon the

51. cv 36. cxxxv. 8. cxxxvi. 10.—<sup>a</sup> Ch. iv. 23. xi. 5. Wisd. xviii. 11.—<sup>b</sup> Heb. house of the pit.—<sup>c</sup> Ch. xi. 6. Prov. xxi. 13. Amos v. 17. James ii. 13.—<sup>d</sup> Ch. xi. 1. Ps. cv. 38.—<sup>e</sup> Ch. x. 9.—<sup>f</sup> Ch. x. 26.—<sup>g</sup> Gen. xxvii. 34.—<sup>h</sup> Ch. xi. 8. Ps. cv. 38.

thy heart, by FAITH with THANKSGIVING." Thus God continues the memorial of that grand transaction which he has said should be an ordinance for ever; evidently meaning thereby, that the paschal lamb should be the significator till the passion and death of Christ; and that afterwards bread and wine taken sacramentally, in commemoration of his crucifixion, should be the continual representatives of that sacrifice till the end of the world. Thus the passover in itself, and in its reference, is an ordinance for ever; and thus the words of the Lord are literally fulfilled.

Verse 29. *Smote all the first-born* If we take the term first-born in its literal sense only, we shall be led to conclude that in a vast number of the houses of the Egyptians there could have been no death, as it is not at all likely that every first-born child of every Egyptian family was still alive, and that all the first-born of their cattle still remained. And yet it is said, ver. 30, that there was not a house where there was not one dead. The word therefore must not be taken in its literal sense only. From its use in a great variety of places in the scriptures it is evident that it means the chief, most excellent, best beloved, most distinguished, &c. In this sense our blessed Lord is called the FIRST-BORN of every creature, Col. i. 15, and the FIRST-BORN among many brethren, Rom. viii. 29; that is, he is more excellent than all creatures, and greater than all the children of men. In the same sense we may understand Rev. i. 5, where CHRIST is called the FIRST-BEGOTTEN from the dead, i.e. the chief of all that have ever visited the empire of death, and on whom death has had any power; and the only one who by his own might quickened himself.

In a contrary sense, when the word first-born is joined to another that signifies any kind of misery or disgrace, it then signifies the depth of misery, the utmost disgrace. So the FIRST-BORN of the poor, Isa. xiv. 30, signifies the most abject, destitute, and impoverished. The FIRST-BORN of death, Job xviii. 13, means the most horrible kind of death. So in the threatening against Pharaoh, chap. xi. 5, where he informs him that he will slay all the first-born, from the first-born of Pharaoh that sitteth upon the throne, to the first-born of the maid-servant that is behind the mill, he takes in the very highest and lowest conditions of life. The most eminent person in every family in Egypt, as well as those who were literally the first-born, was slain in this plague.

Verse 30. *There was a great cry* No people in the universe were more remarkable for their mournings than the Egyptians, especially in matters of religion; they whipped, beat, tore themselves, and howled in all the excess of grief. When a relative died, the people left the house, ran into the streets, and howled in the most lamentable and frantic manner. How dreadful then must the scene of horror and distress appear, when there was not one house or family in Egypt where there was not one dead; and according to their custom, all the family running out into the streets bewailing this calamity!

people, that they might send them out of the land in haste; for they said, *'We be all dead men.*

34 And the people took their dough before it was leavened, their <sup>b</sup> kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians <sup>c</sup> jewels of silver, and jewels of gold, and raiment:

36 <sup>a</sup> And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required.* And <sup>e</sup> they spoiled the Egyptians.

37 And <sup>f</sup> the children of Israel journeyed from <sup>g</sup> Rameses to Succoth, about <sup>h</sup> six hundred thousand on foot *that were men, beside children.*

38 And <sup>i</sup> a mixed multitude went up also with

<sup>a</sup> Gen. xx. 3. — Or, *dough.* Ch. viii. 3. — Ch. iii. 22. xi. 2. — <sup>d</sup> Ch. iii. 21. xi. 3. — <sup>e</sup> Gen. xv. 12. Ch. iii. 22. Ps. cv. 37. — <sup>f</sup> Num. xxxiii. 3. 5. — <sup>g</sup> Gen. xlvii. 11. — <sup>h</sup> Gen. xii. 2. xlv. 3. Ch. xxxviii. 26. Num.

Verse 31. *Called for Moses and Aaron*] That is, he sent the message here mentioned to them; for it does not appear that he had any further interview with Moses and Aaron.

Verse 23. *The Egyptians were urgent upon the people*] They felt much, they feared more; and therefore wished to get immediately rid of a people on whose account they found they were smitten with so many and such dreadful plagues.

Verse 34. *The people took their dough before it was leavened, &c.*] There was no time now to make any regular preparation for their departure, such was the universal hurry and confusion. The Israelites could carry but little of their household utensils with them; but some, such as they kneaded their bread and kept their meal in, they were obliged to carry with them. The *kneading-troughs* of the Arabs are comparatively small wooden bowls, which, after kneading their bread in, serve them as dishes out of which they eat their victuals. And as to those being bound up in their clothes, no more may be intended than their wrapping them up in their long loose garments, or in what is still used among the Arabs, and called *hykes*, which is a long kind of blanket, something resembling a highland plaid, in which they often carry their provisions, wrap themselves by day, and sleep at night.

Verse 35. *They borrowed of the Egyptians*] See the note on chap. iii. 22, where the very exceptionable term *borrow* is largely explained.

Verse 37. *From Rameses to Succoth*] Rameses appears to have been another name for Goshen, though it is probable that there might have been a chief city or village in that land, where the children of Israel rendezvoused previously to their departure, called Rameses. As the term Succoth signifies *booths* or *tents*, it is probable that this place was so named from its being the place of the first encampment of the Israelites.

*Six hundred thousand*] That is, There was this number of effective men, twenty years old and upwards, who were able to go out to war. But this was not the whole number, and therefore the sacred writer says they were about 600,000; for when the numbers were taken about thirteen months after this, they were found to be *six hundred and three thousand five hundred and fifty*, without reckoning those under twenty years of age, or any of the tribe of Levi; see Num. i. 45, 46. But besides those on foot, or footmen, there were no doubt many old and comparatively *infirm persons*, who rode on camels, horses, or asses, besides the immense number of women and children, which must have been at least three to one of the others; and the mixed multitude, ver. 38, probably of refugees in Egypt, who came to sojourn there, because of the dearth which had obliged them to emigrate from their own countries; and who now, seeing that the hand of Jehovah was *against* the Egyptians and *with* the Israelites, availed themselves of the general consternation, and took their leave of Egypt, choosing Israel's God for their portion, and his people for their companions. Such a company moving at once, and emigrating from their own country, the world never before nor since witnessed; no doubt upwards of two millions of souls, and probably upwards

them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because <sup>i</sup> they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, was <sup>k</sup> four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all <sup>l</sup> the hosts of the Lord went out from the land of Egypt.

42 It is <sup>m</sup> a night <sup>n</sup> to be much observed unto the Lord, for bringing them out from the land of Egypt: this <sup>o</sup> is that night of the Lord to be observed of all the children of Israel in their generations.

i. 46. xi. 21. — Heb. *a great mixture.* Num. xi. 4. — Ch. vi. 1. xi. 1. Ver. 33. — <sup>k</sup> Gen. xv. 13. Acts vii. 6. Gal. iii. 17. — Ch. vii. 4. Ver. 51. — <sup>m</sup> Heb. *a night of observations.* — <sup>n</sup> See Deut. xvi. 6.

of three millions, besides their flocks and herds, even very much cattle; and what but the mere providence of God could support such a multitude, and in the wilderness too, where to this day the necessities of life are not to be found?

Had not Moses the fullest proof of his divine mission, he never could have put himself at the head of such an immense concourse of people, who, without the most especial and effective providence, must all have perished for lack of food. This single circumstance, unconnected with all others, is an ample demonstration of the divine mission of Moses, and of the authenticity and divine inspiration of the Pentateuch. To suppose that an impostor, or one pretending only to a divine call, could have ventured to place himself at the head of such an immense body of people, to lead them through a trackless wilderness, utterly unprovided for such a journey, to a land as yet in the possession of several powerful nations whom they must expel before they could possess the country, would have implied such an extreme of madness and folly as has never been witnessed in an individual, and such a blind credulity in the multitude as is unparalleled in the annals of mankind! The succeeding stupendous events proved that Moses had the authority of God to do what he did; and the people had at least such a general conviction that he had this authority that they implicitly followed his directions, and received their law from his mouth.

Verse 40. *Now the sojourning of the children of Israel, &c.*] The statement in this verse is allowed on all hands to be extremely difficult, and therefore the passage stands in especial need of illustration. "That the descendants of Israel did not dwell 430 years in Egypt," says Dr Kennicott, "may be easily proved, and has often been demonstrated."

The Samaritan Pentateuch, in all its manuscripts and printed copies, reads the place thus:

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years." This same sum is given by St. Paul, Gal. iii. 17, who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt; and this chronology of the apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages, *they and their fathers*, and *in the land of Canaan*, which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. From Abraham's entry into Canaan to the birth of Isaac was 25 years, Gen. xii. 4, xvii. 1-21; Isaac was 60 years old at the birth of Jacob, Gen. xxv. 26; and Jacob was 130 at his going down into Egypt, Gen. xlvii. 9; which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed. [Dr Kennicott's theory is not sustained by recent criticism.]

Verse 42. *A night to be much observed*] A night to be held in everlasting remembrance, because of the peculiar display of the power and goodness of God, the observance of which annually was to be considered a religious precept while the Jewish nation should continue.



43 And the LORD said unto Moses and Aaron, This is \* the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast <sup>b</sup> circumcised him, then shall he eat thereof.

45 \* A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; <sup>d</sup> neither shall ye break a bone thereof.

47 \* All the congregation of Israel shall keep it.

\* Num. ix. 14.—<sup>b</sup> Gen. xvii. 12, 13.—<sup>c</sup> Lev. xxii. 10.—<sup>d</sup> Num. ix. 12 John xix. 31, 33.—<sup>e</sup> Ver. 6. Num. ix. 13.

Verse 43. *This is the ordinance of the passover*] From the last verse of this chapter it appears pretty evident that this, to the 50th verse inclusive, constituted a part of the directions given to Moses relative to the proper observance of the first passover, and should be read conjointly with the preceding account beginning at verse 21. It may be supposed that these latter verses contain such particular directions as God gave to Moses after he had given those general ones mentioned in the preceding verses, but they seem all to belong to this first passover.

*There shall no stranger eat thereof*] *Son of a stranger or foreigner*, i.e. one who was not of the genuine Hebrew stock, or one who had not received circumcision; for any *circumcised* person might eat the passover, as the total exclusion extends only to the *uncircumcised*, see ver. 48. As there are two sorts of *strangers* mentioned in the sacred writings; one who was admitted to all the Jewish ordinances, and another who, though he dwelt among the Jews, was not permitted to eat the passover or partake of any of their solemn feasts; it may be necessary to show what was the essential point of distinction through which the one was admitted and the other excluded.

In treatises on the religious customs of the Jews we frequently meet with the term *proselyte*, one who is *come from his own people and country to sojourn with another*. All who were not descendants of some one of the twelve sons of Jacob, or of Ephraim and Manasseh, the two sons of Joseph, were reputed *strangers* or *proselytes* among the Jews. But of those *strangers* or *proselytes* there were two kinds, called among them *proselytes of the gate*, and *proselytes of justice* or *of the covenant*. The former were such as wished to dwell among the Jews, but would not submit to be circumcised; they, however, acknowledged the true God, avoided all idolatry, and observed the seven precepts of Noah, but were not obliged to observe any of the Mosaic institutions. The latter submitted to be circumcised, obliged themselves to observe all the rites and ceremonies of the law, and were in nothing different from the Jews but merely in their having once been *heathens*. The former, or *proselytes of the gate*, might not eat the passover or partake of any of the sacred festivals; but the latter, the *proselytes of the covenant*, had the same rights, spiritual and secular, as the Jews themselves.

Verse 45. *A foreigner*] *Toshab*, from *yashab*, to sit down or dwell; one who is a mere sojourner, for the purpose of traffic, merchandise, &c., but who is neither a proselyte of the gate nor of the covenant.

*And an hired servant*] Who, though he be bought with money, or has indentured himself for a certain term to serve a Jew, yet has not become either *proselyte of the gate* or of the *covenant*. None of these shall eat of it, because *not circumcised*—not brought under the bond of the covenant; and not being under obligation to observe the Mosaic law, they had no right to its privileges and blessings.

Verse 46. *In one house shall it be eaten*] In one family, if that be large enough; if not, a neighbouring family might be invited, ver. 4.

*Thou shalt not carry forth ought of the flesh*] Every family must abide *within doors* because of the destroying angel, none being permitted to go out of his house till the next day, ver. 22.

*Neither shall ye break a bone thereof*] As it was to be eaten *in haste*, there was no time either to separate the bones, or to break them in order to extract the marrow; and lest they should be tempted to consume time in this way, therefore

48 And \* when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and let them come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 <sup>a</sup> One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 <sup>1</sup> And it came to pass the self-same day that the LORD did bring the children of Israel out of the land of Egypt <sup>1</sup> by their armies.

<sup>a</sup> Heb. do it.—<sup>s</sup> Num. ix. 14.—<sup>b</sup> Num. ix. 14. xv. 15, 16. Gal. iii. 28. —<sup>c</sup> Ver. 41.—<sup>d</sup> Ch. vi. 28.

this ordinance was given. This precept was given to point out a most remarkable circumstance which 1500 years after was to take place in the crucifixion of the Saviour of mankind, who was the true Paschal Lamb, that Lamb of God that takes away the sin of the world; for though he was crucified as a common malefactor, and it was a universal custom to break the legs of such on the cross, yet so did the providence of God order it that a bone of HIM was not broken.

Verse 48. *And when a stranger—will keep the passover, &c.*] Let all who sojourn among you, and who desire to partake of this sacred ordinance, not only be circumcised themselves, but all the males of their families likewise, that they may all have an equal right to the blessings of the covenant.

Verse 49. *One law shall be to him that is home-born, &c.*] As this is the first place that the term *torah* or LAW occurs, a term of the greatest importance in Divine Revelation, and on the proper understanding of which much depends, I judge it best to give its genuine explanation once for all.

The word *torah* comes from the root *yarah*, which signifies to *aim at, teach, point out, direct, lead, guide, make straight or even*; and from these significations of the word (and in all these senses it is used in the Bible) we may see at once the nature, properties, and design of the law of God. It is a system of INSTRUCTION in *righteousness*; it teaches the difference between moral good and evil; ascertains what is *right and fit to be done*, and what should be left *undone*, because *improper* to be performed. It is a revelation of God's wisdom and goodness, wonderfully well calculated to *direct the hearts of men into the truth, to guide their feet into the path of life, and to make straight, even, and plain that way which leads to God*, and in which the soul must walk in order to arrive at eternal life. It is the fountain whence every correct notion relative to God—his perfections, providence, grace, justice, holiness, omniscience, and omnipotence, has been derived. And it has been the origin whence all the true principles of *law and justice* have been deduced. The pious study of it was the grand means of producing the greatest kings, the most enlightened statesmen, the most accomplished poets, and the most holy and useful men that ever adorned the world. It is exceeded only by the gospel of Jesus Christ, which is at once the accomplishment of its rites and predictions, and the fulfilment of its grand plan and outline. As a system of teaching or instruction, it is the most sovereign and most effectual; as by it is the knowledge of sin, and it alone is the schoolmaster that *leads men to Christ*, that they may be justified through faith, Gal. iii. 24. Who can absolutely ascertain the exact quantum of *obliquity* in a *crooked line*, without the application of a *straight* one? And could *sin*, in all its twistings, windings, and varied involutions, have ever been truly ascertained, had not God given to man this *perfect rule* to judge by? The nations who acknowledge this revelation of God, have, as far as they attend to its dictates, the wisest, purest, most equal, and most beneficial laws. The nations that do not receive it have laws at once extravagantly severe and extravagantly indulgent.

The word *lex, law*, among the Romans, has been derived from *lego, I read*; because when a law or statute was made, it was hung up in the most public places, that it might be seen, read, and known by all men, that those who were to obey the laws might not break them through ignorance, and thus incur the penalty. Or from *ligo, I bind*, because the



law binds men to the strict observance of its precepts. The Greeks call a law *nomos*, from *nemo*, to divide, distribute, minister to, or serve, because the law divides to all their just rights, appoints or distributes to each his proper duty, and thus serves or ministers to the welfare of the individual and the support of society.

Verse 51. *By their armies.*] *Tsibotham*, from *tsaba*, to assemble, meet together in an orderly or regulated manner, and hence to war, to act together as troops in battle; whence *tsabaoth*, troops, armies, hosts. It is from this that the Divine Being calls himself *Yehovah tsebaoth*, the LORD of HOSTS or armies: for the LORD did bring the children of Israel out of the land of Egypt by their ARMIES.

When the nature of the Egyptian idolatry is considered, and the plagues which were sent upon them, we may see at once the peculiarity of the judgment, and the great propriety of its being inflicted in the way related by Moses. The plagues were either inflicted on the objects of their idolatry, or by their means.

1. That the river Nile was an object of their worship, and one of their greatest gods, we have already seen. As the FIRST plague, its waters were therefore turned into blood; and the fish, many of which were objects also of their adoration, died. Blood was particularly offensive to them, and the touch of any dead animal rendered them unclean. When then their great god, the river, was turned into blood, and its waters became putrid, so that all the fish, minor objects of their devotion, died, we see a judgment calculated at once to punish, correct, and reform them.

2. Mr. Bryant has endeavoured to prove that frogs, the SECOND plague, were sacred animals in Egypt, and were dedicated to Osiris; they certainly appear on many ancient Egyptian monuments, and in such circumstances and connections as to show that they were held in religious veneration. These therefore became an awful scourge; first, by their numbers, and their intrusion into every place; and, secondly, by their death, and the infection of the atmosphere which took place in consequence.

3. We have seen also that the Egyptians, especially the priests, affected great cleanliness, and would not wear woollen garments lest any kind of vermin should harbour about them. The THIRD plague, by means of lice or such-like vermin, was wisely calculated both to humble and confound them. In this they immediately saw a power superior to any that could be exerted by their gods or their magicians; and the latter were obliged to confess, *This is the finger of God!*

4. That flies were held sacred among the Egyptians and among various other nations admits of the strongest proof. It is very probable that *Baal-zebub* himself was worshipped under the form of a fly or great cantharid. These therefore, or some kind of winged noxious insects, became the primo agents in the FOURTH plague; and if the cynomyia or dog-fly be intended, we have already seen in the notes with what propriety and effect this judgment was inflicted.

5. The murrain or mortality among the cattle was the FIFTH plague, and the most decisive mark of the power and indignation of Jehovah. That dogs, cats, monkeys, rams, heifers, and bulls, were all objects of their most religious veneration, all the world knows. These were smitten in a most singular manner by the hand of God; and the Egyptians saw themselves deprived at once of all their imaginary helpers. Even *Apis*, their ox-god, in whom they particularly trusted, now suffers, groans, and dies under the hand of Jehovah.

6. The SIXTH plague, viz., of boils and blains, was as appropriate as any of the preceding; and the sprinkling of the ashes, the means by which it was produced, peculiarly significant. By this disorder, which no application to their gods could cure, and which was upon the magicians also, God confounded their pride, showed the folly of their worship, and the vanity of their dependance. The means by which these boils and blains were inflicted, viz., the sprinkling of ashes from the furnace, was peculiarly appropriate. In several cities in Egypt they were accustomed to sacrifice human beings to Typhon, which they burnt alive upon a

high altar; and at the close of the sacrifice the priests gathered the ashes of these victims, and scattered them in the air, "that where an atom of their dust was wafted, a blessing might be entailed. The like was done by Moses with the ashes of the furnace, that wherever any, the smallest portion, alighted, it might prove a plague and a curse to this cruel, ungrateful, and infatuated people."

7. The grievous hail, the SEVENTH plague, attended with rain, thunder, and lightning, in a country where these scarcely ever occur, and according to an express prediction of Moses, must in the most signal manner point out the power and justice of God. Fire and water were some of the principal objects of Egyptian idolatry. To find, therefore, that these very elements, the objects of their adoration, were, at the command of a servant of Jehovah, brought as a curse and scourge on the whole land, and upon men also and cattle, must have shaken their belief in these imaginary deities, while it proved to the Israelites that there was none like the God of Jerusalem.

8. In the EIGHTH plague we see by what insignificant creatures God can bring about a general destruction. A caterpillar is beyond all animals the most contemptible, and, taken singly, the least to be dreaded in the whole empire of nature; but in the hand of divine justice it becomes one of the most formidable foes of the human race. Not even the most contemptible animal should be considered with disrespect, as in the hand of God it may become the most terrible instrument for the punishment of a criminal individual, or a guilty land.

9. The NINTH plague, the total and horrible darkness that lasted for three days, afforded both Israelites and Egyptians the most illustrious proof of the power and universal dominion of God; and was particularly to the latter a most awful yet instructive lesson against a species of idolatry which had been long prevalent in that and other countries, viz., the worship of the celestial luminaries. The sun and moon were both adored as supreme deities, as the sole dispensers of light and life; and the sun was invoked as the giver of immortality and eternal blessedness. These objects of their superstitious worship Jehovah showed by this plague to be his creatures, dispensing or withholding their light merely at his will and pleasure; and that the people might be convinced that all this came by his appointment alone, he predicted this awful darkness; and that their astronomers might have the fullest proof that this was no natural occurrence, and could not be the effect of any kind of eclipse, which even when total could endure only about four minutes (and this case could happen only once in a thousand years), he caused this palpable darkness to continue for three days!

10. The TENTH and last plague, the slaying of the first-born or chief person in each family, may be considered in the light of a divine retribution. "It had been told them that the family of the Israelites were esteemed as God's first-born, chap. iv. 22; therefore God said: Let my son go that he may serve me; and if thou refuse—behold, I will slay thy son, even thy FIRST-BORN, ver. 23."

On the whole we may say, Behold the goodness and severity of God! Severity mixed with goodness even to the same people. He punished and corrected them at the same time; for there was not one of these judgments that had not, from its peculiar nature and circumstances, some emendatory influence. At the same time the Israelites themselves must have received a lesson of the most impressive instruction on the vanity and wickedness of idolatry, to which they were at all times most deplorably prone, and of which they would no doubt have given many more examples, had they not had the Egyptian plagues continually before their eyes. It was probably these signal displays of God's power and justice, and these alone, that induced them to leave Egypt at his command by Moses and Aaron; otherwise, with the dreadful wilderness before them, totally unprovided for such a journey, in which humanly speaking it was impossible for them and their households to subsist, they would have rather preferred the ills they then suffered, than have run the risk of greater by an attempt to escape from their present bondage.

CHAPTER XIII.

God establishes the law concerning the first-born, and commands that all such, both of man and beast, should be sanctified unto him, 1, 2. Orders them to remember the day in which they were brought out of Egypt, when they should be brought to the land of Canaan; and to keep this service in the month Abib, 3-5. Repeats the command concerning the leavened bread, 6, 7, and orders them to teach their children the cause of it, 8, and to keep strictly in remembrance that it was by the might of God alone they had been delivered from Egypt, 9. Shows that the consecration of the first-born, both of man and beast, should take place when they should be settled in Canaan, 10-12. The first-born of man and beast to be redeemed, 13. The reason of this also to be shown to their children, 14, 15. Frontlets or phylacteries for the hands and forehead commanded, 16. And the people are not led directly to the promised land, but about through the wilderness; and the reason assigned, 17, 18. Moses takes the bones of Joseph with him, 19. Their journey from Succoth and come to Etham, 20. And the Lord goes before them by day in a pillar of cloud, and by night in a pillar of fire, 21, which miracle is regularly continued, both by day and night, 22.

**AND** the LORD spake unto Moses, saying,  
2 \* Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 And Moses said unto the people, <sup>b</sup> Remember this day, in which ye came out from Egypt, out of the house of <sup>c</sup> bondage; for <sup>d</sup> by strength of hand the LORD brought you out from this place: <sup>e</sup> there shall no leavened bread be eaten.

4 <sup>f</sup> This day came ye out, in the month Abib.

5 And it shall be, when the LORD shall <sup>g</sup> bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites,

\* Ver. 12, 13, 15. Ch. xxii. 29, 30. xxxiv. 19. Lev. xxvii. 26. Num. iii. 13. viii. 16, 17. xviii. 15. Deut. xv. 19. Luke ii. 23.—<sup>b</sup> Ch. xii. 42. Deut. xvi. 3.—<sup>c</sup> Heb. servants.—<sup>d</sup> Ch. vi. 1.—<sup>e</sup> Ch. xii. 8.—<sup>f</sup> Ch. xxiii. 15. xxxiv. 18. Deut. xvi. 1.—<sup>g</sup> Ch. iii. 8.—<sup>h</sup> Ch. vi.

Verse 1. *The Lord spake unto Moses*] The commands in this chapter appear to have been given at Succoth, on the same day in which they left Egypt.

Verse 2. *Sanctify unto me all the first-born*] To sanctify, *kadash*, signifies to consecrate, separate, and set apart a thing or person from all secular purposes to some religious use. Thus the persons and animals sanctified to God were employed in the service of the tabernacle and temple; and the animals, such as were proper, were offered in sacrifice.

*Whatsoever openeth the womb*] That is, the first-born, if a male; for females were not offered, nor the first male, if a female had been born previously. Again, if a man had several wives, the first-born of each, if a male, was to be offered to God. And all this was done to commemorate the preservation of the first-born of the Israelites, when those of the Egyptians were destroyed.

Verse 5. *When the Lord shall bring thee into the land*] Hence it is pretty evident that the Israelites were not obliged to celebrate the passover, or keep the feast of unleavened bread, till they were brought into the promised land.

Verse 9. *And it shall be for a sign—upon thine hand*] This direction, repeated and enlarged ver. 16, gave rise to phylacteries or *tephillin*, and this is one of the passages which the Jews write upon them to the present day. The manner in which the Jews understood and kept these commands may appear in their practice. They wrote the following four portions of the law upon slips of parchment of vellum: *Sanctify unto me the first-born*, Exod. xiii., from verse 2 to 10 inclusive. *And it shall be, when the Lord shall bring thee into the land*, Exod. xiii., from verse 11 to 16 inclusive. *Hear, O Israel, the Lord our God is one Lord*, Deut. vi., from verse 4 to 9 inclusive. *And it shall come to pass, if ye shall hearken diligently*, Deut. xi., from verse 13 to 21 inclusive. These four portions, making in all 30 verses, written as mentioned above and covered with leather, they tied to the forehead and to the hand or arm.

Those which were for the HEAD (the frontlets) they wrote on four slips of parchment, and rolled up each by itself, and placed them in four compartments, joined together in one piece of skin or leather. Those which were designed for the

which he <sup>h</sup> sware unto thy fathers to give thee, a land flowing with milk and honey, <sup>i</sup> that thou shalt keep this service in this month.

6 <sup>j</sup> Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall <sup>k</sup> no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt <sup>l</sup> shew thy son in that day, saying, *This is done*, because of that which the LORD did unto me, when I came forth out of Egypt.

9 And it shall be for <sup>m</sup> a sign unto thee upon thine hand, and for a memorial between thine eyes, that

8.—Ch. xii. 25, 26.—Ch. xii. 15, 16.—Ch. xii. 19.—Ver. 14. Ch. xii. 26.—<sup>m</sup> See ver. 10. Ch. xii. 14. Num. xv. 39. Deut. vi. 8. xi. 18. Prov. i. 9. Isa. xlix. 16. Jer. xxii. 24. Mat. xxiii. 5.

hand were formed of one piece of parchment, the four portions being written upon it in four columns, and rolled up from one end to the other. These were all correct transcripts from the Mosaic text, without one redundant or deficient letter, otherwise they were not lawful to be worn. Those for the head were tied on so as to rest on the forehead. Those for the hand or arm were usually tied on the left arm, a little above the elbow, on the inside, that they might be near the heart, according to the command, Deut. vi. 6: *And these words which I command thee this day, shall be in thine heart*. These phylacteries formed no inconsiderable part of a Jew's religion; they wore them as a sign of their obligation to God, and as representing some future blessedness. Hence they did not wear them on feast-days nor on the sabbath, because these things were in themselves signs; but they wore them always when they read the law or when they prayed, and hence they called them *tephillin*, prayer-ornaments, oratories, or incitements to prayer. In process of time the spirit of this law was lost in the letter, and when the word was not in their mouth nor the law in their heart, they had their phylacteries on their heads and on their hands. And the Pharisees, who in our Lord's time affected extraordinary piety, made their phylacteries very broad, that they might have many sentences written upon them, or the ordinary portions in very large and observable letters.

It appears that the Jews wore these for three different purposes:

1. As signs or remembrancers. This was the original design, as the institution itself sufficiently proves.

2. To procure reverence and respect in the sight of the heathen.

3. They used them as amulets or charms, to drive away evil spirits.

The passages used seem to be chosen in vindication of the phylactery itself, as the reader may see on consulting them at large. Bind them for a sign upon thy HAND: and for frontlets between thy EYES; write them upon the POSTS of thy HOUSE and upon thy GATES; all which commands the Jews take in the most literal sense. To acquire the reputation of extraordinary sanctity they wore the fringes of their

the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 <sup>a</sup>Thou shalt therefore keep this ordinance in his season, from year to year.

11 And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 <sup>b</sup>That thou shalt <sup>c</sup>set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's.

13 And <sup>d</sup>every firstling of an ass thou shalt redeem with a <sup>e</sup>lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children <sup>f</sup>shalt thou redeem.

14 <sup>g</sup>And it shall be when thy son asketh thee <sup>h</sup>in time to come, saying, What is this? that thou shalt say unto him, <sup>i</sup>By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that <sup>j</sup>the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

<sup>a</sup>Ch. xii. 14, 24.—<sup>b</sup>Ver. 2. Ch. xxii. 29. xxxiv. 19. Lev. xxvii. 26. Num. viii. 17. xviii. 15. Deut. xv. 19. Ezek. xiv. 30.—<sup>c</sup>Heb. cause to pass over.—<sup>d</sup>Ch. xxxiv. 20. Num. xviii. 15, 16.—<sup>e</sup>Or, kid.—<sup>f</sup>Num. iii. 46, 47. xviii. 15, 16.—<sup>g</sup>Ch. xii. 26. Deut. vi. 20. Josh. iv. 6. 21.—<sup>h</sup>Heb. to-morrow.—<sup>i</sup>Ver. 8.—<sup>j</sup>Ch. xii. 29.—<sup>k</sup>Ver. 9.—

garments of an uncommon length. Moses had commanded them, Num. xv. 38, 39, to put fringes to the borders of their garments, that when they looked upon even these distinct threads they might remember, not only the law in general, but also the very minutiae or smaller parts of all the *precepts, rites, and ceremonies* belonging to it. As those hypocrites (for such our Lord proves them to be) were destitute of all the life and power of religion *within*, they endeavoured to supply its place with phylacteries and fringes *without*. The same principles distinguish hypocrites everywhere, and multitudes of them may be found among those termed *Christians* as well as among the *Jews*. It is probably to this institution relative to the phylactery that the words, Rev. xiv. 1, allude: And I looked, and, lo, an hundred and forty-four thousand having his Father's name *written on their foreheads*. So again antichrist exacts obedience to his precepts by a mark on men's *right hands* or on their *foreheads*, Rev. xiii. 16.

Verse 13. *Every firstling of an ass thou shalt redeem with a lamb*] Or a *kid*, as in the margin. In Numb. xviii. 15, it is said: "The first-born of man shalt thou surely redeem: and the firstling of an unclean beast shalt thou redeem." Hence we may infer that *ass* is put here for any *unclean beast* or for unclean beasts in general. The *lamb* was to be given to the Lord, that is, to his priest, Num. xviii. 8, 15. And then the owner of the ass might use it for his own service, which without this redemption he could not do; see Deut. xv. 19.

*The first-born of man—shalt thou redeem.*] This was done by giving to the priests five *standard shekels*, or shekels of the sanctuary, every shekel weighing *twenty gerahs*.

Verse 17. *God led them not through the way of the land of the Philistines, &c.*] Had the Israelites been obliged to commence their journey to the promised land by a *military campaign*, there is little room to doubt that they would have been discouraged, have rebelled against Moses and Aaron, and have returned back to Egypt. Their long slavery had so degraded their minds that they were incapable of any great or noble exertions; and it is only on the ground of this mental degradation, the infallible consequence of *slavery*, that we can account for their many dastardly acts, murmurings, and repinings after their escape from Egypt. Besides, the Israelites were in all probability *unarmed*, and totally unequipped for battle, encumbered with their flocks, and certain culinary utensils, which they were

16 And it shall be for <sup>a</sup>a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people <sup>b</sup>repent when they see war, and <sup>c</sup>they return to Egypt:

18 But God <sup>d</sup>led the people about, *through* the way of the wilderness of the Red Sea: and the children of Israel went up <sup>e</sup>harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, <sup>f</sup>God will surely visit you: and ye shall carry up my bones away hence with you.

20 And <sup>g</sup>they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And <sup>h</sup>the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

<sup>a</sup>Ch. xiv. 11, 12. Num. xiv. 1-4.—<sup>b</sup>Deut. xvii. 16.—<sup>c</sup>Ch. xiv. 2. Num. xxxiii. 6. &c.—<sup>d</sup>Or, by five in a rank.—<sup>e</sup>Gen. i. 25. Josh. xxiv. 32. Acts vi. 16.—<sup>f</sup>Ch. xxxiii. 6.—<sup>g</sup>Ch. xiv. 19, 24. xl. 38. Num. ix. 15. x. 34. xiv. 14. Deut. i. 33. Neh. ix. 12, 19. Ps. lxxviii. 14. xcix. 7. cv. 39. Isa. iv. 5. 1 Cor. x. 1.

obliged to carry with them in the wilderness to provide them with bread, &c.

Verse 18. *But God led the people about*] There were two roads from Egypt to Canaan, one through the valleys of Jendilly, Rumelah, and Baideah, bounded on each side by the mountains of the lower *Thebais*; the other lies higher, having the northern range of the mountains of Mocatee running parallel with it on the right hand, and the desert of the Egyptian Arabia, which lies all the way open to the land of the Philistines, to the left.

*Went up harnesses*] I think it probable that the word refers simply to that *orderly* or *well arranged* manner in which the Israelites commenced their journey from Egypt. For to *arrange, array, or set in order*, seems to be the ideal meaning of the word *chamash*. Our margin has it *by five in a rank*; but had they marched only five abreast, supposing only one yard for each rank to move in, it would have required not less than sixty-eight miles for even the 600,000 to proceed on regularly in this way: for 600,000 divided by five gives 120,000 ranks of five each; and there being only 1760 yards in a mile, the dividing 120,000 by 1760 will give the number of miles such a column of people would take up, which by such an operation will be found to be something more than 68 miles. But this the circumstances of the history will by no means admit.

Verse 19. *Moses took the bones of Joseph*] It is supposed that the Israelites carried with them the bones or remains of all the *twelve sons of Jacob*, each tribe taking care of the bones of its own patriarch, while Moses took care of the bones of Joseph. St. Stephen expressly says, Acts vii. 15, 16, that not only Jacob, but the *fathers*, were carried from Egypt into Sychem: and this, as Calmet remarks, was the only opportunity that seems to have presented itself for doing this: and certainly the reason that rendered it proper to remove the bones of Joseph to the promised land, had equal weight in reference to those of the other patriarchs.

Verse 20. *Encamped in Etham*] As, for the reasons assigned on ver 17, God would not lead the Israelites by the way of the Philistines' country, he directed them toward the wilderness of *Shur*, chap. xv. 22, upon the edge or extremity of which, next to Egypt, at the bottom of the Arabian Gulf, lay *Etham*, which is the second place of encampment mentioned.

Verse 21. *The Lord went before them*] That by the LORD here is meant the Lord Jesus, we have the authority of St.

Paul to believe, 1 Cor. x. 9; it was he whose spirit they tempted in the wilderness, for it was he who led them through the desert to the promised rest.

*Pillar of a cloud.* This *pillar* or *column*, which appeared as a *cloud* by day and a *fire* by night, was the symbol of the divine presence. This was the *Shechinah* or divine dwelling-place, and was the continual proof of the presence and protection of GOD. It was necessary that they should have a guide to conduct them through the wilderness, even had they taken the most direct road; and how much more so when they took a *circuitous* route not usually travelled, and of which they knew nothing but just as the luminous pillar pointed out the way! Besides, it is very likely that even Moses himself did not know the route which God had determined on, nor the places of encampment, till the pillar that went before them became stationary, and thus pointed out, not only the road, but the different places of rest. Whether there was more than one pillar is not clearly determined by the text. If there was but one it certainly assumed three different appearances, for the performance of THREE very important offices. 1. In the *day-time*, for the purpose of pointing out the way, a *column* or *pillar* of a *cloud* was all that was requisite. 2. At night, to prevent that confusion which must otherwise have taken place, the pillar of *cloud* became a *pillar* of *fire*, not to direct their journeyings, for they seldom travelled by night, but to give light to every part of the Israelitish camp. 3. In such a scorching, barren, thirsty desert, something further was necessary than a *light* and a *guide*. Women, children, and comparatively infirm persons, exposed to the rays of such a burning sun, must have been destroyed if without a *covering*; hence we find that a *cloud* overshadowed them: and from what St. Paul observes, 1 Cor. x. 1, 2, we are led to conclude that this covering cloud was composed of *aqueous particles* for the cooling of the atmosphere and refreshment of themselves and their cattle; for he represents the whole camp as being sprinkled or immersed in the humidity of its vapours, and expressly calls it a being under the cloud, and being baptized in the cloud. To the circumstance of the cloud covering them, there are several references in scripture. Thus Ps. cv. 39; Isa. iv. 5.

Verse 22. *He took not away the pillar of the cloud.* Neither Jews nor Gentiles are agreed how long the cloud continued with the Israelites. It is very probable that it first visited them at *Succoth*, if it did not accompany them from *Rameses*; and that it continued with them till they came to the river Jordan, to pass over opposite to Jericho, for after that it appears that the ark alone was their guide, as it always marched at their head. See Josh. iii. 10, &c. But others think that it went no farther with them than Mount Hor, and never appeared after the death of Aaron. We may safely assert that while it was indispensably necessary it continued with them, when it was not so it was removed. But it is worthy of remark that the ark of the covenant became its substitute. While a miracle was necessary, a miracle was granted; when that was no longer necessary, then the testimony of the Lord deposited in the ark was deemed sufficient

by Him who cannot err. So, under the gospel dispensation, miracles were necessary at its first promulgation; but after that the canon of scripture was completed, the new covenant having been made, ratified by the blood of the Lamb, and published by the Holy Spirit, then God withdrew generally those outward signs, leaving his word for a continual testimony, and sealing it on the souls of believers by the Spirit of truth.

It is worthy of remark that the ancient heathen writers represent their gods, in their pretended manifestations to men, as always encompassed with a cloud; Homer and Virgil abound with examples of this kind: and is it not very probable that they borrowed this, as they did many other things in their mythologic theology, from the tradition of Jehovah guiding his people through the desert by means of the cloud, in and by which he repeatedly manifested himself?

1. Extraordinary manifestations and interpositions of providence and grace should be held in continual remembrance. We are liable to forget the hole of the pit whence we were digged, and the rock whence we were hewn. *Prudence* and *piety* will institute their anniversaries, that the merciful dealings of the Lord may never be forgotten.

2. A serious public profession of the religion of Christ has in all ages of the church been considered not only highly becoming, but indispensably necessary to salvation. He who consistently confesses Christ before men shall be confessed by him before God and his angels. A Jew wore his phylacteries on his forehead, on his hands, and round his garments, that he might have reverence in the sight of the heathen; he gloried in his law, and he exulted that Abraham was his father. *Christian!* let the words of thy mouth, the acts of thy hands, and all thy goings, show that thou belongest unto God.

3. How merciful is God in the dispensations of his providence! He permits none to be tried above what he is able to bear, and he proportions the burden to the back that is to bear it. He led not the Israelites by the way of the Philistines, lest, seeing war, they should repent and be discouraged. Young converts are generally saved from severe spiritual conflicts and heavy temptations till they have acquired a habit of believing, are disciplined in the school of Christ, and instructed in the nature of the path in which they go, and the difficulties they may expect to find in it.

4. The providence and goodness of God are equally observable in the pillar of cloud and the pillar of fire. The former was a proof of his providential kindness by day; the latter, by night. Thus he adjusts the assistances of his grace and Spirit to the exigencies of his creatures, giving at some times, when peculiar trials require it, more particular manifestations of his mercy and goodness; but at all times, such evidences of his approbation as are sufficient to satisfy a pious faithful heart. It is the duty and interest of every sound believer in Christ to have the witness of God's Spirit in his soul at all times, that his spirit and ways please his Maker; but in seasons of peculiar difficulty he may expect the more sensible manifestations of God's goodness.

## CHAPTER XIV.

The Israelites are commanded to encamp before Pi-hahiroth, 1, 2. God predicts the pursuit of Pharaoh, 3, 4. Pharaoh is informed that the Israelites are fled, and regrets that he suffered them to depart, 5. He musters his troops and pursues them, 6-8. Overtakes them in their encampment by the Red Sea, 9. The Israelites are terrified at his approach, 10. They murmur against Moses for leading them out, 11, 12. Moses encourages them, and assures them of deliverance, 13, 14. God commands the Israelites to advance, and Moses to stretch out his rod over the sea that it might be divided, 15, 16; and promises utterly to discomfit the Egyptians, 17, 18. The angel of God places himself between the Israelites and the Egyptians, 19. The pillar of the cloud becomes darkness to the Egyptians, while it gives light to the Israelites, 20. Moses stretches out his rod, and a strong east wind blows, and the waters are divided, 21. The Israelites enter and walk on dry ground, 22. The Egyptians enter also, in pursuit of the Israelites, 23. The Lord looks out of the pillar of cloud on the Egyptians, terrifies them, and disjoins their chariots, 24, 25. Moses is commanded to stretch forth his rod over the waters, that they may return to their former bed, 26. He does so, and the whole Egyptian army is overwhelmed, 27, 28, while every Israelite escapes, 29. Being thus saved from the hand of their adversaries, they acknowledge the power of God, and credit the mission of Moses, 30, 31.

**AND** the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel,  
\* that they turn and encamp before <sup>b</sup> Pi-  
hahiroth, between <sup>c</sup> Migdol and the sea, over  
against Baal-zephon; before it shall ye encamp by the  
sea.

3 For Pharaoh will say of the children of Israel,  
\* They are entangled in the land, the wilderness  
hath shut them in.

4 And \* I will harden Pharaoh's heart, that he  
shall follow after them; and I \* will be honoured  
upon Pharaoh, and upon all his host; \* that the  
Egyptians may know that I *am* the LORD. And  
they did so.

5 And it was told the king of Egypt that the  
people fled: and <sup>b</sup> the heart of Pharaoh and of his  
servants was turned against the people, and they  
said, Why have we done this, that we have let Israel  
go from serving us?

6 And he made ready his chariot, and took his  
people with him:

7 And he took <sup>1</sup> six hundred chosen chariots, and  
all the chariots of Egypt, and captains over every  
one of them.

8 And the LORD <sup>1</sup> hardened the heart of Pharaoh  
king of Egypt, and he pursued after the children of  
Israel: and <sup>k</sup> the children of Israel went out with  
an high hand.

<sup>a</sup> Ch. xiii. 18.—<sup>b</sup> Num. xxxvii. 7.—<sup>c</sup> Jer. xlv. 1.—<sup>d</sup> Ps. lxxi. 11.—  
\* Ch. iv. 21. vii. 3.—<sup>e</sup> Ch. ix. 16. Ver. 17, 18. Rom. ix. 17, 22, 23.  
—<sup>f</sup> Ch. vii. 5.—<sup>g</sup> Ps. cv. 25.—<sup>h</sup> Ch. xv. 4.—<sup>i</sup> Ver. 4.—<sup>j</sup> Ch. vi. 1. xiii.  
9. Num. xxxiii. 3.—<sup>k</sup> Ch. xv. 9. Josh. xxiv. 6. 1 Mac. iv. 9.—  
<sup>l</sup> Josh. xxiv. 7. Neh. ix. 9. Ps. xxxiv. 17. cvii. 6.—<sup>m</sup> Ps. cvii. 7.

Verse 2. *Encamp before Pi-hahiroth*] The mouth, strait,  
or bay of Chiroth. Between Migdol, the tower, probably a  
fortress that served to defend the bay. Over against Baal-  
zephon, the lord or master of the watch, probably an idol  
temple, where a continual guard, watch, or light was kept up  
for the defence of one part of the haven, or as a guide to  
ships.

Verse 3. *They are entangled in the land*] God himself  
brought them into straits from which no human power or  
art could extricate them. They had the Red Sea before  
them, Pharaoh and his host behind them, and on their right  
and left hand fortresses of the Egyptians to prevent their  
escape; nor had they one boat or transport prepared for  
their passage! By bringing them into such a situation he  
took from them all hope of human help, and gave their ad-  
versaries every advantage against them, so that they said,  
*They are entangled in the land, the wilderness hath shut*  
*them in.*

Verse 4. *I will harden Pharaoh's heart*] After relenting  
and giving them permission to depart, he now changes his  
mind and determines to prevent them; and without any  
further restraining grace, God permits him to rush on to his  
final ruin, for the cup of his iniquity was now full.

Verse 5. *And it was told the king—that the people fled*] Of  
their departure he could not be ignorant, because himself  
had given them liberty to depart: but the word *fled* here  
may be understood as implying that they had utterly left  
Egypt without any intention to return, which is probably  
what he did not expect, for he had only given them permis-  
sion to go three days' journey into the wilderness, in order  
to sacrifice to Jehovah; but from the circumstances of their  
departure, and the property they had got from the Egypt-  
ians, it was taken for granted that they had no design to  
return; and this was in all likelihood the consideration that  
weighed most with this avaricious king, and determined him  
to pursue, and either recover the spoil or bring them back,  
or both. Here was the grand incentive to pursuit; their  
service was profitable to the state, and they were determined  
not to give it up.

Verse 7. *Six hundred chosen chariots, &c.*] According to  
the most authentic accounts we have of war-chariots, they  
were frequently drawn by two or by four horses, and carried  
three persons: one was charioteer, whose business it was to  
guide the horses, but he seldom fought; the second chiefly

9 But the <sup>1</sup> Egyptians pursued after them (all the  
horses and chariots of Pharaoh, and his horsemen,  
and his army), and overtook them encamping by the  
sea, beside Pi-hahiroth before Baal-zephon.

10 And when Pharaoh drew nigh, the children of  
Israel lifted up their eyes, and, behold, the Egypt-  
ians marched after them; and they were sore afraid:  
and the children of Israel <sup>m</sup> cried out unto the  
LORD.

11 \* And they said unto Moses, Because *there were*  
no graves in Egypt, hast thou taken us away to die  
in the wilderness? wherefore hast thou dealt thus  
with us, to carry us forth out of Egypt?

12 \* Is not this the word that we did tell thee in  
Egypt, saying, Let us alone, that we may serve the  
Egyptians? For *it had been* better for us to serve  
the Egyptians, than that we should die in the  
wilderness.

13 And Moses said unto the people, <sup>p</sup> Fear ye not,  
stand still, and see the salvation of the LORD, which  
he will shew to you to day: <sup>q</sup> for the Egyptians  
whom ye have seen to day, ye shall see them again  
no more for ever.

14 \* The LORD shall fight for you, and ye shall  
\* hold your peace.

15 And the LORD said unto Moses, Wherefore  
criest thou unto me? speak unto the children of  
Israel, that they go forward:

<sup>r</sup> —<sup>s</sup> Ch. v. 21. vi. 9.—<sup>t</sup> 2 Chron. xx. 15, 17. Isa. xli. 10, 13, 14.—  
<sup>u</sup> Or, for *whereas ye have seen the Egyptians to day, &c.*—<sup>v</sup> Ver. 25.  
Deut. i. 80. ii. 22. x. 4. Josh. x. 14, 42. xxiii. 3. 2 Chron. xx. 29.  
Neh. iv. 20. Isa. xxxi. 4.—<sup>w</sup> Isa. xxx. 15.

defended the charioteer; and the third alone was properly  
the combatant. It appears that in this case Pharaoh had  
collected all the cavalry of Egypt; and though these might  
not have been very numerous, yet, humanly speaking, they  
might easily overcome the unarmed and encumbered Israel-  
ites, who could not be supposed to be able to make any resist-  
ance against cavalry and war-chariots.

Verse 10. *The children of Israel cried out unto the Lord.*] Had  
their prayer been accompanied with faith, we should  
not have found them in the next verses murmuring against  
Moses, or rather against the Lord, through whose goodness  
they were now brought from under that bondage from which  
they had often cried for deliverance.

Verse 13. *Moses said—Fear ye not*] This exhortation was  
not given to excite them to resist, for of that there was no  
hope; they were unarmed, they had no courage, and their  
minds were deplorably degraded.

*Stand still*] Ye shall not be even workers together with  
God; only be quiet, and do not render yourselves wretched  
by your fears and your confusion.

*See the salvation of the Lord*] Behold the deliverance  
which God will work, independently of all human help and  
means.

*Ye shall see them again no more*] Here was strong faith,  
but this was accompanied by the spirit of prophecy. God  
showed Moses what he would do, he believed, and therefore  
he spoke in the encouraging manner related above.

Verse 14. *The Lord shall fight for you*] Ye shall have no  
part in the honour of the day; God alone shall bring you  
off, and defeat your foes.

*Ye shall hold your peace*] Your unbelieving fears and  
clamours shall be confounded, and ye shall see that by  
*night* none shall be able to prevail against the Lord, and  
that the feeblest shall take the prey when the power of  
Jehovah is exerted.

Verse 15. *Wherefore criest thou unto me?*] We hear not  
one word of Moses' praying, and yet here the Lord asks him  
why he cries unto him? From which we may learn that  
the heart of Moses was deeply engaged with God, though it  
is probable he did not articulate one word; but the language  
of sighs, tears, and desires is equally intelligible to God with  
that of words. This consideration should be a strong en-  
couragement to every feeble discouraged mind: *Thou canst*  
*not pray, but thou canst weep*; if even tears are denied thee,

16 But <sup>a</sup>lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will <sup>b</sup>harden the hearts of the Egyptians, and they shall follow them: and I will <sup>c</sup>get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians <sup>d</sup>shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, <sup>e</sup>which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them;

20 And it came between the camp of the Egyptians, and the camp of Israel; and <sup>f</sup>it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

<sup>a</sup> Ver. 21, 26. Ch. vii. 19.—<sup>b</sup> Ver. 8. Ch. vii. 3.—<sup>c</sup> Ver. 4.—<sup>d</sup> Ver. 4.—<sup>e</sup> Ch. xlii. 21. xlii. 20. xxxii. 34. Num. xx. 16. Isa. lxiii. 9.—<sup>f</sup> See Isa. viii. 14. 2 Cor. iv. 3.—<sup>g</sup> Ver. 16.—<sup>h</sup> Ps. lxxvi. 6.—<sup>i</sup> Ch. xv. 8. Josh. iii. 16. iv. 23. Neh. ix. 11. Ps. lxxiv. 13. cvi. 9.

thou thou canst sigh; and God knows thy unutterable groanings, and reads the inexpressible wish of thy burdened soul, a wish of which himself is the author, and which he has breathed into thy heart with the purpose to satisfy it.

Verse 16. *Lift thou up thy rod*] Neither Moses nor his rod could be any effective instrument in a work which could be accomplished only by the omnipotence of God; but it was necessary that he should appear in it, in order that he might have credit in the sight of the Israelites, and that they might see that God had chosen him to be the instrument of their deliverance.

Verse 18. *Shall know that I am the Lord*] God is determined to make the overthrow so signal by such an exertion of omnipotence, that he shall get himself honour by this miraculous act, and that the Egyptians shall know, i.e. acknowledge, that he is Jehovah, the omnipotent, self-existing, eternal God.

Verse 19. *The angel of God*] It has been thought by some that the angel, i.e. messenger, of the Lord, and the pillar of cloud, mean here the same thing. An angel might assume the appearance of a cloud: and even a material cloud thus particularly appointed might be called an angel or messenger of the Lord, for such is the literal import of the word *malach*, an angel. It is however most probable that the Angel of the covenant, the Lord Jesus, appeared on this occasion in behalf of the people; for as this deliverance was to be an illustrious type of the deliverance of man from the power and guilt of sin by his incarnation and death, it might have been deemed necessary, in the judgment of divine wisdom, that he should appear chief agent in this most important and momentous crisis. On the word angel, and Angel of the covenant, see the notes on Gen. xvi. 7, xviii. 13, and Exod. iii. 2.

Verse 20. *It was a cloud and darkness to them, &c.*] That the Israelites might not be dismayed at the appearance of their enemies, and that those might not be able to discern the object of their pursuit, the pillar of cloud moved from the front to the rear of the Israelitish camp, so as perfectly to separate between them and the Egyptians. It appears also that this cloud had two sides, one dark and the other luminous; the luminous side gave light to the whole camp of Israel during the night of passage; and the dark side, turned towards the pursuing Egyptians, prevented them from receiving any benefit from that light. How easily can God make the same thing an instrument of destruction or salvation, as seems best to his godly wisdom!

Verse 21. *The Lord caused the sea to go back*] That part of the sea over which the Israelites passed was, according to travellers, about four leagues across, and therefore might easily be crossed in one night. In the dividing of the sea two agents appear to be employed, though the effect produced can be attributed to neither. By stretching out the rod the waters were divided; by the blowing of the vehem-

21 And Moses <sup>a</sup>stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and <sup>b</sup>made the sea dry land, and the waters were <sup>c</sup>divided.

22 And <sup>d</sup>the children of Israel went into the midst of the sea, upon the dry ground: and the waters were <sup>e</sup>a wall unto them on their right hand and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch <sup>f</sup>the LORD looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, <sup>g</sup>that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD <sup>h</sup>fighteth for them against the Egyptians.

26 And the LORD said unto Moses, <sup>i</sup>Stretch out

oxiv. 3. Isa. lxiii. 12.—<sup>j</sup> Ver. 29. Ch. xv. 19. Num. xxxiii. 8. Ps. lxxvi. 6. lxxviii. 13. Isa. lxiii. 13. 1 Cor. x. 1. Heb. xi. 29.—<sup>k</sup> Hab. iii. 10.—<sup>l</sup> See Ps. lxxviii. 17, &c.—<sup>m</sup> Or, and made them to go heavily.—<sup>n</sup> Ver. 14.—<sup>o</sup> Ver. 16.

ment, ardent, east wind, the bed of the sea was dried. It has been observed, that in the place where the Israelites are supposed to have passed, the water is about fourteen fathoms or twenty-eight yards deep: had the wind mentioned here been strong enough, naturally speaking, to have divided the waters, it must have blown in one narrow track, and continued blowing in the direction in which the Israelites passed; and a wind sufficient to have raised a mass of water twenty-eight yards deep and twelve miles in length, out of its bed, would necessarily have blown the whole six hundred thousand men away, and utterly destroyed them and their cattle. I therefore conclude that the east wind, which was ever remarked as a parching, burning wind, was used after the division of the waters, merely to dry the bottom, and render it passable. God ever puts the highest honour upon his instrument Nature; and where it can act, he ever employs it. No natural agent could divide these waters, and cause them to stand as a wall upon the right hand and upon the left; therefore God did it by his own sovereign power. When the waters were thus divided, there was no need of a miracle to dry the bed of the sea and make it passable; therefore the strong desiccating east wind was brought, which soon accomplished this object. In this light I suppose the text should be understood.

Verse 22. *And the waters were a wall unto them on their right hand, and on their left.*] This verse demonstrates that the passage was miraculous. Some have supposed that the Israelites had passed through, favoured by an extraordinary ebb, which happened at that time to be produced by a strong wind, which happened just then to blow! Had this been the case, there could not have been waters standing on the right hand and on the left; much less could those waters, contrary to every law of fluids, have stood as a wall on either side while the Israelites passed through, and then happen to become obedient to the laws of gravitation when the Egyptians entered in! An infidel may deny the revelation in toto, and from such we expect nothing better; but to hear those who profess to believe this to be a divine revelation endeavouring to prove that the passage of the Red Sea had nothing miraculous in it, is really intolerable. Such a mode of interpretation requires a miracle to make itself credible.

Verse 24. *The morning watch*] A watch was the fourth part of the time from sun-setting to sun-rising; so called from soldiers keeping guard by night, who being changed four times during the night, the periods came to be called watches.

As the Israelites went out of Egypt at the vernal equinox, the morning watch, or, according to the Hebrew, the watch of day-break, would answer to our four o'clock in the morning.

*The Lord looked unto*] This probably means that the cloud suddenly assumed a fiery appearance where it had been dark before; or they were appalled by violent thunders and lightning, which we are assured by the Psalmist did actually



thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea <sup>a</sup> returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord <sup>b</sup> overthrew <sup>c</sup> the Egyptians in the midst of the sea.

28 And <sup>d</sup> the waters returned, and <sup>e</sup> covered the chariots, and the horsemen, and all the host of Pharaoh, that came into the sea after them; there remained not so much as one of them.

<sup>a</sup> Josh. iv. 18.—<sup>b</sup> Ch. xv. 1, 7.—<sup>c</sup> Heb. shook off. Deut. xi. 4. Ps. lxxviii. 58. Neh. ix. 11. Heb. xi. 29.—<sup>d</sup> Hab. iii. 8, 13.—<sup>e</sup> Ps. cvi. 11.—<sup>f</sup> Ver. 22. Ps. lxxvii. 20. lxxviii. 52, 53.—<sup>g</sup> Ps. cvi. 8, 10.

take place, together with great inundations of rain, &c., Ps. lxxvii. 17-20. Such tempests as these would necessarily terrify the Egyptian horses, and produce general confusion. By their dashing hither and thither the wheels must be destroyed, and the chariots broken; and foot and horse must be mingled together in one universal ruin; see ver. 25. During the time that this state of horror and confusion was at its summit the Israelites had safely passed over; and then Moses, at the command of God (ver. 26), having stretched out his rod over the waters, the sea returned to its strength (ver. 27); i.e., the waters by their natural gravity resumed their level, and the whole Egyptian host were completely overwhelmed, ver. 28. Thus the enemies of the Lord perished; and that people who decreed that the male children of the Hebrews should be drowned, were themselves destroyed in the pit which they had destined for others. God's ways are all equal; and he renders to every man according to his works.

Verse 28. *There remained not so much as one of them.* Josephus says that the army of Pharaoh consisted of fifty thousand horse, and two hundred thousand foot, of whom not one remained to carry tidings of this most extraordinary catastrophe.

29 But 'the children of Israel walked upon dry land, in the midst of the sea; and the waters were a wall unto them, on their right hand, and on their left.

30 Thus the Lord <sup>a</sup> saved Israel that day out of the hand of the Egyptians; and Israel <sup>b</sup> saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great <sup>c</sup> work which the Lord did upon the Egyptians: and the people feared the Lord, and <sup>d</sup> believed the Lord, and his servant Moses.

—<sup>a</sup> Ps. lviii. 10. lxx. 10.—<sup>b</sup> Heb. hand.—<sup>c</sup> Ch. iv. 31. xix. 9. Ps. cvi. 12. John ii. 11. xi. 46.

Verse 30. *Israel saw the Egyptians dead upon the sea-shore.* By the extraordinary agitation of the waters, no doubt multitudes of the dead Egyptians were cast on the shore, and by their spoils the Israelites were probably furnished with considerable riches, and especially clothing and arms; which latter were essentially necessary to them in their wars with the Amalekites, Basanites, and Amorites, &c., on their way to the promised land. If they did not get their arms in this way, we know not how they got them, as there is not the slightest reason to believe that they brought any with them out of Egypt.

Verse 31. *The people feared the Lord.* They were convinced by the interference of Jehovah that his power was unlimited, and that he could do whatsoever he pleased, both in the way of judgment and in the way of mercy.

*And believed the Lord, and his servant Moses.* They now clearly discerned that God had fulfilled all his promises; and that not one thing had failed of all the good which he had spoken concerning Israel. And they believed his servant Moses—they had now the fullest proof that he was divinely appointed to work all these miracles, and to bring them out of Egypt into the promised land.

## CHAPTER XV.

Moses and the Israelites sing a song of praise to God for their late deliverance, in which they celebrate the power of God, gloriously manifested in the destruction of Pharaoh and his host, 1, express their confidence in him as their strength and protector, 2, 3; detail the chief circumstances in the overthrow of the Egyptians, 4-8; and relate the purposes they had formed for the destruction of God's people, 9, and how he destroyed them in the imaginations of their hearts, 10. Jehovah is celebrated for the perfections of his nature and his wondrous works, 11-13. A prediction of the effect which the account of the destruction of the Egyptians should have on the Edomites, Moabites, and Canaanites, 14-16. A prediction of the establishment of Israel in the promised land, 17. The full chorus of praise, 18. Recapitulation of the destruction of the Egyptians, and the deliverance of Israel, 19. Miriam and the women join in and prolong the chorus, 20, 21. The people travel three days in the wilderness of Shur, and find no water, 22. Coming to Marah, and finding bitter waters, they murmur against Moses, 23, 24. In answer to the prayer of Moses, God shows him a tree by which the waters are sweetened, 25. God gives them statutes and gracious promises, 26. They come to Elim, where they find twelve wells of water and seventy palm trees, and there they encamp, 27.

**THEN** sang <sup>a</sup> Moses and the children of Israel this song unto the Lord; and spake, saying, I will <sup>b</sup> sing unto the Lord, for he hath

<sup>a</sup> Judg. v. 1. 2 Sam. xxii. 1. Ps. cvi. 12. Wisd. x. 20.—<sup>b</sup> Ver. 21.

Verse 1. *Then sang Moses and the children of Israel this song.* POETRY has been cultivated in all ages and among all people, from the most refined to the most barbarous; and to it, principally, under the kind providence of God, we are indebted for most of the original accounts we have of the ancient nations of the universe. The interesting events celebrated, the rhythm or metre, and the accompanying tune

triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The Lord *is* my strength and <sup>a</sup> song, and he is

<sup>a</sup> Deut. x. 21. Ps. xviii. 2. xxii. 8. lxx. 17. lxii. 6. cix. 1. cxviii. 14. cxi. 7. Isa. xlii. 2. Hab. iii. 18, 19.

or recitative air, rendered them easily transmissible to posterity; and by means of tradition they passed safely from father to son through the times of comparative darkness, till they arrived at those ages in which the pen and the press have given them a sort of deathless duration and permanent stability, by multiplying the copies. Even the prose histories, which were written on the ground of the poetic, copied

become my salvation: he *is* my God, and I will prepare him <sup>a</sup>an habitation; my <sup>b</sup>father's God, and I <sup>c</sup>will exalt him.

3 The Lord *is* a man of <sup>a</sup>war: the Lord *is* his <sup>b</sup>name. 4 'Pharaoh's chariots and his host hath he cast into the sea: <sup>c</sup>his chosen captains also are drowned in the Red Sea.

5 <sup>b</sup>The depths have covered them: <sup>c</sup>they sank into the bottom as a stone.

6 <sup>b</sup>Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

7 And in the greatness of thine <sup>b</sup>excellency thou hast overthrown them that rose up against thee:

\* Gen. xxviii. 21, 22. 2 Sam. vii. 5. Ps. cxxxv. 5.—<sup>b</sup> Ch. lii. 15. 16.—<sup>c</sup> 2 Sam. xxii. 47. Ps. xix. 5. cxviii. 28. Isa. xlv. 1.—<sup>d</sup> Ps. cxiv. 8. Rev. xix. 1.—<sup>e</sup> Ch. vi. 3. Ps. lxxxiii. 18.—<sup>f</sup> Ch. xiv. 24. —<sup>g</sup> Ch. xiv. 7.—<sup>h</sup> Ch. xiv. 23.—<sup>i</sup> Neh. ix. 11.—<sup>j</sup> Ps. cxviii. 15, 16. —<sup>k</sup> Deut. xxxiii. 26.—<sup>l</sup> Ps. lxx. 13.—<sup>m</sup> Isa. v. 24. xlvii. 14.—<sup>n</sup> Ch.

closely their exemplars, and the historians themselves were obliged to study all the *beauties* and *ornaments* of style, that their works might become popular; and to this circumstance we owe not a small measure of what is termed *refinement of language*. Much of our *sacred records* is written in *poetry*, which God has thus consecrated to be the faithful transmitter of remote and important events; and of this, the *song* before the reader is a proof in point. Though this is not the first specimen of poetry we have met with in the Pentateuch, yet it is the first regular ode of any considerable length, having but *one* subject; and it is all written in *hemistichs*, or half-lines, the usual form in Hebrew poetry; and though this form frequently occurs, it is not attended to in our common printed Hebrew Bibles, except in *this* and *three* other places, all of which shall be noticed as they occur.

After what has been said, it is perhaps scarcely necessary to observe, that as such ancient poetic histories commemorated great and extraordinary displays of *providence*, *courage*, *strength*, *fidelity*, *heroism*, and *piety*; hence the origin of *epic poems*, of which the song in this chapter is the *earliest* specimen. And on the principle of preserving the memory of such events, most nations have had their *epic poets*, who have *generally* taken for their subject the most splendid or most remote events of their country's history, which either referred to the *formation* or *extension* of their empire, the *exploits* of their *ancestors*, or the *establishment* of their *religion*.

[*I will sing unto the Lord*] Moses begins the song, and in the two first hemistichs states the *subject* of it; and these two first lines become the *grand chorus* of the piece, as we may learn from ver. 21.

[*Triumphed gloriously*] He is *exceedingly exalted*; and surely this was one of the most signal displays of the glorious majesty of God ever exhibited since the *creation* of the world. And when it is considered that the whole of this transaction shadowed out the *redemption* of the *human race* from the *thralldom* and *power* of *sin* and *iniquity* by the *Lord Jesus*, and the *final triumph* of the *church* of God over all its *enemies*, we may also join in the song, and celebrate him who has triumphed so gloriously, having conquered death, and opened the kingdom of heaven to all believers.

Verse 2. The Lord *is* my strength and song] How judiciously are the members of this sentence arranged! He who has God for his *strength*, will have him for his *song*; and he to whom Jehovah is become *salvation*, will *exalt his name*. Miserably and untunably, in the ears of God, does that man sing praises, who is not *saved* by the grace of Christ nor *strengthened* by the power of his *might*.

It is worthy of observation that the word which we translate LORD here is not JEHOVAH in the original, but JAH.

JAH is several times joined with the name Jehovah, so that we may be sure that it is not, as some have supposed, a mere abbreviation of that word. Our blessed Lord solemnly claims to himself what is intended in this divine name, JAH, John viii. 58: "Before Abraham was, 'I AM,' not *I was*, but *I am*, plainly intimating his *divine*, *eternal existence*. And the Jews appear to have well understood him, for then they took up stones to cast at him as a blasphemer. Compare Col. i. 16, 17, where the Apostle Paul, after asserting that all

thou sentest forth thy wrath, *which* <sup>1</sup>consumed them <sup>m</sup>as stubble.

8 And <sup>a</sup>with the blast of thy nostrils the waters were gathered together, <sup>b</sup>the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 <sup>p</sup>The enemy said, I will pursue, I will overtake, I will <sup>a</sup>divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall <sup>a</sup>destroy them.

10 Thou didst <sup>a</sup>blow with thy wind, <sup>b</sup>the sea covered them: they sank as lead in the mighty waters.

11 <sup>a</sup>Who *is* like unto thee, O Lord, among the

xiv. 21. 2 Sam. xxii. 16. Job iv. 9. 2 Thes. ii. 8.—<sup>a</sup> Ps. lxxxviii. 13. Hab. iii. 10.—<sup>b</sup> Judg. v. 30.—<sup>c</sup> Gen. xlix. 27. Isa. lxxii. 12. Luke xi. 22.—<sup>d</sup> Or, *repossess*.—<sup>e</sup> Ch. xiv. 21. Ps. cxlviii. 18.—<sup>f</sup> Ver. 5. Ch. xiv. 28.—<sup>g</sup> 2 Sam. vii. 22. 1 Kings viii. 23. Ps. lxxi. 19. lxxxvi. 8. lxxxix. 6, 8. Jer. x. 6. xlix. 19.

things that are in heaven and that are in earth, visible and invisible, were created by and for Christ, adds, And HE IS (not was) *before all things*, and *by him all things* *συνεστηκε*, have subsisted, and still subsist.

[*I will prepare him an habitation*] It has been supposed that Moses, by this expression, intended the *building* of the *tabernacle*; but it seems to come in very strangely in this place. Most of the ancient Versions understood the original in a very different sense. Our own old translations are generally different from the present: *Coverdale*, "This my God, I will magnify him;" *Matthew's*, *Cranmer's* and the *Bishop's Bible*, render it *glorify*, and the sense of the place seems to require it.

[*My father's God*] I believe Houbigant to be right, who translates the original, *Holoyeh abi*, "My God is my Father." Every man may call the Divine Being his God; but only those who are his *children* by adoption through grace can call him their FATHER. This is a privilege which God has given to none but his *children*.

Verse 3. The Lord *is* a man of war] Perhaps it would be better to translate the words, *Jehovah is the man or hero of the battle*. As we scarcely ever apply the term to any thing but first-rate armed vessels, the change of the translation seems indispensable, though the common rendering is literal enough. Besides, the object of Moses was to show that *man* had no part in this victory, but that the whole was wrought by the miraculous power of God, and that therefore *he* alone should have all the glory.

The Lord *is* his name.] That is, JEHOVAH. He has now, as the name implies, given complete *existence* to all his promises.

Verse 4. Pharaoh's chariots—his host—his chosen captains] On such an expedition it is likely that the principal Egyptian nobility accompanied their king, and that the overthrow they met with here had reduced Egypt to the lowest extremity. Had the Israelites been intent on plunder, or had Moses been influenced by a spirit of ambition, how easily might both have gratified themselves, as had they returned they might have soon overrun and subjugated the whole land.

Verse 6. Thy right hand] Thy Omnipotence, manifested in a most extraordinary way.

Verse 7. In the greatness of thine excellency] To this wonderful deliverance the prophet Isaiah refers, chap. lxxiii. 11-14.

Verse 8. The depths were congealed] The strong east wind employed to dry the bottom of the sea, is here represented as the blast of God's nostrils that had *congealed* or *frozen* the waters, so that they stood in heaps like a wall on the right hand and on the left.

Verse 9. The enemy said] As this song was composed by divine inspiration, we may rest assured that those words were spoken by Pharaoh and his captains, and the passions they describe felt, in their utmost sway, in their hearts; but how soon was their boasting confounded!

Verse 11. Who is like unto thee, O Lord, among the gods?] We have already seen that all the Egyptian gods, or the objects of the Egyptians' idolatry, were confounded and rendered completely despicable by the *ten plagues*, which appear to have been directed principally against them. Here

\* gods? who *is* like thee, <sup>b</sup> glorious in holiness, fearful in praises, <sup>c</sup> doing wonders?

12 Thou stretchedst out <sup>d</sup> thy right hand, the earth swallowed them.

13 Thou in thy mercy hast <sup>e</sup> led forth the people which thou hast redeemed: thou hast guided them in thy strength unto <sup>f</sup> thy holy habitation.

14 <sup>g</sup> The people shall hear, and be afraid: <sup>h</sup> sorrow shall take hold on the inhabitants of Palestina.

15 <sup>i</sup> Then <sup>j</sup> the dukes of Edom shall be amazed; <sup>k</sup> the mighty men of Moab, trembling shall take hold upon them; <sup>l</sup> all the inhabitants of Canaan shall melt away.

16 <sup>m</sup> Fear and dread shall fall upon them; by the greatness of thine arm, they shall be *as* still <sup>n</sup> as a stone; till thy people pass over, O LORD, till

the people pass over, <sup>o</sup> which thou hast purchased. 17 Thou shalt bring them in; and <sup>p</sup> plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the <sup>q</sup> sanctuary, O LORD, which thy hands have established.

18 <sup>r</sup> The LORD shall reign for ever and ever.

19 For the <sup>s</sup> horse of Pharaoh went in with his chariots and with his horsemen into the sea, and <sup>t</sup> the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land, in the midst of the sea.

20 And Miriam <sup>u</sup> the prophetess, <sup>v</sup> the sister of Aaron, <sup>w</sup> took a timbrel in her hand; and all the women went out after her <sup>x</sup> with timbrels and with dances.

<sup>a</sup> Or, mighty ones.—Isa. vi. 3.—Ps. lxxvii. 14.—<sup>d</sup> Ver. 6.—<sup>e</sup> Ps. lxxvii. 15, 20. lxxviii. 62. lxxx. i. cvl. 9. Isa. lxvii. 12, 13. Jer. ii. 6.—<sup>f</sup> Ps. lxxviii. 51.—<sup>g</sup> Num. xiv. 14. Deut. ii. 25. Josh. i. 9, 10.—<sup>h</sup> Ps. xlviii. 9.—<sup>i</sup> Gen. xxxvi. 40.—<sup>j</sup> Dent. ii. 4.—<sup>k</sup> Num. xxii. 3. Hab. iii. 7.—<sup>l</sup> Josh. v. 1.—<sup>m</sup> Deut. ii. 25. xl. 25. Josh. ii. 9.—<sup>n</sup> 1 Sam. xxv. 37.—<sup>o</sup> Ch. xix. 5. Deut. xxxii. 9. 2 Sam. vii. 23.

Ps. lxxiv. 2. Isa. xlii. 1, 3. ll. 10. Jer. xxxi. 11. Tit. ii. 14. 1 Pet. ii. 9. 2 Pet. ii. 1.—<sup>p</sup> Ps. xlii. 2. lxxx. 8.—<sup>q</sup> Ps. lxxviii. 61.—<sup>r</sup> Ps. x. 16. xxxix. 10. cxlvi. 10. Isa. lviii. 15.—<sup>s</sup> Ch. xiv. 23. Prov. xxi. 31.—<sup>t</sup> Ch. xiv. 28, 29.—<sup>u</sup> Judg. iv. 4. 1 Sam. x. 5.—<sup>v</sup> Num. xxvi. 69.—<sup>w</sup> 1 Sam. xviii. 6.—<sup>x</sup> Judg. xi. 31. xxi. 21. 2 Sam. vi. 16. Ps. lxxvii. 11, 25. cxlix. 3. cl. 4.

the people of God exult over them afresh: Who among these gods is like unto THEE? They can neither save nor destroy; THOU dost both in the most signal manner.

The original words are supposed to have constituted the motto on the ensign of the *Assyrians*, and to have furnished the name of *Maccabeus* to Judas, their grand captain, from whom they were afterwards called *Maccabeans*. It is possible that Judas Maccabeus might have had this motto on his ensign, or at least the initial letters of it, for such a practice was not uncommon. It is most likely that the name must have been derived from *nakkab*, a *hammer* or *mallet*; hence Judas, because of his bravery and success, might have been denominated the *hammer* or *mallet* by which the enemies of God had been *beaten, powdered, and broken to pieces*.

*Glorious in holiness*] Infinitely resplendent in this attribute, essential to the perfection of the divine nature.

*Fearful in praises*] Such glorious holiness cannot be approached without the deepest reverence and fear, even by angels, who veil their faces before the majesty of God. How then should *man*, who is only *sin* and *dust*, approach the presence of his Maker!

*Doing wonders*] Every part of the work of God is wonderful; not only *miracles*, which imply an inversion or suspension of the laws of nature, but every part of nature itself. Who can conceive how a single blade of grass is formed; or how earth, air, and water become consolidated in the body of the oak? And who can comprehend how the different tribes of plants and animals are preserved, in all the distinctive characteristics of their respective natures? And who can conceive how the human being is formed, nourished, and its different parts developed? What is the true cause of the circulation of the blood? or, how different aliments produce the solids and fluids of the animal machine? What is life, sleep, death? And how an impure and unholy soul is *regenerated, purified, refined*, and made like unto its great Creator? These are wonders which God alone works, and to Himself only are they fully known.

Verse 12. *The earth swallowed them.*] It is very likely there was also an earthquake on this occasion, and that chasms were made in the bottom of the sea by which many of them were swallowed up, though multitudes were overwhelmed by the waters, whose dead bodies were afterwards thrown ashore. The psalmist strongly intimates that there was an earthquake on this occasion: Psalm lxxvii. 18.

Verse 13. *Thou hast guided them in thy strength unto thy holy habitation.*] As this ode was dictated by the Spirit of God, it is most natural to understand this and the following verses to the end of the 18th as containing a prediction of what God would do for this people which he had so miraculously redeemed. On this mode of interpretation it would be better to read several of the verbs in the future tense.

Verse 15. *The dukes of Edom.*] Idumea was governed at this time by those called *alluphim*, heads, chiefs, or captains.

Verse 16. *Till thy people pass over*] Not over the Red Sea, for that event had been already celebrated; but over the desert and Jordan, in order to be brought into the promised land.

Verse 17. *Thou shalt bring them in.*] By thy strength and mercy alone shall they get the promised inheritance.

*And plant them*] Give them a fixed habitation in Canaan, after their unsettled, wandering life in the wilderness.

*In the mountain*] Meaning Canaan, which was a very mountainous country: or probably Mount Zion, on which the temple was built. Where the pure worship of God was established, there the people might expect both *rest and safety*. Wherever the purity of religion is established and preserved, and the high and the low endeavour to regulate their lives according to its precepts, the government of that country is likely to be permanent.

Verse 18. *The Lord shall reign for ever and ever.*] This is properly the grand chorus in which all the people joined. The words are expressive of God's everlasting dominion, not only in the world, but in the church; not only under the law, but also under the gospel; not only in time, but through eternity. The original may be translated, *for ever and onward*; or, by our very expressive compound term, for EVERMORE, i.e. *for ever and more*—not only through time, but also through all duration. His dominion shall be ever the same, active and infinitely extending. With this verse the song seems to end, as with it the hemistichs or poetic lines terminate.

Verse 20. *And Miriam the prophetess*] We have already seen that Miriam was older than either Moses or Aaron: for when Moses was exposed on the Nile, she was a young girl capable of managing the stratagem used for the preservation of his life; and then Aaron was only three years and three months old, for he was *fourscore and three* years old when Moses was but *fourscore* (see chap. vii. 7); so that Aaron was older than Moses, and Miriam considerably older than either, not less probably than *nine or ten* years.

There is great diversity of opinion on the origin of the name of *Miriam*. Some suppose it to be compounded of *mar*, a drop, and *yam*, the sea, and that from this etymology the heathens formed their Venus, whom they feign to have sprung from the sea.

*The prophetess.*—It is very likely that Miriam was inspired by the Spirit of God to instruct the Hebrew women, as Moses and Aaron were to instruct the men; and when she and her brother Aaron sought to share in the government of the people with Moses, we find her laying claim to the prophetic influence, Num. xii. 2: *Hath the Lord indeed spoken only by Moses? Hath he not SPOKEN ALSO BY US?* And that she was constituted joint leader of the people with her two brothers, we have the express word of God by the prophet Micah, chap. vi. 4: *For I brought thee up out of the land of Egypt—and I sent before thee Moses, Aaron, and Miriam.* Hence it is very likely that she was the instructress of the women, and regulated the times, places, &c., of their devotional acts; for it appears that from the beginning to the present day the Jewish women all worshipped apart.

*A timbrel*] The same word which is translated *tabret*, Gen. xxxi. 27.

*And with dances.*] Many learned men suppose that this word means some instruments of wind music, because the word comes from the root *chalal*, the ideal meaning of which

21 And Miriam answered them, <sup>b</sup>Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red Sea, and they went out into the wilderness of <sup>c</sup>Shur; and they went three days in the wilderness, and found no water.

23 And when they came to <sup>d</sup>Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called <sup>e</sup>Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a <sup>h</sup>tree, <sup>i</sup>which when he had cast into

<sup>a</sup> 1 Sam. xviii. 7.—<sup>b</sup> Ver. 1.—<sup>c</sup> Gen. xvi. 7. xxv. 18.—<sup>d</sup> Num. xxxiii. 8.—<sup>e</sup> That is, bitterness. Ruth i. 20.—<sup>f</sup> Ch. xvi. 2. xvii. 3.—<sup>g</sup> Ch. xiv. 10. xvii. 4. Ps. i. 15.—<sup>h</sup> Eccles. xxxviii. 5.—<sup>i</sup> See 2 Kings ii. 21. iv. 41.—<sup>j</sup> See Josh. xiv. 25.—<sup>k</sup> Ch. xvi. 4. Deut. viii. 2, 16. Judg. ii.

is to perjure, penetrate, pierce, stab, and hence to wound. Pipes or hollow tubes, such as flutes, hautboys, and the like, may be intended. Both the Arabic and Persian understand it as meaning instruments of music of the pipe, drum, or sistrum kind; and this seems to comport better with the scope and design of the place than the term dances. It must however be allowed that religious dances have been in use from the remotest times; and yet in most of the places where the term occurs in our translation, an instrument of music bids as fair to be its meaning as a dance of any kind. Miriam is the first prophetess on record, and by this we find that God not only poured out his Spirit upon men, but upon women also; and we learn also that Miriam was not only a prophetess, but a poetess also, and must have had considerable skill in music to have been able to conduct her part of these solemnities. It may appear strange that, during so long an oppression in Egypt, the Israelites were able to cultivate the fine arts, but that they did so, there is the utmost evidence from the Pentateuch. Not only architecture, weaving, and such necessary arts, were well known among them, but also the arts that are called ornamental, such as those of the goldsmith, lapidary, embroiderer, furrier, &c., of which we have ample proof in the construction of the tabernacle and its utensils. However ungrateful, rebellious, &c., the Jews may have been, the praise of industry and economy can never be denied them. In former ages, and in all places, even of their dispersions, they appear to have been frugal and industrious, and capable of great proficiency in the most elegant and curious arts; but they are now greatly degenerated.

Verse 22. *The wilderness of Shur*] This was on the coast of the Red Sea on their road to Mount Sinai. See the map.

Verse 23. *Marah*] So called from the bitter waters found there. [Identical with the present Howarah, the waters of which are yet bitter and brackish.]

Verse 24. *The people murmured*] They were in a state of great mental degradation, owing to their long and oppressive vassalage, and had no firmness of character.

Verse 25. *He cried unto the Lord*] Moses was not only their leader, but also their mediator. Of prayer and dependence on the Almighty, the great mass of the Israelites appear to have had little knowledge at this time. Moses, therefore, had much to bear from their weakness, and the merciful Lord was long-suffering.

*The Lord shewed him a tree*] What this tree was we know not: some think that the tree was extremely bitter itself, such as the quassia; and that God acted in this as he generally does, correcting contraries by contraries.

Many suppose that this tree which healed the bitter waters was symbolical of the cross of our blessed Redeemer, that has been the means of healing infected nature, and through the virtues of which the evils and bitters of life are sweetened, and rendered subservient to the best interests of God's followers. Whatever may be in the metaphor, this is true in fact; and hence the greatest of apostles gloried in the cross of our Lord Jesus Christ, by which the world was crucified to him, and he unto the world.

We may infer that the natural cause of the bitterness or brackishness of the waters was permitted to resume its operations, when the occasion that rendered the change necessary had ceased to exist. Thus Christ simply changed that water into wine which was to be drawn out to be carried to the

the waters, the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them.

26 And said, <sup>i</sup>If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these <sup>m</sup>diseases upon thee, which I have brought upon the Egyptians: for I am the LORD <sup>n</sup>that healeth thee.

27 And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

22. iii. 1, 4. Ps. lxxvi. 10. lxxxi. 7.—<sup>j</sup> Deut. vii. 12, 15.—<sup>k</sup> Deut. xxxviii. 27, 60.—<sup>l</sup> Ch. xxxiii. 25. Ps. xli. 3, 4. ciii. 3. cxlvii. 3.—<sup>m</sup> Num. xxxiii. 9.

master of the feast; the rest of the water in the pots remaining as before. As the water of the Nile, to which they had been long accustomed, was so peculiarly excellent, they could not easily put up with what was indifferent.

*There he made for them*] Though it is probable that the Israelites are here intended, yet the word *to* should not be translated *for them*, but *to him*, for these statutes were given to Moses that he might deliver them to the people.

*There he proved them.*] *Nissalvu, he proved them.* By this murmuring of the people he proved Moses, to see, speaking after the manner of men, whether he would be faithful, and, in the midst of the trials to which he was likely to be exposed, whether he would continue to trust in the Lord, and seek all his help from him.

Verse 26. *If thou wilt diligently hearken*] This statute and ordinance implied the three following particulars: 1. That they should acknowledge Jehovah for their God, and thus avoid all idolatry. 2. That they should receive his word and testimony as a divine revelation, binding on their hearts and lives, and thus be saved from profligacy of every kind, and from acknowledging the maxims or adopting the customs of the neighbouring nations. 3. That they should continue to do so, and adorn their profession with a holy life. These things being attended to, then the promise of God was that they should have none of the diseases of the Egyptians put on them; that they should be kept in a state of health of body and peace of mind; and if at any time they should be afflicted, on application to God the evil should be removed, because he was their healer or physician—I am the Lord that healeth thee. That the Israelites had in general a very good state of health, their history warrants us to believe; and when they were afflicted, as in the case of the fiery serpents, on application to God they were all healed.

Verse 27. *They came to Elim*] This was in the desert of Sin, and about two leagues from Tor, and thirty from Marah or Corandel. [Elim is identical with the Wadi Gharendel, still celebrated for its wells and palm-trees.]

1. When poetry is consecrated to the service of God, and employed to commemorate his marvellous acts, it then becomes a very useful hand-maid to piety, and God is honoured by his gifts. God inspired the song of Moses, and perhaps from this very circumstance it passed current among the most polished of the heathen nations, that a poet is a person divinely inspired.

2. The song of Moses is a proof of the miraculous passage of the Israelites through the Red Sea. There has been no period since the Hebrew nation left Egypt in which this song was not found among them, as composed on that occasion, and to commemorate that event. It may be therefore considered as completely authentic as any living witness could be who had himself passed through the Red Sea, and whose life had been protracted through all the intervening ages to the present day.

3. We have already seen that it is a song of triumph for the deliverance of the people of God, and that it was intended to point out the final salvation and triumph of the whole church of Christ; so that in the heaven of heavens the redeemed of the Lord, both among the Jews and the Gentiles, shall unite together to sing the song of Moses and the song of the Lamb.

CHAPTER XVI.

*The Israelites journey from Elim, and come to the wilderness of Sin, 1. They murmur for lack of bread, 2, 3. God promises to rain bread from heaven for them, 4, of which they were to collect a double portion on the sixth day, 5. A miraculous supply of flesh in the evening, and bread in the morning, promised, 6-9. The glory of the Lord appears in the cloud, 10. Flesh and bread promised as a proof of God's care over them, 11, 12. Quails come and cover the whole camp, 13. And a dew fell which left a small round substance on the ground, which Moses tells them was the bread which God had sent, 14, 15. Directions for gathering it, 16. The Israelites gather each an omer, 17, 18. They are directed to leave none of it till the next day, 19; which some neglecting, it became putrid, 20. They gather it every morning, because it melted when the sun waxed hot, 21. Each person gathers two omers on the sixth day, 22. Moses commands them to keep the seventh as a sabbath to the Lord, 23. What was laid up for the sabbath did not putrefy, 24. Nothing of it fell on that day, hence the strict observance of the sabbath was enjoined, 25-30. The Israelites name the substance that fell with the dew manna; its appearance and taste described, 31. An omer of the manna is commanded to be laid up for a memorial of Jehovah's kindness, 32-34. The manna now sent continued daily for the space of forty years, 35. How much an omer contained, 36.*

AND they <sup>a</sup> took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of <sup>b</sup> Sin, which <sup>c</sup> is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel <sup>e</sup> murmured against Moses and Aaron, in the wilderness:

3 And the children of Israel said unto them, <sup>d</sup> Would to God we had died by the hand of the Lord, in the land of Egypt, <sup>e</sup> when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the Lord unto Moses, Behold, I will ruin <sup>f</sup> bread from heaven for you; and the people shall go out, and gather <sup>g</sup> a certain rate every day,

<sup>a</sup> Num. xxxiii. 10, 11.—<sup>b</sup> Ezek. xxx. 15.—<sup>c</sup> Ch. xv. 24. Ps. cvi. 25. 1 Cor. x. 10.—<sup>d</sup> Lam. iv. 9.—<sup>e</sup> Num. xi. 4, 5.—<sup>f</sup> Ps. lxxviii. 24, 25. cv. 40. John vi. 31, 32. 1 Cor. x. 3.—<sup>g</sup> Heb. the portion of a day in his day. Prov. xxx. 8. Mat. vi. 11.—<sup>h</sup> Ch. xv. 25. Deut. viii. 2, 10.

Verse 1. *The wilderness of Sin*] This desert lies between Elim and Sinai, and from Elim Mount Sinai can be seen distinctly. Before they came to the wilderness of Sin, they had a previous encampment by the Red Sea after they left Elim, of which Moses makes distinct mention, Numb. xxxiii. 10, 11.

*The fifteenth day of the second month*] This was afterwards called Ijar, and they had now left Egypt one month, during which it is probable they lived on the provisions they brought with them from Rameses, though it is possible they might have had a supply from the sea-coast.

Verse 2. *The whole congregation—murmured*] This is an additional proof of the degraded state of the minds of this people. And this very circumstance affords a convincing argument that a people so stupidly carnal could not have been induced to leave Egypt had they not been persuaded so to do by the most evident and striking miracles. Human nature can never be reduced to a more abject state in this world than that in which the body is enthralled by political slavery, and the soul debased by the influence of sin. These poor Hebrews were both slaves and sinners, and were therefore capable of the meanest and most disgraceful acts.

Verse 3. *The flesh pots*] As the Hebrews were in a state of slavery in Egypt, they were doubtless fed in various companies by their task-masters in particular places, where large pots or boilers were fixed for the purpose of cooking their victuals. To these there may be a reference in this place, and the whole speech only goes to prove that they preferred their bondage in Egypt to their present state in the wilderness; for they could not have been in a state of absolute want, as they had brought an abundance of flocks and herds with them out of Egypt.

Verse 4. *I will rain bread*] Therefore this substance was

that I may <sup>h</sup> prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and <sup>i</sup> it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, <sup>j</sup> At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see <sup>k</sup> the glory of the Lord; for that he heareth your murmurings against the Lord: and <sup>l</sup> what are we, that ye murmur against us?

8 And Moses said, *This shall be*, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against

—<sup>h</sup> See ver. 22. Lev. xxv. 21.—<sup>i</sup> See ver. 12, 13. Ch. vi. 7. Num. xvi. 28, 29, 30.—<sup>j</sup> See ver. 10. Isa. xxxv. 2. xl. 5. John xi. 4, 40.—<sup>k</sup> Num. xvi. 11.

not a production of the desert; nor was the dew that was the instrument of producing it common there, else they must have had this bread for a month before.

Verse 6. *Ye shall know that the Lord hath brought you out*] After all the miracles they had seen they appear still to suppose that their being brought out of Egypt was the work of Moses and Aaron; God therefore saw it necessary to give them a daily miracle in the full of the manna, that they might have the proof of his divine interposition constantly before their eyes.

Verse 7. *Ye shall see the glory of the Lord*] Does it not appear that the glory of the Lord is here spoken of as something distinct from the Lord? for it is said HE (the glory) heareth your murmurings against the Lord; though the Lord may be here put for himself, the antecedent instead of the relative. This passage may receive some light from Job. i. 3: *Who being the brightness of his glory, and the express image of his person, &c.* And as St. Paul's words are spoken of the Lord Jesus, is it not likely that the words of Moses refer to him also? "No man hath seen God at any time;" hence we may infer that Christ was the visible agent in all the extraordinary and miraculous interferences which took place both in the patriarchal times and under the law.

Verse 8. *In the evening flesh to eat*] Viz., the quails; and in the morning bread to the full, viz., the manna.

*And what are we?*] Only his servants, obeying his commands.

*Your murmurings are not against us*] For we have not brought you up from Egypt; but against the Lord, who, by his own miraculous power and goodness, has brought you out of your slavery.

Verse 9. *Come near before the Lord*] This has been supposed to refer to some particular place, where the Lord mani-

him : and what are we? your murmurings are not against us, but <sup>a</sup>against the Lord.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, <sup>b</sup>Come near before the Lord: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord <sup>c</sup>appeared in the cloud.

11 And the Lord spake unto Moses, saying,

12 <sup>d</sup>I have heard the murmurings of the children of Israel: speak unto them, saying, <sup>e</sup>At even ye shall eat flesh, and <sup>f</sup>in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

13 And it came to pass, that at even <sup>g</sup>the quails

<sup>a</sup> See 1 Sam. viii. 7. Luke x. 16. Rom. xiii. 2.—<sup>b</sup> Num. xvi. 16.—<sup>c</sup> Ver. 7. Ch. xiii. 21. Num. xvi. 19. 1 Kings viii. 10. 11.—<sup>d</sup> Ver. 8.—<sup>e</sup> Ver. 6.—<sup>f</sup> Ver. 7.—<sup>g</sup> Num. xi. 31. Ps. lxxviii. 27, 28. cv. 40.—<sup>h</sup> Num. xi. 9.—<sup>i</sup> Num. xl. 7. Deut. viii. 3. Neh. ix. 15. Ps.

fasted his presence. The great tabernacle was not yet built, but there appears to have been a small tabernacle or tent called the *Tabernacle of the Congregation*, which after the sin of the golden calf, was always placed without the camp; see chap. xxxiii. 7. This could not be that portable temple which is described chap. xxvi., &c., and which was not set up till the first day of the first month of the second year, after their departure from Egypt (chap. xl.), which was upwards of ten months after the time mentioned in this chapter; and not withstanding this, the Israelites are commanded (ver. 34) to lay up an omer of the manna before the Testimony, which certainly refers to an ark, tabernacle, or some such portable shrine, already in existence. If the great tabernacle be intended, the whole account of laying up the manna must be introduced here by anticipation, Moses finishing the account of what was afterwards done, because the commencement of those circumstances which comprehended the reasons of the fact itself took place now.

But from the reasonings in the preceding verses it appears that much infidelity still reigned in the hearts of the people; and in order to convince them that it was God and not Moses that had brought them out of Egypt, he (Moses) desired them to *come near*, or pay particular attention to some extraordinary manifestation of the Lord. It is said, chap. xix. 17, that Moses brought forth the people out of the camp to meet with God. And in this instance there might have been a similar though less awful manifestation of the divine presence.

Verse 10. *As Aaron spake*] So he now became the spokesman or minister of Moses to the Hebrews, as he had been before unto Pharaoh.

Verse 13. *At even the quails came*] *Salar*, from *salah*, to be quiet, easy, or secure; and hence the quail, from their living at ease and plenty among the corn.

The difficulties which encumber the text, supposing these to be quails, led Bishop Patrick to imagine them to be locusts. The difficulties are three: "1. Their coming by a wind. 2. Their immense quantities, covering a circle of thirty or forty miles, two cubits thick. 3. Their being spread in the sun for drying, which would have been preposterous had they been quails, for it would have made them corrupt the sooner; but this is the principal way of preparing locusts to keep for a month or more, when they are boiled or otherwise dressed." [The common version is undoubtedly correct. Quails are yet abundant in the district.]

Verse 14. *Behold, upon the face of the wilderness there lay a small round thing*] It appears that this small round thing fell with the dew, or rather the dew fell first, and this substance fell on it. The dew might have been intended to cool the ground, that the manna on its fall might not be dissolved; for we find from ver. 21 that the heat of the sun melted it. The ground therefore being sufficiently cooled by the dew, the manna lay unmelted long enough for the Israelites to collect a sufficient quantity for their daily use.

Verse 15. *They said one to another, It is manna: for they wist not what it was.*] This is a most unfortunate translation, because it not only gives no sense, but it contradicts itself. The Hebrew *man hu* literally signifies, *What is*

came up, and covered the camp: and in the morning <sup>h</sup>the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* <sup>i</sup>a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, <sup>j</sup>*It is manna*: for they wist not what it was. And Moses said unto them, <sup>k</sup>*This is the bread which the Lord hath given you to eat.*

16 *This is the thing which the Lord hath commanded, Gather of it every man according to his eating, <sup>l</sup>an omer <sup>m</sup>for every man, according to the number of your <sup>n</sup>persons; take ye every man for them which are in his tents.*

lxxviii. 24. cv. 40. Wisd. xvi. 20.—<sup>l</sup> Or, *What is this?* or, *it is a portion.*—<sup>m</sup> John vi. 31, 49, 58. 1 Cor. x. 3.—<sup>n</sup> Ver. 36.—<sup>o</sup> Heb. *by the poll, or head.*—<sup>p</sup> Heb. *souls.*

*this?* for, says the text, *they wist not what it was*, and therefore they could not give it a name. Moses immediately answers the question, and says, *This is the bread which the Lord hath given you to eat.* From ver. 31 we learn that this substance was afterwards called *man*, probably in commemoration of the question they had asked on its first appearance. Almost all our own ancient Versions translate the words, *What is this?*

What this substance was we know not. It was nothing that was common to the wilderness. It is evident the Israelites never saw it before, for Moses says, Deut. viii. 3, 16: *He fed thee with manna which thou knewest not, neither did thy fathers know*: and it is very likely that nothing of the kind had ever been seen before; and by a pot of it being laid up in the ark, it is as likely that nothing of the kind ever appeared more, after the miraculous supply in the wilderness had ceased. It seems to have been created for the present occasion, and, like him whom it typified, to have been the only thing of the kind, the only bread from heaven, which God ever gave to preserve the life of man, as Christ is the true bread that came down from heaven, and was given for the life of the world.

Verse 16. *An omer for every man*] I shall here once for all give a short account of the measures of capacity among the Hebrews.

OMER, from the root *amar*, to press, squeeze, collect, and bind together; hence a sheaf of corn—a multitude of stalks pressed together. It is supposed that the omer, which contained about three quarts English, had its name from this circumstance; that it was the most contracted or the smallest measure of things dry known to the ancient Hebrews; for the *kab*, which was less, was not known till the reign of Jehoram, king of Israel, 2 Kings vi. 25.

The *EPHAI*, from *aphah*, to bake, because this was probably the quantity which was baked at one time. According to Bishop Cumberland the ephah contained seven gallons, two quarts, and about half a pint, wine measure; and as the omer was the tenth part of the ephah, ver. 36, it must have contained about six pints English.

The *KAB* is said to have contained about the sixth part of a seah, or three pints and one-third English.

The *HOMER*, *chomer*, mentioned Lev. xxvii. 16, was quite a different measure from that above, and is a different word in the Hebrew. The *chomer* was the largest measure of capacity among the Hebrews, being equal to ten baths or ephahs, amounting to about seventy-five gallons, three pints, English. See Ezek. xlv. 11, 13, 14.

The *BATH* was the largest measure of capacity next to the *homer*, of which it was the tenth part. It was the same as the *ephah*, and consequently contained about seven gallons, two quarts, and half a pint, and is always used in scripture as a measure of liquids.

The *SEAH* was a measure of capacity for things dry, equal to about two gallons and a half English.

The *MIN*, according to Bishop Cumberland, was the one-sixth part of an ephah, and contained a little more than one gallon and two pints.

The *LOG* was the smallest measure of capacity for liquids



17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, \* he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, *This is that* which the Lord hath said, *To-morrow is* \* the rest of the holy sabbath unto the Lord: *bake that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not \* stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the Lord: to-day ye shall not find it in the field.

26 \*Six days ye shall gather it; but on the

\* 2 Cor. vii. 15.—† Gen. ii. 3. Ch. xx. 8. xxxi. 15. xxxv. 3. Lev. xxiii. 3.—‡ Ver. 20.—§ Ch. xx. 9, 10.—¶ 2 Kings xvii. 14. Ps. lxxviii. 10, 22. cvi. 13.—‡ Num. xi. 7, 8.—‡ Heb. ix. 4.—‡ Ch. xxv. 16, 21. xl.

among the Hebrews, it contained about *three quarters* of a pint.

*Take ye—for them which are in his tents.*] Some might have been confined in their tents through sickness or infirmity, and charity required that those who were in health should gather a portion for them. For though the Psalmist says, Ps. cv. 37, *There was not one feeble person among their tribes*, this must refer principally to their healthy state when brought out of Egypt; for it appears that there were many infirm among them when attacked by the Amalekites.

Verse 17. *Some more, some less.*] According to their respective families, an omer for a man; and according to the number of infirm persons, whose wants they undertook to supply.

Verse 18. *He that gathered much had nothing over*] Because his gathering was in proportion to the number of persons for whom he had to provide. Probably every man gathered as much as he could; and then when brought home and measured by an omer, if he had a surplus, it went to supply the wants of some other family that had not been able to collect a sufficiency, the family being large, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect enough for so numerous a household, several of whom might be so confined as not to be able to collect for themselves. Thus there was an *equality*, and in this light the words of St. Paul, 2 Cor. vii. 15, lead us to view the passage. Here the 36th verse should come in: *Now an omer is the tenth part of an ephah.*

Verse 19. *Let no man leave of it till the morning.*] For God would have them to take no thought for the morrow, and constantly to depend on him for their daily bread. And is not that petition in our Lord's prayer founded on this very circumstance, *Give us day by day our daily bread?*

Verse 20. *It bred worms.*] Their sinful curiosity and covetousness led them to make the trial; and they had a mass of the most loathsome putrefaction for their pains. How gracious is God! He is continually rendering disobedience and sin irksome to the transgressor; that finding his evil ways to be unprofitable, he may return to his Maker, and trust in God alone.

seventh day, *which is* the sabbath, in it there shall be none.

27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, *How long* \* refuse ye to keep my commandments and my laws?

29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and \* *it was* like coriander seed, white; and the taste of it *was* like wafers made with honey.

32 And Moses said, *This is* the thing which the Lord commandeth, I'll an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, \*Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

34 As the Lord commanded Moses, so Aaron laid it up \* before the Testimony, to be kept.

35 And the children of Israel did eat manna \* forty years, \* until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

20. Num. xvii. 10. Deut. x. 5. 1 Kings viii. 9.—† Num. xxxiii. 88. Deut. viii. 2, 3. Neh. ix. 20, 21. John vi. 81, 40.—‡ Josh. v. 12. Neh. ix. 15.

Verse 22. *On the sixth day they gathered twice as much*] This they did that they might have a provision for the sabbath, for on that day no manna fell, ver. 26, 27. What a convincing miracle was this! Had it been a natural production, it would have fallen on the sabbath as at other times; and had there not been a supernatural influence to keep it sweet and pure, it would have been corrupted on the sabbath as well as on other days. By this series of miracles God showed his own power, presence, and goodness, 1. In sending the manna on each of the six days; 2. In sending none on the seventh, or sabbath; 3. In preserving it from putrefaction when laid up for the use of *that day*, though it infallibly corrupted if kept over night on any other day.

Verse 23. *To-morrow is the rest of the holy sabbath*] There is nothing either in the text or context that seems to intimate that the sabbath was now first given to the Israelites, as some have supposed: on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment it is true may be considered as being now renewed; because they might have supposed that in their unsettled state in the wilderness they might have been exempted from the observance of it. Thus we find, 1. That when God finished his creation, he instituted the sabbath; 2. When he brought the people out of Egypt, he insisted on the strict observance of it; 3. When he gave the LAW, he made it a *tenth* part of the whole, such importance has this institution in the eyes of the Supreme Being!

Verse 29. *Abide ye every man in his place*] Neither go out to seek manna nor for any other purpose: rest at home and devote your time to religious exercises. Several of the Jews understood by *place* in the text, the camp, and have generally supposed that no man should go out of the place, i.e. the city, town, or village in which he resides, any farther than one thousand cubits, about an English mile, which also is called a *sabbath-day's journey*, Acts i. 12; and so many cubits they consider the space round the city that constitutes its suburbs, which they draw from Num. xxxv. 3, 4. Some of the Jews have carried the rigorous observance of the letter of this law to such a length, that in whatever posture they find themselves on the sabbath morning when they

awake, they continue in the same during the day; or should they be up and happen to fall, they refuse even to rise till the sabbath be ended!

Verse 34. *Laid it up before the Testimony*] The *eduth* or *testimony* belonged properly to the tabernacle, but that was not yet built. Some are of opinion that the tabernacle, built *under* the direction of Moses, was only a renewal of one that had existed in the patriarchal times. The word signifies *reference to something beyond itself*; thus the tabernacle, the manna, the tables of stone, Aaron's rod, &c., all bore reference and testimony to that spiritual good which was yet to come, viz., *JESUS CHRIST and his salvation*.

Verse 35. *The children of Israel did eat manna forty years*] From this verse it has been supposed that the book of Exodus was not written till after the miracle of the manna had ceased. But these words might have been added by Ezra, who under the direction of the Divine Spirit collected and digested the different inspired books, adding such *supplementary, explanatory, and connecting* sentences, as were deemed proper to complete and arrange the whole of the sacred canon. For previously to his time, according to the universal testimony of the Jews, all the books of the Old Testament were found in an unconnected and dispersed state.

Verse 36. *Now an omer is the tenth part of an ephah.*] The true place of this verse seems to be immediately after ver. 18, for here it has no connexion.

1. That the manna was a type of our blessed Redeemer, and of the salvation which he has provided for man, there can be no doubt, for in this way it is applied by Christ himself; and from it we may gather this general conclusion, that *salvation is of the Lord*. The Israelites must have perished in the wilderness, had not God fed them with bread from heaven; and every human soul must have perished, had not Jesus Christ come down from heaven, and given himself for the life of the world.

2. God would have the Israelites continually dependant on himself for all their supplies; but he would make them, in a certain way, workers with him. He provided the manna; they gathered and ate it. Thus the providence of God appears in such a way as to secure the co-operation of man. Though man should *plant and water*, yet it is God who giveth the *increase*. But if man neither plant nor water, God will give no increase. We cannot do God's work, and he will not do ours. Let us, therefore, both in things spiritual and temporal, be *workers together with HIM*.

3. This *daily* supply of the manna probably gave rise to that petition, *Give us to day our daily bread*. It is worthy of remark, 1. That what was left over night contrary to the command of God, bred worms and stank; 2. That a *double* portion was gathered on the day preceding the sabbath; 3. That this alone continued wholesome on the following day; and 4. That none fell on the sabbath! Hence we find that the sabbath was considered a divine institution previously to the giving of the Mosaic law; and that God continued to honour that day by permitting no manna to fall during its course. Whatever is earned on the sabbath is a curse on a man's property.

4. To show their children and children's children what God had done for their fathers, a pot of manna was laid up before the testimony. We should remember our providential and gracious deliverances in such a way as to give God the praise of his own grace. An *ungrateful* heart is always associated with an unbelieving mind and an unholy life. Like Israel, we should consider with what bread God has fed our fathers, and see that we have the same; the same Christ—the bread of life, the same doctrines, the same ordinances, and the same religious experience. Our fathers had religion enough to enable them to burn gloriously for the truth of God! Reader, hast thou so much of the life of God in thy soul, that thou couldst burn to ashes at the stake rather than lose it?

## CHAPTER XVII.

*The Israelites journey from the wilderness of Sin to Rephidim, 1, where they murmur for lack of water, 2, 3. Moses asks counsel of God, 4, who commands him to take his rod and smite the rock, 5, and promises that water should proceed from it for the people to drink, 6. The place is called Massah and Meribah, 7. The Amalekites attack Israel in Rephidim, 8. Joshua is commanded to fight with them, 9. Moses, Aaron, and Hur go to the top of a hill, and while Moses holds up his hand, the Israelites prevail; when he lets them down, Amalek prevails, 10, 11. Moses, being weary, sits down, and Aaron and Hur hold up his hands, 12. The Amalekites are totally routed, 13, and the event commanded to be recorded, 14. Moses builds an altar, and calls it JEHOVAH-NISSI, 15. Amalek is threatened with continual wars, 16.*

AND \*all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 <sup>b</sup> Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye <sup>c</sup> tempt the LORD?

\* Ch. xvi. 1. Num. xxxiii. 12, 14.—<sup>b</sup> Num. xi. 3, 4.—<sup>c</sup> Deut. vi. 16. Ps. lxxviii. 18, 41. Isa. vii. 12. Mat. iv. 7. 1 Cor. x. 9.

Verse 1. *Pitched in Rephidim*] In Num. xxxiii. 12-14, it is said, that when the Israelites came from *Sin*, they encamped in *Dophkah*, and next in *Alush*, after which they came to *Rephidim*. Here, therefore, two stations are omitted, probably because nothing of moment took place at either.

Verse 2. *Why chide ye with me?*] God is your leader, complain to him; *Wherefore do ye tempt the Lord?* As he is your leader, all your murmurings against me he considers as directed against himself; why therefore do ye tempt him? Has he not given you sufficient proofs that he can destroy his enemies and support his friends? And is he not among

3 And the people thirsted there for water; and the people <sup>a</sup> murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses <sup>c</sup> cried unto the LORD, saying, What shall I do unto this people? they be almost ready to <sup>d</sup> stone me.

5 And the LORD said unto Moses, <sup>e</sup> Go on before the people, and take with thee of the elders of Israel;

<sup>a</sup> Ch. xvi. 2.—<sup>b</sup> Ch. xiv. 15.—<sup>c</sup> 1 Sam. xxx. 6. John viii. 59. x. 81.—<sup>d</sup> Ezek. ii. 6.

you to do you good? ver. 7. Why therefore do ye doubt his power and goodness, and thus provoke him to treat you as his enemies?

Verse 3. *And the people murmured*] A strong argument may be drawn from this in favour of their supernatural escape from Egypt. Had it been a scheme concerted by the *heads* of the people, provision would necessarily have been made for such exigencies as these. But as God chose to keep them constantly dependant upon himself for every necessary of life, and as they had Moses alone as their mediator to look to, they murmured against him when brought into straits and difficulties, regretted their having

and thy rod, wherewith \* thou smotest the river, take in thine hand, and go.

6 <sup>b</sup> Behold, I will stand before thee there, upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place \* Massah,<sup>a</sup> and \* Meribah, because of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 <sup>c</sup> Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto \* Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill, with <sup>b</sup> the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

<sup>a</sup> Ch. vii. 20. Num. xx. 8.—<sup>b</sup> Num. xx. 10, 11. Ps. lxxviii. 15, 20. ov. 41. cxiv. 8. Wisd. xl. 4. 1 Cor. x. 4.—<sup>c</sup> Num. xx. 13. Ps. lxxxi. 7. xcv. 8. Heb. iii. 8.—<sup>d</sup> That is, temptation.—<sup>e</sup> That is, chiding or strife.—<sup>f</sup> Gen. xxvi. 12. Num. xxiv. 20. Deut. xxv. 17. 1 Sam. xv. 2. Wisd. xl. 3.—<sup>g</sup> Called Jesus, Acts vii. 45. Heb. iv. 8.—<sup>h</sup> Ch. iv. 20.—<sup>i</sup> James v. 16.—<sup>j</sup> Ps. xxxv. 3. James i. 6.

left Egypt, and expressed the strongest desire to return. This shows that they had left Egypt reluctantly; and as Moses and Aaron never appear to have any resources but those which came most evidently in a supernatural way, therefore the whole exodus or departure from Egypt proves itself to have been no human contrivance, but a measure concerted by God himself.

Verse 6. *I will stand before thee there, upon the rock in Horeb*] *THE rock, hatsur*. It seems as if God had directed the attention of Moses to a particular rock, with which he was well acquainted; for every part of the mount and its vicinity must have been well known to Moses during the time he kept Jethro's flocks in those quarters. This rock is a vast block of red granite, fifteen feet long, ten broad, and twelve high. The granite is fine, and the quartz, mica, and feldspar, equally mixed in it. This rock or block of granite is the only type of Christ now existing.

Verse 7. *He called the name of the place Massah, and Meribah*] *Massah* signifies temptation or trial; and *Meribah*, contention or litigation. From 1 Cor. x. 4 we learn that this rock was a type of Christ, and their drinking of it is represented as their being made partakers of the grace and mercy of God through Christ Jesus; and yet many who drank fell and perished in the wilderness in the very act of disobedience! Reader, be not high-minded, but fear!

Verse 8. *Then came Amalek, and fought with Israel*] The Amalekites seem to have attacked the Israelites in the same way and through the same motives that the wandering Arabs attack the caravans which annually pass through the same desert. It does not appear that the Israelites gave them any kind of provocation, they seem to have attacked them merely through the hope of plunder.

*Fought with Israel*.—In the most treacherous and dastardly manner; for they came at the rear of the camp, smote the hindmost of the people, even all that were feeble behind, when they were faint and weary; see Deut. xxv. 18. The baggage, no doubt, was the object of their avarice; but finding the women, children, aged and infirm persons, behind with the baggage, they smote them and took away their spoils.

Verse 9. *Moses said unto Joshua*] This is the first place in which Joshua the son of Nun is mentioned; the illustrious part which he took in Jewish affairs, till the settlement of his countrymen in the promised land, is well known. He was captain-general of the Hebrews under Moses; and on this great man's death he became his successor in the government. Joshua was at first called *Hoshea*, Numb. xiii. 16, and afterwards called *Joshua* by Moses. Both in the Septuagint and Greek Testament he is called *Jesus*: the name signifies Saviour; and he is allowed to have been a very expressive type of our blessed Lord. He fought with and conquered the enemies of his people, brought them into the promised

land, and divided it to them by lot. The parallel between him and the Saviour of the world is too evident to require pointing out.

*Top of the hill*] Probably some part of Horeb or Sinai, to which they were then near.

Verse 10. *Moses, Aaron, and Hur went up*] It is very likely that the Hur mentioned here is the same with that Hur mentioned 1 Chron. ii. 19, who appears from the chronology in that chapter to have been the son of Caloh, the son of Ezron, the son of Pharez, the son of Judah. The rabbins and Josephus say he was the brother-in-law of Moses, having married his sister Miriam. He was a person in whom Moses put much confidence; for he left him conjoint governor of the people with Aaron, when he went to confer with God on the mount, chap. xxiv. 14. His grandson Bezael was the chief director in the work of the tabernacle; see chap. xxxi. 2-5.

Verse 11. *When Moses held up his hand*] We cannot understand this transaction in any literal way; for the lifting up or letting down the hands of Moses could not, humanly speaking, influence the battle. It is likely that he held up the rod of God in his hand, ver. 9, as an ensign to the people. We have already seen that in prayer the hands were generally lifted up and spread out (see the note on chap. ix. 29), and therefore it is likely that by this act prayer and supplication are intended. By holding up the hands in this case two things were intended: 1. That hereby a reference was made to God, as the source whence all help and protection must come, and that on him alone they must depend. 2. That prayer and supplication to God are essentially necessary to their prevalence over all their enemies. It is indisputably true that, while the hands are stretched out, that is, while the soul exerts itself in prayer and supplication to God, we are sure to conquer our spiritual adversaries; but if our hands become heavy—if we restrain prayer before God, Amalek will prevail—every spiritual foe, every internal corruption, will gain ground.

Verse 12. *Joshua discomfited Amalek and his people*] Amalek might have been the name of the ruler of this people continued down from their ancestor (see on ver. 8), as Pharaoh was the name of all succeeding kings in Egypt. If this were the case, then Amalek and his people mean the prince and the army that fought under him. But if Amalek stand here for the Amalekites, then his people must mean the confederates he had employed on this occasion.

Verse 13. *Joshua discomfited Amalek and his people*] Amalek might have been the name of the ruler of this people continued down from their ancestor (see on ver. 8), as Pharaoh was the name of all succeeding kings in Egypt. If this were the case, then Amalek and his people mean the prince and the army that fought under him. But if Amalek stand here for the Amalekites, then his people must mean the confederates he had employed on this occasion.

Verse 14. *Write this for a memorial in a book*] This is the first mention of writing on record; what it signified, or how it was done, we cannot tell. But it is evident that either this passage is introduced here instead of Deut. xxv. 17, by way of anticipation, or that by the words *kethob* and *sepher* was intended only a monumental declaration of the defeat of Amalek by Joshua, by some action or symbolical

Heb. xii. 12.—<sup>a</sup> Ch. xxxiv. 27.—<sup>b</sup> Num. xxiv. 20. Deut. xxv. 19. 1 Sam. xv. 3, 7. xxx. 1, 17. 2 Sam. viii. 12. Ezra ix. 14.—<sup>c</sup> That is, the LORD my banner. See Judges vi. 24.—<sup>d</sup> Or, Because the hand of Amalek is against the throne of the LORD, therefore, &c.—<sup>e</sup> Heb. the hand upon the throne of the LORD.

representation; for it is immediately subjoined, "And Moses built an altar, and called the name of it *Jehovah-nissi*." It is very likely that the first regular alphabetical writing in the world was that written by the finger of God himself on the two tables of stone.

*Rehearse it in the ears of Joshua*] Thus showing that Joshua was to succeed Moses, and that this charge should be given to every succeeding governor.

*I will utterly put out the remembrance of Amalek*] This threatening was accomplished by SAUL, 1 Sam. xv. 3, &c. four hundred and twelve years after. Judgment is God's strange work; but it must take place when the sins which incensed it are neither repented of nor forsaken. This people, by their continued transgressions, proved themselves totally unworthy of a political existence; and therefore said God to Saul, *Go, and utterly destroy the sinners the Amalekites*; 1 Sam. xv. 18. So their continuance in sin was the cause of their final destruction.

Verse 15. *Jehovah-nissi*] *Jehovah is my ensign or banner*. The hands and rod of Moses were held up as soldiers are wont to hold up their standards in the time of battle; and as these standards bear the arms of the country, the soldiers are said to *fight under that banner*, i.e. under the direction and in the defence of that government. Thus the Israelites fought under the direction of God, and in the defence of his truth: and therefore the name of *JEHOVAH* became the *armorial bearing* of the whole congregation. By his direction they fought, and in his name and strength they conquered; each one feeling himself, not his own, but the Lord's soldier.

Verse 16. *The Lord hath sworn that the Lord will have war with Amalek, &c.*] This is no translation of the original words. The most rational version is the following: *Because the hand of Amalek is against the throne of God, therefore will I have war with Amalek from generation to generation*. This gives a tolerably consistent sense, yet still there is considerable obscurity in the passage.

1. This first victory of Israel must have inspired them with a considerable measure of confidence in God, and in his servant Moses. Though God alone could give them the victory, yet it was necessary to show them that it was by the influence of Moses they got it. Moses could not deliver Amalek into their hands; yet if Moses did not continue to hold up his hands, i.e. to pray, Amalek must prevail. God, therefore, wrought this work in such a way as to instruct the people, promote his own glory, and secure the true honour of his servant. The Divine Being always performs the greatest number possible of ends, by the fewest and simplest means. In every work of God there is as much of wisdom and economy, as there is of sovereign uncontrolled power.

2. It is not probable that the people whom Joshua chose out to lead against Amalek were *unarmed*; and we have already seen that it is not at all likely that they came armed out of Egypt. And as the whole circumstances of this case show that those who fought against the Amalekites were properly equipped for the fight, we may then safely presume that they got their arms from the Egyptians, whose bodies were thrown on the shore after having been overwhelmed in the Red Sea. Thus, what was a judgment in the one case, was a most gracious providence in the other. *Judgment on God's foes is mercy to his friends*.

3. Of the efficacy of prayer we have already had the most striking examples. He who has the spirit of prayer, has the highest interest in the court of heaven; and the only way to retain it, is to keep it in constant employment. *Apostasy begins in the closet*: no man ever backslid from the life and power of Christianity who continued constant and fervent, especially in private prayer. He who *prays without ceasing* is likely to rejoice evermore.

## CHAPTER XVIII.

Jethro, called the father-in-law of Moses, hearing of the deliverance which God had granted to Israel, 1, took Zipporah and her two sons, Gershom and Eliezer, and brought them to Moses, when the Israelites were encamped near Horeb, 2-5. He sends to Moses, announcing his arrival, 6. Moses goes out to meet him, 7, and gives him a history of God's dealings with the Israelites, 8. Jethro greatly rejoices, and makes striking observations on the power and goodness of God, 9-11. He offers burnt-offerings and sacrifices to Jehovah, and Aaron and all the elders of Israel feast with him, 12. The next day Jethro, observing how much Moses was fatigued by being obliged to sit as judge and hear causes from morning to evening, 13, inquires why he did so, 14. Moses answers, and shows that he is obliged to determine causes between man and man, and to teach them the statutes and laws of God, 15, 16. Jethro finds fault, and counsels him to appoint men who fear God, love truth, and hate covetousness, to be judges over thousands, hundreds, fifties, and tens, to judge and determine in all smaller matters, and refer only the greater and most important to himself, 17-22; and shows that this plan will be advantageous both to himself and to the people, 23. Moses hearkens to the counsel of Jethro, and appoints proper officers over the people, who enter upon their functions, determine all minor causes, and refer only the most difficult to Moses, 24-26. Moses dismisses Jethro, who returns to his own country, 27.

**WHEN** <sup>a</sup> Jethro, the priest of Midian, Moses' father in law, heard of all that <sup>b</sup> God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, <sup>c</sup> after he had sent her back,

3 And her <sup>d</sup> two sons; of which the <sup>e</sup> name of the one was <sup>f</sup> Gershom; for he said, I have been an alien in a strange land:

<sup>a</sup> Ch. ii. 10. iii. 1.—<sup>b</sup> Ps. xlv. 1. lxxvii. 14, 15. lxxviii. 4. cv. 5, 43. cvi. 2, 8.

<sup>c</sup> Ch. iv. 20.—<sup>d</sup> Acts vii. 29.—<sup>e</sup> Ch. ii. 22.—<sup>f</sup> That is, a stranger there.

Verse 1. *When Jethro, the priest of Midian, &c.*] Jethro was probably the son of Reuel, the father-in-law of Moses, and consequently the brother-in-law of Moses; for the word *chothen*, which we translate father-in-law, in this chapter means simply a relative by marriage.

Verse 2. *After he had sent her back*] Why Zipporah and her two sons returned to Midian, is not certainly known. From the transaction recorded, chap. iv. 20, 24, it seems as

if she had been alarmed at the danger to which the life of one of her sons had been exposed, and fearing worse evils, left her husband and returned to her father. It is however possible that Moses, foreseeing the troubles to which his wife and children were likely to be exposed had he taken them down to Egypt, sent them back to his father-in-law till it should please God to deliver his people. Jethro, now finding that God had delivered them, and totally discomfited

4 And the name of the other *was* <sup>a</sup> Eliezer; for the God of my father, *said he, was mine help*, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness where he encamped at <sup>b</sup> the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 And Moses <sup>c</sup> went out to meet his father in law, and did obeisance, and <sup>d</sup> kissed him; and they asked each other of *their* <sup>e</sup> welfare; and they came into the tent.

8 And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, *and all the travail that had* <sup>f</sup> *come*

<sup>a</sup> That is, my God is a help.—<sup>b</sup> Ch. iii. 1, 12.—<sup>c</sup> Gen. xiv. 17. xviii. 2. xix. 1. 1 Kings ii. 19.—<sup>d</sup> Gen. xxix. 13. xxxiii. 4.—<sup>e</sup> Heb. peace. Gen. xliii. 27. 2 Sam. xi. 7.—<sup>f</sup> found them. Gen. xiv. 34. Num. xx. 14.—<sup>g</sup> Ps. lxxviii. 42. lxxxi. 7. cvi. 10. cvid. 2.—<sup>h</sup> Gen. xiv. 20. 2 Sam. xviii. 28. Luke i. 68.—2 Chron.

the Egyptians, their enemies, thought it proper to bring Zipporah and her sons to Moses, while he was in the vicinity of Horeb.

Verse 5. *Jethro—came with his sons*] There are several reasons to induce us to believe that the fact related here is out of its due chronological order, and that Jethro did not come to Moses till the beginning of the second year of the exodus (see Num. x. 11), some time after the tabernacle had been erected, and the Hebrew commonwealth established, both in things *civil* and *ecclesiastical*. This opinion is founded on the following reasons:

1. On this verse, where it is said that Jethro came to Moses *while he was encamped at the mount of God*. Now, they did not arrive there till the *third* month after their departure from Egypt; and the transactions with which this account is connected certainly took place in the *second* month; see chap. xvi. 1.

2. Moses, in Deut. i. 6, 9, 10, 12-15, relates that when they were about to *depart from Horeb*, he then complained that he was not able to bear the burden alone of the government of a people so numerous; and that it was at that time that he established judges and captains over *thousands and hundreds and fifties and tens*, which appears to be the very transaction recorded in *this place*; the measure itself being recommended by Jethro, and done in consequence of his advice.

3. From Num. x. 11, 29, &c., we find that when the cloud was taken up, and the Israelites were about to depart from Horeb, that Moses addressed *Hobab*, who is supposed to have been the same as *Jethro*, and who then was about to return to Midian, his own country, entreating him to stay with them as a guide while they travelled through the wilderness.

4. It has been remarked, that shortly after they had departed from Sinai the dispute took place between Miriam, Aaron, and Moses, concerning the *Æthiopian* woman Zipporah whom he had married (see Num. xii. 1, &c.); and this is supposed to have taken place shortly after she had been brought back by Jethro.

5. In the discourse between Moses and Jethro mentioned in this chapter, we find that Moses speaks of *the statutes and laws of the Lord* as things already revealed and acknowledged, which necessarily implies that these laws had already been given (ver. 16), which we know did not take place till several months after the transactions mentioned in the preceding chapters.

6. Jethro offers *burnt-offerings and sacrifices to God* apparently in that way in which they were commanded in the law. Now, the law respecting *burnt-offerings* was not given till after the transactions mentioned here, unless we refer this chapter to a time *posterior* to that in which it appears in this place. [Some eminent names are ranged on the side of Dr. Clarke on this question; but the majority of commentators accept the text as chronologically correct.]

Verse 6. *And he said unto Moses*] That is, by a messenger; in consequence of which Moses went out to meet him, as is stated in the next verse, for an interview had not yet taken place.

upon them by the way, and *how* the Lord <sup>g</sup> *delivered* them.

9 And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, <sup>h</sup> Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord <sup>i</sup> is *greater* than all gods: <sup>j</sup> for in the thing wherein they dealt <sup>k</sup> *proudly* he was above them.

12 And Jethro, Moses' father in law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law, <sup>l</sup> before God.

it. 5. Ps. xcv. 3. xevii. 9. cxxxv. 5.—<sup>1</sup> Ch. i. 10, 16, 22. v. 2, 7. xiv. 8, 18.—<sup>2</sup> 1 Sam. ii. 3. Neh. ix. 10, 16, 29. Job xi. 11, 12. Ps. xxxi. 23. cxix. 21. Luke i. 51.—<sup>3</sup> Deut. xii. 7. 1 Chron. xxix. 22. 1 Cor. x. 18, 21, 31.

Verse 7. *And did obeisance*] *He bowed himself down*; this was the general token of respect. *And kissed him*; the token of friendship. *And they asked each other of their welfare*; literally, *and they inquired, each man of his neighbour, concerning peace or prosperity*; the proof of affectionate intercourse. These three things constitute *good breeding and politeness*, accompanied with *sincerity*.

*And they came into the tent.*] Some think that the *tabernacle* is meant, which it is likely had been erected before this time; see the note on ver 5. Moses might have thought proper to take his relative first to the house of God, before he brought him to his own tent.

Verse 9. *And Jethro rejoiced for all the goodness*] Every part of Jethro's conduct proves him to have been a religious man and a true believer. His thanksgiving to Jehovah (ver. 10) is a striking proof of it; he first blesses God for the preservation of Moses, and next for the deliverance of the people from their bondage.

Verse 11. *Now I know that the Lord is greater than all gods*] Some think that Jethro was *now* converted to the true God; but it is very probable that he enjoyed this blessing before he knew any thing of Moses, for it is not likely that Moses would have entered into an alliance with this family had they been heathens. Jethro no doubt had the true patriarchal religion.

*Wherein they dealt proudly*] Acting as tyrants over the people of God; enslaving them in the most unprincipled manner, and still purposing more tyrannical acts. He was *above them*—he showed himself to be infinitely superior to all their gods, by the miracles which he wrought.

Verse 12. *Jethro—took a burnt-offering*] Though it be true that in the patriarchal times we read of a *burnt-offering*, yet we only read of one in the case of *Isaac*, and therefore, though this offering made by Jethro is not a decisive proof that the law relative to burnt-offerings, &c., had already been given, yet, taken with other *circumstances* in this account, it is a presumptive evidence that the meeting between Moses and Jethro took place after the erection of the tabernacle.

*Sacrifices for God*] We have already seen that sacrifices were instituted by God himself as soon as sin entered into our world; and we see that they were continued and regularly practised among all the people who had the knowledge of the only true God, from that time until they became a legal establishment. Jethro, who was a *priest* (chap. ii. 16) had a right to offer these sacrifices; nor can there be a doubt of his being a worshipper of the true God, for those *Kemites* from whom the *Rechabites* came, were descended from him; 1 Chron. ii. 55. See also Jer. xxxv.

*And Aaron came, and all the elders of Israel, to eat bread*] The *burnt-offering* was wholly consumed; every part was considered as the Lord's portion, and therefore it was entirely burnt up. The other sacrifices mentioned here were such that, after the blood had been poured out before God, the officers and assistants might feed on the flesh. Thus, in ancient times, contracts were made and covenants sealed; see the notes on Gen. xv. 13, &c. It is very likely, therefore, that the sacrifices offered on this occasion, were those on the

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee, from morning unto even?

15 And Moses said unto his father in law, Because *'the people come unto me to inquire of God:*

16 When they have *'a matter, they come unto me; and I judge between 'one and another: and I do *'make them know the statutes of God, and his laws.**

17 And Moses' father in law said unto him, The thing that thou doest *is not good*

18 *'Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; 'thou art not able to perform it thyself alone.*

19 Harken now unto my voice, I will give thee counsel, and *'God shall be with thee: Be thou *'for the people to God-ward, that thou mayest *'bring the causes unto God:***

20 And thou shalt *'teach them ordinances and laws, and shalt shew them *'the way wherein they must walk, and *'the work that they must do.***

\* Lev. xxiv. 12. Num. xv. 34.—Ch. xxiii. 7. xxiv. 14. Deut. xvii. 8. 2 Sam. xv. 3. Job xxxi. 13. Acts xviii. 15. 1 Cor. vi. 1. — Heb. a man, and his fellow.—Lev. xxiv. 15. Num. xv. 35. xxvii. 6. &c. xxxvi. 6. 7, 8.—Heb. fading thou wilt fade.—Num. xi. 14, 17. Deut. i. 9, 12.—Ch. iii. 12.—Ch. iv. 16. xx. 19. Deut. v. 6.—Num. xxvii. 5.—Ch. iii. 1. 5. v. 1. vi. 1. 2. vii. 11.—Ps. cxliii. 8.—Deut. i. 18.—Ver. 25. Deut. i. 15, 16. xvi. 18. 2

flesh of which Aaron and the elders of Israel feasted with Jethro.

Before God.] Before the tabernacle, where God dwelt; for it is supposed that the tabernacle was now erected. See Deut. xii. 5-7, and 1 Chron. xxix. 21, 22, where the same form of speech, *before the Lord*, is used, and plainly refers to his manifested presence in the tabernacle.

Verse 13. To judge the people] To hear and determine controversies between man and man, and to give them instruction in things appertaining to God.

From the morning unto the evening.] Moses was obliged to sit all day, and the people were continually coming and going.

Verse 15. The people come unto me to inquire of God.] To know the mind and will of God on the subject of their inquiries. Moses was the mediator between God and the people; and as they believed that all justice and judgment must come from him, therefore they came to Moses to know what God had spoken.

Verse 16. I do make them know the statutes of God, and his laws.] These words are so very particular that they leave little room for doubt that the law had been given. Such words would scarcely have been used had not the statutes and laws been then in existence.

Verse 19. I will give thee counsel, and God shall be with thee.] Jethro seems to have been a man of great understanding and prudence. His advice to Moses was most appropriate and excellent; and it was probably given under the immediate inspiration of God, for after such sacrificial rites, and public acknowledgment of God, the prophetic spirit might be well expected to descend and rest upon him. God could have showed Moses the propriety and necessity of adopting such measures before, but he chose in this case to help man by man, and in the present instance a permanent basis was laid to consolidate the union of the two families, and prevent all future misunderstandings.

Verse 20. Thou shalt teach them ordinances]. Chukkim, all such precepts as relate to the ceremonies of religion and political economy. And laws, hattoroth, the instructions relative to the whole system of morality.

And shalt shew them the way] THAT very way, that only way, which God himself has revealed, and in which they should walk in order to please him, and get their souls everlastingly saved.

21 Moreover thou shalt provide out of all the people *'able men, such as *'fear God, *'men of truth, *'hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:****

22 And let them judge the people *'at all seasons: *'and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and *'they shall bear the burden with thee.***

23 If thou shalt do this thing, and God command thee so, then thou shalt be *'able to endure, and all this people shall also go to *'their place in peace.**

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And *'Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.*

26 And they *'judged the people at all seasons: the *'hard causes they brought unto Moses, but every small matter they judged themselves.**

27 And Moses let his father in law depart; and *'he went his way into his own land.*

Chron. xix. 5-10. Acts vi. 3.—Gen. xlii. 18. 2 Sam. xxiii. 3. 2 Chron. xix. 9.—Ezek. xviii. 8.—Deut. xvi. 19.—Ver. 26.—Ver. 26. Lev. xxiv. 11. Num. xv. 33. xxvii. 2. xxxvi. 1. Deut. i. 17. xvii. 8.—Num. xi. 17.—Ver. 18.—Gen. xviii. 33. xxx. 25. Ch. xvi. 29. 2 Sam. xix. 39.—Deut. i. 15. Acts vi. 5.—Ver. 22.—Job xxix. 16.—Num. x. 29, 30.

And the work that they must do.] For it was not sufficient that they should know their duty both to God and man, but they must do it too; they must do it diligently, fervently, effectually; for this is the meaning of the verb.

What a very comprehensive form of a preacher's duty does this verse exhibit! 1. He must instruct the people in the nature, use, and importance of the ordinances of religion. 2. He must lay before them the whole moral law, and their obligations to fulfil all its precepts. 3. He must point out to each his particular duty, and what is expected of him in his situation, connexions, &c. And 4. He must set them all their work, and see that they do it. On such a plan as this he will have full opportunity to show the people, 1. Their sin, ignorance, and folly; 2. The pure and holy law which they have broken, and by which they are condemned; 3. The grace of God that bringeth salvation, by which they are to be justified and finally saved; and 4. The necessity of showing their faith by their works; not only denying ungodliness and worldly lusts, but living soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our saviour, Jesus Christ.

Verse 21. Able men] Persons of wisdom, discernment, judgment, prudence, and fortitude; for who can be a ruler without these qualifications?

Such as fear God] Who are truly religious, without which they will feel little concerned either for the bodies or souls of the people.

Men of truth] Honest and true in their own hearts and lives; speaking the truth, and judging according to the truth.

Hating covetousness] Doing all for God's sake, and love to man; labouring to promote the general good; never perverting judgment, or suppressing the testimonies of God, for the love of money, or through a base man-pleasing spirit, but expecting their reward from the mercy of God in the resurrection of the just.

Rulers of thousands, &c.] Each of these, in all probability, dependent on that officer immediately above himself. So the ruler over ten, if he found a matter too hard for him, brought it to the ruler of fifty; if, in the course of the exercise of his functions, he found a cause too complicated for him to decide on, he brought it to the ruler over a hundred. In like manner the centurion brought his difficult



case to the ruler over a *thousanâ*; the case that was too hard for him to judge, he brought to Moses; and the case that was too hard for Moses, he brought immediately to God. It is likely that each of these classes had a court, composed of its own members, in which causes were heard and tried.

Verse 23. *If thou shalt do this thing, and God command thee*] Though the measure was obviously of the utmost importance, and plainly recommended itself by its expediency and necessity, yet Jethro very modestly leaves it to the wisdom of Moses to choose or reject it; and, knowing that in all things his relative was now acting under the immediate direction of God, intimates that no measure can be safely adopted without a positive injunction from God himself. As the counsel was doubtless inspired by the Divine Spirit, we find that it was sanctioned by the same, for Moses acted in every respect according to the advice he had received.

Verse 27. *And Moses let his futher in law depart*] But if this be the same transaction with that mentioned Num. x. 29, &c., we find that it was with great reluctance that Moses permitted so able a counsellor to leave him; for having the highest opinion of his judgment, experience, and discretion, he pressed him to stay with them, that he might be instead of eyes to them in the desert. But Jethro chose rather to return to his own country, where probably his family were so settled and circumstanced that they could not be conveniently removed, and it was more his duty to stay with them, to assist them with his counsel and advice, than to travel with the Israelites. Many others might be found that could be eyes to the Hebrews in the desert, but no man could be found capable of being a father to his family, but himself. It is well to labour for the public good, but our own families are the first claimants on our care, attention, and time. He who neglects his own household on pretence of labouring even for the good of the public, has surely denied the faith, and is worse than an infidel.

It is strange that after this we hear no more of Zipporah!

Why is she forgotten? Merely because she was the wife of Moses; for he chose to conduct himself so, that to the remotest ages there should be the utmost proofs of his disinterestedness. While multitudes of the families of Israel are celebrated and dignified, his own he writes in the dust. He made no provision even for his own sons, Gershom and Eliezer; they and their families were incorporated with the Levites, 1 Chron. xxiii. 14, and had no higher employment than that of taking care of the tabernacle and the tent, Num. iii. 21-26, and merely to serve at the tabernacle and to carry burdens, Num. iv. 24-28. No history, sacred or profane, has been able to produce a complete parallel to the disinterestedness of Moses. This one consideration is sufficient to refute every charge of imposture brought against him and his laws.

1. The keenest-eyed adversary of Moses has never been able to fix on him any carnal interest.
2. His life was unspotted, and all his actions the offspring of the purest benevolence.
3. As his own hands were pure, so were the hands of those whom he associated with himself in the work.
4. No palpable falsity has ever been detected in his writings, though they have for their subject the most complicated, abstruse, and difficult topics that ever came under the pen of man.
5. No craft, no fraud, not even what one of his own countrymen thought he might lawfully use, *innocent guile*, because he had to do with a people greatly degraded and grossly stupid, can be laid to his charge.
6. None ever came after to say, "We have joined with Moses in a plot, we have feigned a divine authority and mission, we have succeeded in our innocent imposture, and now the mask may be laid aside." The whole work proved itself so fully to be of God, that even the person who might wish to discredit Moses and his mission, could find no ground of this kind to stand on.

## CHAPTER XIX.

The children of Israel, having departed from Rephidim, come to the wilderness of Sinai in the third month, 1, 2. Moses goes up into the mount to God, and receives a message which he is to deliver to the people, 3-6. He returns and delivers it to the people before the elders, 7. The people promise obedience, 8. The Lord promises to meet Moses in the cloud, 9. He commands him to sanctify the people, and promises to come down visibly on Mount Sinai on the third day, 10, 11. He commands him also to set bounds, to prevent the people or any of the cattle from touching the mount, on pain of being stoned or shot through with a dart, 12, 13. Moses goes down and delivers this message, 14, 15. The third day is ushered in with the appearance of the thick cloud upon the mount, and with thunders, lightning, and the sound of a trumpet; at which the people are greatly terrified, 16. Moses brings forth the people out of the camp to meet with God, 17. Mount Sinai is enveloped with smoke and fire, 18. After the trumpet had sounded long and loud, Moses spoke, and God answered him by a voice, 19. God calls Moses up to the mount, 20, and gives him a charge to the people and to the priests, that they do not attempt to come near to the mount, 21, 22. Moses, alleging that it was impossible for them to touch it because of the bounds, 23, is sent down to bring up Aaron, and to warn the people again not to break through the bounds, 24. Moses goes down and delivers this message, 25; after which we may suppose that he and Aaron went up to meet God in the mount.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day \*came they into the wilderness of Sinai.

\* Num. xxxiii. 15.

Verse 1. *In the third month*] This was called *Sivan*, and answers to our *May*.

The same day] There are three opinions concerning the meaning of this place, which are supported by respectable arguments. 1. The same day means the same day of the third month with that, viz., the 15th, on which the Israelites had left Egypt. 2. The same day signifies here, a day of the same number with the month to which it is applied, viz., the third day of the third month. 3. By the same day, the first day of the month is intended. The Jews celebrate the feast of Pentecost fifty days after the passover: from the

2 For they were departed from <sup>b</sup>Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness<sup>c</sup>; and there Israel camped before <sup>c</sup>the mount.

<sup>b</sup> Ch. xvii. 1, 8.—<sup>c</sup> Ch. iii. 1, 12.

departure out of Egypt to the coming to Sinai were forty-five days; for they came out the fifteenth day of the first month, from which day to the first of the third month forty-five days are numbered. On the 2nd day of this third month Moses went up into the mountain, when three days were given to the people to purify themselves; this gives the fourth day of the third month, or the forty-ninth from the departure out of Egypt. On the next day, which was the fiftieth from the celebration of the passover, the glory of God appeared on the mount; in commemoration of which the Jews celebrate the feast of *pentecost*. As the word *chodesh*, month, is put

3 And <sup>a</sup> Moses went up unto God, and the LORD <sup>b</sup> called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 <sup>c</sup> Ye have seen what I did unto the Egyptians, and how <sup>d</sup> I bare you on eagles' wings, and brought you unto myself.

5 Now <sup>e</sup> therefore, if ye will obey my voice indeed, and keep my covenant, then <sup>f</sup> ye shall be a peculiar treasure unto me above all people: for <sup>g</sup> all the earth is mine:

6 And ye shall be unto me a <sup>h</sup> kingdom of priests, and an <sup>i</sup> holy nation. These are the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

<sup>a</sup> Ch. xx. 21. Acta vii. 38.—<sup>b</sup> Ch. iii. 4.—<sup>c</sup> Deut. xxix. 2.—<sup>d</sup> Deut. xxxii. 11. Isa. lxi. 9. Rev. xii. 14.—<sup>e</sup> Deut. v. 2.—<sup>f</sup> Deut. iv. 20. vii. 6. xiv. 2. 21. xvi. 18. xxxii. 8, 9. 1 Kings viii. 53. Ps. cxxxv. 4. Cant. viii. 12. Isa. xli. 8. xlii. 1. Jer. x. 16. Mal. iii. 17. Tit. ii. 14.—<sup>g</sup> Ch. ix. 29. Deut. x. 14. Job xli. 11. Ps. xxiv. 1. 12. 1 Cor. x. 26, 28.—<sup>h</sup> Deut. xxxiii. 2, 3, 4. 1 Pet. ii. 5, 9. Rev. i. 6. v. 10. xx. 6.—<sup>i</sup> Lev. xx. 24, 26. Deut. vii. 6. xxvi. 19. xxviii. 9.

for new moon, which is with the Jews the first day of the month, this may be considered an additional confirmation of the above opinion.

*The wilderness of Sinai.*] Mount Sinai is called by the Arabs *Jebel Mousa* or the Mount of Moses, or by way of eminence, *El Tor*, *the Mount*. It is one hill, with two peaks or summits; one is called *Horeb*, the other *Sinai*. Horeb was probably its most ancient name, and might designate the whole mountain; but as the Lord had appeared to Moses on this mountain in a bush, *senel*, from this circumstance it might have received the name of *Sinai* or *har Sinai*, the *mount of the bush* or the *mount of bushes*; for it is possible that it was not in a single bush, but in a thicket of bushes, that the Angel of God made his appearance. The word *bush* is often used for woods or forests.

Verse 3. *Moses went up unto God.*] It is likely that the cloud which had conducted the Israelitish camp had now removed to the top of Sinai; and as this was the symbol of the divine presence, Moses went up to the place, there to meet the Lord.

*The Lord called unto him.*] This, according to St. Stephen, was the Angel of the Lord, Acts vii. 38. And from several scriptures we have seen that the Lord Jesus was the person intended.

Verse 4. *How I bare you on eagles' wings.*] It is not unlikely that from this part of the sacred history the heathens borrowed their fable of the eagle being a bird sacred to Jupiter, and which was employed to carry the souls of departed heroes, kings, &c., into the celestial regions.

*Brought you unto myself.*] In this and the two following verses, we see the design of God in selecting a people for himself. 1. They were to obey his voice, ver. 5, to receive a revelation from him, and to act according to that revelation, and not according to their reason or fancy, in opposition to his declarations. 2. They were to obey his voice indeed, in hearing they should hear; they should consult his testimonies, hear them whenever read or proclaimed, and obey them as soon as heard, affectionately and steadily. 3. They must keep his covenant—not only copy in their lives the ten commandments, but they must receive and preserve the grand agreement made between God and man by sacrifice, in reference to the incarnation and death of Christ; for from the foundation of the world the covenant of God ratified by sacrifices referred to this, and now the sacrificial system was to be more fully opened by the giving of the Law. 4. They should then be God's peculiar treasure, his own *patrimony*, a people in whom he should have all right, and over whom he should have exclusive authority above all the people of the earth; for though all the inhabitants of the world were his by his right of creation and providence, yet these should be peculiarly his, as receiving his revelation and entering into his covenant. 5. They should be a kingdom of priests, ver. 6. Their state should be a theocracy; and as God should be the sole governor, being king in *Jehurum*, so all his subjects should be priests, all worshippers, all sacrificers, every

8 And <sup>a</sup> all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee <sup>b</sup> in a thick cloud, <sup>c</sup> that the people may hear when I speak unto thee, and <sup>d</sup> believe thee for ever. And Moses told the words of the people unto the LORD.

10 And the LORD said unto Moses, Go unto the people, and <sup>e</sup> sanctify them to day and to morrow, and let them <sup>f</sup> wash their clothes,

11 And be ready against the third day: for the third day the LORD <sup>g</sup> will come down in the sight of all the people, upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that

Isa. lxii. 12. 1 Cor. iii. 17. 1 Thes. v. 27.—<sup>a</sup> Ch. xxiv. 3, 7. Deut. v. 27. xxvi. 17.—<sup>b</sup> Ver. 16. Ch. xx. 21. xxiv. 15, 16. Deut. iv. 11. Ps. cxlii. 11, 12. xlvii. 2. Mat. xvii. 5.—<sup>c</sup> Deut. iv. 12, 86. John xii. 29, 30.—<sup>d</sup> Ch. xiv. 31.—<sup>e</sup> Lev. xi. 44, 45. Heb. x. 22.—<sup>f</sup> Ver. 14. Gen. xxv. 2. Lev. xv. 5.—<sup>g</sup> Ver. 16, 18. Ch. xxxiv. 5. Deut. xxxiii. 2.

individual offering up the victim for himself. A beautiful representation of the gospel dispensation, under which every believing soul offers up for himself that Lamb of God which was slain for and which takes away the sin of the world, and through which alone a man can have access to God.

Verse 6. *And an holy nation.*] They should be a nation, one people; firmly united among themselves, living under their own laws; and powerful, because united, and acting under the direction and blessing of God. They should be a holy nation, saved from their sins, righteous in their conduct, holy in their hearts; every external rite being not only a significant ceremony, but also a means of conveying light and life, grace and peace, to every person who conscientiously used it. Thus they should be both a kingdom, having God for their governor; and a nation, a multitude of peoples connected together; not a scattered, disordered, and disorganized people, but a royal nation using their own rites, living under their own laws, subject in religious matters only to God; and in things civil, to every ordinance of man for God's sake.

This was the spirit and design of this wonderful institution, which could not receive its perfection but under the gospel, and has its full accomplishment in every member of the mystical body of Christ.

Verse 7. *The elders of the people.*] The head of each tribe, and the chief of each family, by whose ministry this gracious purpose of God was speedily communicated to the whole camp.

Verse 8. *And all the people answered, &c.*] The people, having such gracious advantages laid before them, most cheerfully consented to take God for their portion; as he had graciously promised to take them for his people. Thus a covenant was made, the parties being mutually bound to each other.

*Moses returned the words.*] When the people had on their part consented to the covenant, Moses appears to have gone immediately up to the mountain and related to God the success of his mission.

Verse 9. *A thick cloud.*] This is interpreted by ver. 18: *And Mount Sinai was altogether on a smoke—and the smoke thereof ascended as the smoke of a furnace;* his usual appearance was in the cloudy pillar, which we may suppose was generally clear and luminous.

*That the people may hear.*] The Jews consider this as the fullest evidence their fathers had of the divine mission of Moses; themselves were permitted to see this awfully glorious sight, and to hear God himself speak out of the thick darkness: for before this, they might have thought that Moses wrought his miracles by sorcery or enchantment; but now, hearing the voice of God himself, they could no longer disbelieve nor even doubt.

Verse 10. *Let them wash their clothes.*] And consequently bathe their bodies; for, according to the testimony of the Jews, these always went together. It was necessary that as they were about to appear in the presence of God, every

ye go not up into the mount, or touch the border of it: \*whosoever toucheth the mount shall be surely put to death;

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, \*Be ready against the third day: 'come not at your wives.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

17 And Moses brought forth the people out of

\* Heb. xii. 20.—<sup>b</sup> Or, cornet.—<sup>c</sup> Ver. 16, 19.—<sup>d</sup> Ver. 10.—<sup>e</sup> Ver. 11.—<sup>f</sup> 1 Sam. xxi. 4, 5. Zech. vii. 3. 1 Cor. vii. 5.—<sup>g</sup> Ps. lxxvii. 18. Heb. xii. 18, 19. Rev. iv. 5. viii. 5. xl. 19.—<sup>h</sup> Ver. 9. Ch. xi. 34. 2 Chron. v. 14.—<sup>i</sup> Rev. i. 10. iv. 1.—<sup>j</sup> Heb. xii. 21.—<sup>k</sup> Deut. iv. 10.—<sup>l</sup> Deut. iv. 11. xxxiii. 2. Judg. v. 5. Ps. lxxviii. 7, 8. Isa. vi. 4.

thing should be clean and pure about them; that they might be admonished by this of the necessity of inward purity, of which the outward washing was the emblem.

From these institutions the heathens appear to have borrowed their precepts relative to washings and purifications previously to their offering sacrifice to their gods, examples of which abound in the Greek and Latin writers.

Verse 12. *Thou shalt set bounds*] Whether this was a line marked out on the ground, beyond which they were not to go, or whether a fence was actually made to keep them off, we cannot tell; or whether this fence was made all round the mountain, or only at that part to which one wing of the camp extended, is not evident.

This verse strictly forbids the people from coming near and touching Mount Sinai, which was burning with fire. The words therefore in ver. 15, come not at your wives, seem rather to mean, come not near unto the fire; especially as the other phrase is not at all probable: but the fire is, on this occasion, spoken of so emphatically, that we are naturally led to consider *ishshah* here as *ha-esh*.

*Whosoever toucheth the mount shall be surely put to death*] The place was awfully sacred, because the dreadful majesty of God was displayed on it. And this taught them that God is a consuming fire, and that it is a fearful thing to fall into the hands of the living God.

Verse 13. *There shall not an hand touch it*] Him, not the mountain, but the man who had presumed to touch the mountain. He should be considered altogether as an unclean and accursed thing, not to be touched for fear of conveying defilement; but should be immediately stoned or pierced through with a dart, Heb. xii. 20. [The special reason for not touching the offender was that the boundary which he had passed was sacred, and he was not to be followed.]

Verse 16. *Thunders and lightnings, and a thick cloud—and the voice of the trumpet*] The thunders, lightnings, &c., announced the coming, as they proclaimed the majesty, of God. Of the thunders and lightnings, and the deep, dark, dismal, electric cloud, from which the thunders and lightnings proceeded, we can form a tolerable apprehension; but of the loud, long-sounding trumpet, we can scarcely form a conjecture. Such were the appearances and the noise that all the people in the camp trembled, and Moses himself was constrained to say, "I exceedingly fear and quake," Heb. xii. 21.

Verse 17. *And Moses brought forth the people—to meet with God*] For though they might not touch the mount till they had permission, yet when the trumpet sounded long, it appears they might come up to the nether part of the mount (see ver. 13, and Deut. iv. 11); and when the trumpet had ceased to sound, they might then go up unto the mountain, as to any other place.

It was absolutely necessary that God should give the people at large some particular evidence of his being and power, that they might be saved from idolatry, to which they were most deplorably prone; and that they might the

the camp to meet with God; and they stood at the nether part of the mount.

18 And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: \*and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

21 And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

22 And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

Hab. iii. 8.—<sup>a</sup> Ch. iii. 2. xxiv. 17. 2 Chron. vii. 1, 2, 3.—<sup>b</sup> Gen. xv. 17. Ps. cxliv. 5. Rev. xv. 8.—<sup>c</sup> Ps. lxxviii. 8. lxxvii. 18. cxiv. 7. Jer. iv. 24. Heb. xii. 26.—<sup>d</sup> Ver. 13.—<sup>e</sup> Heb. xii. 21.—<sup>f</sup> Noh. ix. 13. Ps. lxxxi. 7.—<sup>g</sup> Heb. contest.—<sup>h</sup> See ch. iii. 5. 1 Sam. v. 19.—<sup>i</sup> Lev. x. 3.—<sup>j</sup> 2 Sam. vi. 7, 8.

more readily credit Moses, who was to be the constant mediator between God and them. God, therefore, in his indescribable majesty, descended on the mount, and proclaimed his power, his glory, and his holiness; so that the people, however unfaithful and disobedient afterwards, never once doubted the divine interference, or suspected Moses of any cheat or imposture.

It is worthy of remark that the people were informed three days before, ver. 9-11, that such an appearance was to take place; and this answered two excellent purposes: 1. They had time to sanctify and prepare themselves for this solemn transaction; and 2. Those who might be sceptical had sufficient opportunity to make use of every precaution to prevent and detect an imposture; so this previous warning strongly serves the cause of divine revelation.

Their being at first prohibited from touching the mount on the most awful penalties, and secondly, being permitted to see manifestations of the divine majesty, and hear the words of God, subserved the same great purposes. Their being prohibited in the first instance would naturally whet their curiosity, make them cautious of being deceived, and ultimately impress them with a due sense of God's justice and their own sinfulness: and their being permitted afterwards to go up to the mount must have deepened the conviction that all was fair and real, that there could be no imposture in the case, and that though the justice and purity of God forbade them to draw nigh for a time, yet his mercy, which had prescribed the means of purification, had permitted an access to his presence.

Besides, the whole scope and design of the chapter prove that no soul can possibly approach this holy and terrible Being but through a mediator; and this is the use made of this whole transaction by the author of the Epistle to the Hebrews, chap. xii. 18-24.

Verse 20. *The Lord came down*] This was undoubtedly done in a visible manner, that the people might witness the awful appearance. We may suppose that every thing was arranged thus; the glory of the Lord occupied the top of the mountain, and near to this Moses was permitted to approach. Aaron and the seventy elders were permitted to advance some way up the mountain, while the people were only permitted to come up to its base. Moses, as the lawgiver, was to receive the statutes and judgments from God's mouth; Aaron and the elders were to receive them from Moses, and deliver them to the people; and the people were to act according to the direction received. Nothing can be imagined more glorious, terrible, majestic, and impressive, than the whole of this transaction; but it was chiefly calculated to impress deep reverence, religious fear, and sacred awe; and he who attempts to worship God uninfluenced by these, has neither a proper sense of the divine majesty, nor of the sinfulness of sin.

Verse 22. *Let the priests also—sanctify themselves*] Sacrifices from the beginning had constituted an essential part of the worship of God, and there certainly were priests whose

23 And Moses said unto the LORD, The people cannot come up to Mount Sinai: for thou chargedst us, saying, "Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with

\* Ver. 12.

business it was to offer them to God, before the giving of the law; though this, for especial reasons, was restricted to Aaron and his sons after the law had been given. As sacrifices had not been offered for a considerable time, the priests themselves were considered in a state of impurity: and therefore God requires that they also should be purified for the purpose of approaching the mountain, and hearing their Maker promulgate his laws.

Verse 23. *The people cannot come up*] Either because they had been so solemnly forbidden that they would not dare, with the penalty of instant death before their eyes, to transgress the divine command; or the *bounds* which were set about the mount were such as rendered their passing them physically impossible.

*And sanctify it.*] Here the word *kadash* is taken in its proper literal sense, signifying the *separating* of a thing,

thee; but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

Josh. iii. 4.

*person, or place* from all profane or common uses, and devoting it to sacred purposes.

Verse 24. *Let not the priests and the people break through*] God knew that they were heedless, criminally curious, and stupidly obstinate; and therefore his mercy saw it right to give them line upon line, that they might not transgress to their own destruction.

From the very solemn and awful manner in which the LAW was introduced, we may behold it as the ministration of terror and death, 2 Cor. iii. 7, appearing rather to exclude men from God than to bring them nigh: and from this we may learn that an approach to God would have been for ever impossible, had not infinite mercy found out the gospel scheme of salvation. By this, and this alone, we draw nigh to God.

## CHAPTER XX.

*The preface to the ten commandments, 1, 2. The FIRST commandment, against mental or theoretic idolatry, 3. The SECOND, against making and worshipping images, or practical idolatry, 4-6. The THIRD, against false swearing, blasphemy, and irreverent use of the name of God, 7. The FOURTH, against profanation of the sabbath, and idleness on the other days of the week, 8-11. The FIFTH, against disrespect and disobedience to parents, 12. The SIXTH, against murder and cruelty, 13. The SEVENTH, against adultery and uncleanness, 14. The EIGHTH, against stealing and dishonesty, 15. The NINTH, against false testimony, perjury, &c., 16. The TENTH, against covetousness, 17. The people are alarmed at the awful appearance of God on the mount, and stand afar off, 18. They pray that Moses may be mediator between God and them, 19. Moses encourages them, 20. He draws near to the thick darkness, and God communes with him, 21, 22. Further directions against idolatry, 23. Directions concerning making an altar of earth, 24; and an altar of hewn stone, 25. None of these to be ascended by steps, and the reason given, 26.*

AND God spake "all these words, saying,  
2 "I am the LORD thy God, which have brought thee out of the land of Egypt, "out of the house of "bondage.

3 "Thou shalt have no other gods before me.

\* Deut. v. 22.—b Lev. xxvi. 1, 13. Deut. v. 6. Ps. lxxxii. 10. Hos. xiii. 4.—c Ch. xiii. 3.—d Heb. servants.—e Deut. v. 7, vi. 14. 2 Kings xvii. 35. Jer. xxv. 6. xxxv. 15.—f Lev. xxvi. 1. Deut. iv.

Verse 1. *All these words*] Some learned men are of opinion that the TEN COMMANDMENTS were delivered on May 30, being then the day of Pentecost.

### THE TEN COMMANDMENTS.

The laws delivered on Mount Sinai have been variously named. In Deut. iv. 13 they are called the TEN WORDS. In the preceding chapter, ver. 5, God calls them my COVENANT, i.e. the agreement he entered into with the people of Israel to take them for his peculiar people; if they took him for their God and portion. And the word *covenant* here evidently refers to the laws given in this chapter, as is evident from Deut. iv. 13: *And he declared unto you his COVENANT, which he commanded you to perform, even TEN COMMANDMENTS.* They have been also termed the *moral law*, because they contain and lay down rules for the regulation of the *manners or conduct* of men. Sometimes they have been termed the *LAW*, by way of eminence, as containing the grand system of spiritual instruction, direction, guidance, &c. And frequently the DECALOGUE, which is a literal translation into Greek of the TEN WORDS of Moses.

Among divines they are generally divided into what they term the *first and second tables*. The *FIRST table* contains the *first, second, third, and fourth* commandments, and

4 "Thou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 "Thou shalt not bow down thyself to them, nor

16. v. 8. xxvii. 15. Ps. xevii. 7.—f Ch. xxiii. 24. Josh. xxiii. 7. 2 Kings xvii. 35. Isa. xlv. 15, 19.

comprehends the whole system of *theology*, the true notions we should form of the divine nature, the reverence we owe and the religious service we should render to him. The *SECOND* contains the *six* last commandments, and comprehends a complete system of *ethics, or moral duties* which man owes to his fellows, and on the due performance of which the order, peace, and happiness of society depend. By this division, the *FIRST table* contains our *duty* to God; the *SECOND*, our *duty* to our NEIGHBOUR. This division, which is natural enough, refers us to the grand principle, love to God and love to man, through which both tables are observed. 1. Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. 2. Thou shalt love thy neighbour as thyself. On these two hang all the Law and the Prophets.

### THE FIRST COMMANDMENT.

*Against mental or theoretic idolatry.*

Verse 2. *I am the LORD thy God*] It is worthy of remark that each *individual* is addressed here, and not the *people collectively*, though they are all necessarily included; that each might feel that he was bound for *himself* to hear and do all these words.

*Brought thee out of the land of Egypt, &c.*] And by this very thing have proved myself to be superior to all gods, un-

serve them: for I the LORD thy God am <sup>a</sup> a jealous God, <sup>b</sup> visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

6 And <sup>c</sup> shewing mercy unto thousands of

<sup>a</sup> Ch. xxxiv. 14. Deut. iv. 24. vi. 15. Josh. xxiv. 19. Nah. i. 2.  
<sup>b</sup> Ch. xxxiv. 7. Lev. xx. 5. xxi. 39, 40. Num. xiv. 18, 33. 1 Kings xxi. 29. Job v. 4. xxi. 19. Ps. lxxix. 8. cix. 4. Isa. xiv. 20, 21. lxx. 6, 7. Jer. ii. 9. xxxii. 18.—<sup>c</sup> Ch. xxxiv. 7. Deut. vii.

limited in power, and most gracious as well as fearful in operation. This is the preface or introduction, but should not be separated from the commandment. Therefore,

Verse 3. *Thou shalt have no other gods before me.* No strange gods—none that thou art not acquainted with, none who has not given thee such proofs of his power and godhead as I have done in delivering thee from the Egyptians, dividing the Red Sea, bringing water out of the rock, quails into the desert, manna from heaven to feed thee, and the pillar of cloud to direct, enlighten, and shield thee. By these miracles God had rendered himself familiar to them, they were intimately acquainted with the operation of his hands; and therefore with great propriety he says, Thou shalt have no strange gods before me; before or in the place of those manifestations which I have made of myself.

This commandment prohibits every species of mental idolatry, and all inordinate attachment to earthly and sensible things. As God is the fountain of happiness, and no intelligent creature can be happy but through him, whoever seeks happiness in the creature is necessarily an idolater; as he puts the creature in the place of the creator, expecting that from the gratification of his passions, in the use or abuse of earthly things, which is to be found in God alone.

#### THE SECOND COMMANDMENT.

Against making and worshipping images.

Verse 4. *Thou shalt not make unto thee any graven image.* As the word *psal* signifies to hew, carve, grave, &c., *psel* may here signify any kind of image, either of wood, stone, or metal, on which the axe, the chisel, or the graving tool has been employed. This commandment includes in its prohibitions every species of idolatry known to have been practised among the Egyptians.

Or any likeness, &c.] To know the full spirit and extent of this commandment, this place must be collated with Deut. iv. 15, &c.

The likeness of any beast.—*Behemoth*, such as the ox and the heifer. Among the Egyptians the ox was not only sacred but adored, because they supposed that in one of these animals *Osiris* took up his residence: hence they always had a living ox, which they supposed to be the habitation of this deity; and they imagined that on the death of one he entered into the body of another, and so on successively. This famous ox-god they called *Apis* and *Mnevis*.

The likeness of any winged fowl.—The ibis, or stork, or crane, and hawk, may be here intended, for all these were objects of Egyptian idolatry.

The likeness of any thing that CREEPETH.—The crocodile, serpents, the scarabeus or beetle, were all objects of their adoration; and it is very probable that even the frog itself was a sacred animal, as from its inflation it was emblematic of the prophetic influence, for they supposed that the god inflated or distended the body of the person by whom he gave oracular answers.

The likeness of any FISH.—All fish were esteemed sacred animals among the Egyptians.

To countenance its image worship, the Roman Catholic church has left the whole of this second commandment out of the decalogue, and thus lost one whole commandment out of the ten; but to keep up the number they have divided the tenth into two. This is totally contrary to the faith of God's elect, and to the acknowledgment of that truth which is according to godliness. The verse is found in every MS. of the Hebrew Pentateuch that has ever yet been discovered. It is in all the ancient Versions, Samaritan, Chaldee, Syriac, Septuagint, Vulgate, Coptic, and Arabic; also in the Persian, and in all modern Versions. There is not one word of the whole verse wanting in the many hundreds of MSS. collected by Kenicott and De Rossi. This corruption of the word of

them that love me, and keep my commandments.

7 <sup>d</sup> Thou shalt not take the name of the LORD thy God in vain; for the LORD <sup>e</sup> will not hold him guiltless that taketh his name in vain.

8 <sup>f</sup> Remember the sabbath day, to keep it holy.

9. Ps. lxxxix. 34. Rom. xi. 28.—<sup>d</sup> Ch. xxvi. 1. Lev. xix. 12. Deut. v. 11. Ps. xv. 4. Mat. v. 33.—<sup>e</sup> Mic. vi. 11.—<sup>f</sup> Ch. xxxi. 13, 14. Lev. xix. 30. xxi. 2. Deut. v. 12.

God by the Roman Catholic church stamps it as a false and heretical church, with the deepest brand of ever-during infamy!

This commandment also prohibits every species of external idolatry, as the first does all idolatry that may be called internal or mental. All false worship may be considered of this kind, together with all image worship, and all other superstitious rites and ceremonies.

Verse 5. *Jealous God*] This shows in a most expressive manner the love of God to this people. He felt for them as the most affectionate husband could do for his spouse; and was jealous for their fidelity, because he willed their inviolable happiness.

Visiting the iniquity of the fathers upon the children] This necessary implies—If the children walk in the steps of their fathers; for no man can be condemned by divine justice for a crime of which he was never guilty: see Ezek. xviii. Idolatry is however particularly intended, and visiting sins of this kind refers principally to national judgments. By withdrawing the divine protection the idolatrous Israelites were delivered up into the hands of their enemies, from whom the gods in whom they had trusted could not deliver them. This God did to the third and fourth generation, i.e. successively; as may be seen in every part of the Jewish history, and particularly in the book of Judges. And this, at last, became the grand and the only effectual and lasting means in his hand of their final deliverance from idolatry; for it is well known that after the Babylonish captivity the Israelites were so completely saved from idolatry, as never more to have disgraced themselves by it as they had formerly done.

Verse 6. *And shewing mercy unto thousands.*] Mark; even those who love God and keep his commandments merit nothing from him, and therefore the salvation and blessedness which these enjoy come from the mercy of God: *Shewing mercy, &c.* What a disproportion between the works of justice and mercy! Justice works to the third or fourth, mercy to thousands of generations!

Thou love me, and keep my commandments.] It was this that caused Christ to comprise the fulfilment of the whole law in love to God and man; see the note on ver. 1. And as love is the grand principle of obedience, and the only incentive to it, so there can be no obedience without it. It would be more easy even in Egyptian bondage to make brick with only straw, than to do the will of God unless his love be shed abroad in the heart by the Holy Spirit. Love, says the apostle, is the fulfilling of the law; Rom. xiii. 10.

#### THE THIRD COMMANDMENT.

Against false swearing, blasphemy, and irreverent use of the name of God.

Verse 7. *Thou shalt not take the name of the Lord thy God in vain.*] This precept not only forbids all false oaths, but all common swearing where the name of God is used, or where he is appealed to as a witness of the truth. It also necessarily forbids all light and irreverent mention of God, or any of his attributes; and this the original word particularly imports: and we may safely add to all these, that every prayer, ejaculation, &c., that is not accompanied with deep reverence and the genuine spirit of piety, is here condemned also. In how many thousands of instances is this commandment broken in the prayers whether read or extempore, of inconsiderate, bold, and presumptuous worshippers! And how few are there who do not break it, both in their public and private devotions! How low is piety, when we are obliged, in order to escape damnation, to pray to God to "pardon the sins of our holy things!"

The Lord will not hold him guiltless, &c.] Whatever the person himself may think or hope, however he may plead in his own behalf, and say he intends no evil, &c.; if he in any of the above ways, or in any other way, takes the name of

9 \* Six days shalt thou labour, and do all thy work :  
 10 But the <sup>b</sup>seventh day is the sabbath of the LORD thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, <sup>c</sup>nor thy stranger that is within thy gates :  
 11 For <sup>d</sup>in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the

\*Ch. xxxiii. 12. xxi. 15. xxxiv. 21. Lev. xxiii. 3. Ezek. xx. 12. Luke xiii. 14.—<sup>b</sup>Gen. ii. 2, 3. Ch. xvi. 26. xxxi. 15.—<sup>c</sup>Neh. xiii. 16, 17, 18.—<sup>d</sup>Gen. ii. 2.—<sup>e</sup>Ch. xxiii. 26. Lev. xix. 3. Deut. v. 16. Jer. xxxv. 7, 18, 19. Mat. xv. 4. xix. 19. Mark vii. 10. x. 19.

God in vain, God will not hold him guiltless—he will account him guilty, and punish him for it. Is it necessary to say to any truly spiritual mind, that all such interjections as *O God! my God! good God! good Heavens! &c., &c.* are formal, positive breaches of this law? How many who pass for Christians are highly criminal here!

#### THE FOURTH COMMANDMENT.

Against profanation of the sabbath and idleness on the other days of the week.

Verse 8. *Remember the sabbath-day, to keep it holy.*] As this was the most ancient institution, God calls them to remember it; as if he had said, Do not forget that when I had finished my creation I instituted the sabbath, and remember why I did so, and for what purposes. The word *sabbath* signifies rest or cessation from labour; and the sanctification of the seventh day is commanded, as having something representative in it; and so indeed it has, for it typifies the rest which remaineth for the people of God, and in this light it evidently appears to have been understood by the apostle, Heb. iv. Because this commandment has not been particularly mentioned in the New Testament as a moral precept binding on all, therefore some have presumptuously inferred that there is no sabbath under the Christian dispensation. The truth is, the sabbath is considered as a type: all types are of full force till the thing signified by them takes place; but the thing signified by the sabbath is that rest in glory which remains for the people of God; therefore the moral obligation of the sabbath must continue till time be swallowed up in eternity.

Verse 9. *Six days shalt thou labour*] Therefore he who idles away time on any of the six days is as guilty before God as he who works on the sabbath. No work should be done on the sabbath that can be done on the preceding days, or can be deferred to the succeeding ones. Works of absolute necessity and mercy are alone excepted. He who works by his servants or cattle is equally guilty as if he worked himself. Hiring out horses, &c., for pleasure or business, going on journeys, paying worldly visits, or taking jaunts on the Lord's day, are breaches of this law. The whole of it should be devoted to the rest of the body and the improvement of the mind. God says he has hallowed it—he has made it sacred and set it apart for the above purposes. It is therefore the most proper day for public religious worship.

#### THE FIFTH COMMANDMENT.

Against disrespect and disobedience to parents.

Verse 12. *Honour thy father and thy mother*] There is a degree of affectionate respect which is owing to parents, that no person else can properly claim. For a considerable time parents stand as it were in the place of God to their children, and therefore rebellion against their lawful commands has been considered as rebellion against God. This precept therefore prohibits, not only all injurious acts, irreverent and unkind speeches to parents, but enjoins all necessary acts of kindness, filial respect, and obedience. We can scarcely suppose that a man honours his parents who, when they fall weak, blind, or sick, does not exert himself to the uttermost in their support. In such cases God as truly requires the children to provide for their parents, as he requires the parents to feed, nourish, support, instruct, and defend the children when they were in the lowest state of helpless infancy.

That thy days may be long] This is the first commandment to which God has annexed a promise; and therefore we may learn in some measure how important the duty is in the sight of God. Most who come to an untimely end are

seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.

12 \* Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 \* Thou shalt not kill.

14 \* Thou shalt not commit adultery.

15 <sup>b</sup> Thou shalt not steal.

Luke xviii. 20. Eph. vi. 2.—<sup>c</sup>Deut. v. 17. Mat. v. 21. Rom. xiii. 9.—<sup>d</sup>Deut. v. 18. Mat. v. 27.—<sup>e</sup>Lev. xix. 11. Deut. v. 19. Mat. xix. 18. Rom. xiii. 9. 1 Thes. iv. 6.

obliged to confess that disobedience to parents with the breach of the sabbath was the principal cause of their ruin.

1. As children are bound to succour their parents, so parents are bound to educate and instruct their children in all useful and necessary knowledge, and not to bring them up either in ignorance or idleness. 2. They should teach their children the fear and knowledge of God, for how can they expect affection or dutiful respect from those who have not the fear of God before their eyes? Those who are best educated are generally the most dutiful.

#### THE SIXTH COMMANDMENT.

Against murder and cruelty.

Verse 13. *Thou shalt not kill.*] This commandment, which is general, prohibits murder of every kind. 1. All actions by which the lives of our fellow-creatures may be abridged. 2. All wars for extending empire, commerce, &c. 3. All sanguinary laws, by the operation of which the lives of men may be taken away for offences of comparatively trifling demerit. 4. All bad dispositions which lead men to wish evil to, or meditate mischief against, one another; for, says the scripture, *He that hateth his brother in his heart is a murderer.* 5. All want of charity to the helpless and distressed; for he who has it in his power to save the life of another by a timely application of succour, food, raiment, &c., and does not do it, and the life of the person either falls or is abridged on this account, is in the sight of God a murderer. He who neglects to save life is, according to an incontrovertible maxim in law, the same as he who takes it away. 6. All riot and excess, all drunkenness and gluttony, all inactivity and slothfulness, and all superstitious mortifications and self-denials, by which life may be destroyed or shortened: all these are point-blank sins against the sixth commandment.

#### THE SEVENTH COMMANDMENT.

Against adultery and uncleanness.

Verse 14. *Thou shalt not commit adultery.*] Adultery, as defined by our laws, is of two kinds; double, when between two married persons; single, when one of the parties is married, the other single. One principal part of the criminality of adultery consists in its injustice. 1. It robs a man of his right by taking from him the affection of his wife. 2. It does him a wrong by fathering on him and obliging him to maintain as his own a spurious offspring—a child which is not his. The act itself, and every thing leading to the act, is prohibited by this commandment. And not only adultery is forbidden here, but also fornication and all kinds of mental and sensual uncleanness. All impure books, songs, paintings, &c., which tend to inflame and debauch the mind, are against this law. That fornication was included under this command we may gather from St. Matthew, xv. 19, where our Saviour expresses the sense of the different commandments by a word for each, and mention them in the order in which they stand; but when he comes to the seventh he uses two words, to express its meaning, and then goes on to the eighth, &c.; thus evidently showing that fornication was understood to be comprehended under the command, "Thou shalt not commit adultery." Adultery often means idolatry in the worship of God.

#### THE EIGHTH COMMANDMENT.

Against stealing and dishonesty.

Verse 15. *Thou shalt not steal.*] All rapine and theft are forbidden by this precept; as well national and commercial wrongs as petty larceny, highway robberies, and private stealing: even the taking advantage of a seller's or buyer's ignorance, to give the one less and make the other pay more



16 <sup>a</sup>Thou shalt not bear false witness against thy neighbour.

17 <sup>b</sup>Thou shalt not covet thy neighbour's house, <sup>c</sup>thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 And <sup>d</sup>all the people <sup>e</sup>saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain <sup>f</sup>smoking: and when the people saw it, they removed, and stood afar off:

19 And they said unto Moses, <sup>g</sup>Speak thou with us, and we will hear: but <sup>h</sup>let not God speak with us, lest we die.

20 And Moses said unto the people, <sup>i</sup>Fear not: <sup>j</sup>for God is come to prove you, and <sup>k</sup>that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses

<sup>a</sup>Ch. xxiii. 1. Deut. v. 20. xix. 16. Mat. xix. 18.—<sup>b</sup>Deut. v. 21. Mic. ii. 2. Hab. ii. 9. Luke xii. 15. Acts xx. 33. Rom. vii. 7. xiii. 9. Eph. v. 3, 5. Heb. xii. 5.—<sup>c</sup>Job xxxi. 9. Prov. vi. 29. Jer. v. 8. Mat. v. 28.—<sup>d</sup>Heb. xii. 18.—<sup>e</sup>Rev. i. 10, 12.—<sup>f</sup>Ch. xix. 18.—<sup>g</sup>Deut. v. 27. xviii. 16. Gal. iii. 19, 20. Heb. xii. 19.—<sup>h</sup>Deut. v. 25.—<sup>i</sup>1 Sam. xii. 20. Isa. xli. 10, 13.—<sup>j</sup>Gen. xxii. 1. Deut. xlii. 3.—<sup>k</sup>Deut. iv. 10. vi. 2. x. 12. xvii. 13, 19. xix. 20. xxviii. 58. Prov. iii. 7. xvi. 6. Isa. viii. 13.—<sup>l</sup>Ch. xix. 16. Deut. v. 5. 1 Kings viii. 12.—<sup>m</sup>Deut. iv. 36. Neh.

for a commodity than its worth, is a breach of this sacred law. All *withholding of rights and doing of wrongs* are against the spirit of it. But the word is principally applicable to *clandestine stealing*, though it may undoubtedly include all *political injustice and private wrongs*. And consequently all *kidnapping, crimping, and slave-dealing* are prohibited here, whether practised by *individuals* or by the *state*. Crimes are not lessened in their demerit by the *number* or *political importance* of those who commit them. A *state* that enacts *bad laws* is as criminal before God as the *individual* who breaks *good ones*.

It has been supposed that under the *eighth* commandment, injuries done to *character*, the depriving a man of his *reputation* or *good name*, are included

#### THE NINTH COMMANDMENT.

Against false testimony, perjury, &c.

Verse 16. *Thou shalt not bear false witness, &c.* Not only false oaths, to deprive a man of his life or of his right, are here prohibited, but all *whispering, tale-bearing, slander, and calumny*; in a word, whatever is deposed as a truth, which is false in fact, and tends to injure another in his goods, person, or character, is against the *spirit* and *letter* of this law. *Suppressing the truth* when known, by which a person may be defrauded of his *property* or his *good name*, or lie under injuries or disabilities which a discovery of the truth would have prevented, is also a crime against this law. He who bears a *false testimony* against or belies even the devil himself, comes under the curse of this law, because his testimony is *false*. By the term *neighbour* any *human being* is intended, whether he rank among our *enemies* or *friends*.

#### THE TENTH COMMANDMENT.

Against covetousness.

Verse 17. *Thou shalt not covet thy neighbour's house—wife, &c.* *Covet* signifies to desire or long after, in order to enjoy as a *property* the person or thing coveted. He breaks this command who by any means endeavours to deprive a man of his *house* or *farm* by taking them *over his head*, as it is expressed in some countries; who lusters after his neighbour's wife, and endeavours to ingratiate himself into her affections, and to lessen her husband in her esteem: and who endeavours to possess himself of the *servants, cattle, &c.*, of another in any *clandestine* or *unjustifiable* manner.

Verse 18. *And all the people saw the thunders, &c.* They had witnessed all these awful things before (see chap. xix. 16), but here they seem to have been repeated; probably at the end of each command, there was a peal of thunder, a blast of the trumpet, and a gleam of lightning, to impress their hearts the more deeply with a due sense of the Divine Majesty, of the holiness of the law which was now delivered, and of the fearful consequences of disobedience.

drew near unto <sup>l</sup>the thick darkness, where God *was*.

22 And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you <sup>m</sup>from heaven.

23 Ye shall not make <sup>n</sup>with me gods of silver, neither shall ye make unto you gods of gold.

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, <sup>o</sup>thy sheep and thine oxen: in all <sup>p</sup>places where I record my name, I will come unto thee, and I will <sup>q</sup>bless thee.

25 And <sup>r</sup>if thou wilt make me an altar of stone, thou shalt not <sup>s</sup>build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, <sup>t</sup>that thy nakedness be not discovered thereon.

ix. 13.—<sup>u</sup>Ch. xxxii. 1, 2, 4. 1 Sam. v. 4, 5. 2 Kings xvii. 33. Ezek. xx. 39. xliii. 8. Dan. v. 4, 23. Zeph. i. 5. 2 Cor. vi. 14, 16.—<sup>v</sup>Lev. i. 2.—<sup>w</sup>Deut. xii. 5, 11, 21. xiv. 23. xvi. 6, 11. xxvi. 2. 1 Kings viii. 43. ix. 3. 2 Chron. vi. 6. vii. 16. xii. 13. Ezra vi. 12. Neh. i. 9. Ps. lxxiv. 7. Jer. vii. 10, 12.—<sup>x</sup>Gen. xii. 2. Deut. vii. 13.—<sup>y</sup>Deut. xxvii. 6. Josh. viii. 31. 1 Mac. iv. 47.—<sup>z</sup>Heb. build them with hewing. Deut. xxvii. 5, 6.—<sup>a</sup>Lev. x. 3. Ps. lxxxix. 7. Heb. xii. 29, 29.

Verse 20. *And Moses said—Fear not: for God is come to prove you, and that his fear may be before your faces*] The maxim contained in this verse is, *Fear not, that ye may fear*—do not fear with such a fear as brings consternation into the soul, and produces nothing but terror and confusion; but fear with that fear which *reverence* and *filial affection* inspire, that ye sin not—that, through the love and reverence ye feel to your Maker and Sovereign, ye may abstain from every appearance of evil, lest you should forfeit that love which is to you better than life. He who fears in the first sense can neither *love* nor *obey*; he who fears not in the latter sense is sure to fall under the first temptation that may occur. *Blessed is the man who thus feareth always.*

Verse 22. *I have talked with you from heaven.*] Though God manifested himself by the fire, the lightning, &c., yet the *ten words* or *commandments* were probably uttered from the higher regions of the air, which would be an additional proof to the people that there was no imposture in this case; for though strange appearances and voices might be counterfeited on earth, as was often, no doubt, done by the magicians of Egypt; yet it would be utterly impossible to represent a voice, in a long continued series of instruction, as proceeding from heaven itself, or the higher regions of the atmosphere.

Verse 23. *Ye shall not make with me gods of silver*] The expressions here are very remarkable. Before it was said, Ye shall have no other gods *BEFORE me*, ver. 8. Here they are commanded, Ye shall not make gods of *silver* or *gold*, *WITH me*, as *emblems* or *representatives* of God, in order, as might be pretended, to keep these displays of his magnificence in memory; on the contrary, they would have only an altar of earth—of plain turf, on which they should offer those sacrifices by which they should commemorate their own guilt, and the necessity of an atonement to reconcile themselves to God.

Verse 24. *Thy burnt-offerings, and thy peace-offerings*] The law concerning which was shortly to be given, though sacrifices of this kind were in use from the days of Abel.

*In all places where I record my name*] Wherever I am worshipped, whether in the open wilderness, at the tabernacle, in the temple, the synagogues, or elsewhere, *I will come unto thee and bless thee.* These words are precisely the same in signification with those of our Lord, Mat. xvii. 20: *For where two or three are gathered together in my name, there am I in the midst of them.* And as it was JESUS who was the angel that spoke to them in the wilderness, Acts vii. 38, from the same mouth this promise in the law and that in the gospel proceeded.

Verse 25. *Thou shalt not build it of hewn stone*] Because they were now in a wandering state, and had as yet no fixed residence; and therefore no time should be wasted to rear costly altars, which could not be transported with them, and which they must soon leave. Besides, they must not lavish

skill or expense on the construction of an altar; the altar of itself, whether costly or mean, was nothing in the worship; it was only the *place* on which the victim should be laid, and their mind must be attentively fixed on that God to whom the sacrifice was offered, and on the sacrifice itself, as that appointed by the Lord to make an atonement for their sins.

Verse 26. *Neither shalt thou go up by steps unto mine altar*] The word altar comes from *altus*, high or elevated, though the Hebrew word *mizbeach*, from *zabach*, to slay, kill, &c., signifies merely a *place for sacrifice*; see Gen. viii. 20. But the heathens, who imitated the rites of the true God in their idolatrous worship, made their altars very high; whence they derived their name *altaria*, altars, i.e. very high or elevated places; which they built thus, partly through pride and vain-glory, and partly that their gods might the better hear them. Hence also the *high places* or idolatrous altars so often and so severely condemned in the Holy Scriptures. Some imagine that the pyramids were altars of this kind, and that the inspired writer refers to those in these prohibitions. God therefore ordered his altars to be made, 1. either of simple turf, that there might be no unnecessary expense, and that they might be no incentives to idolatry from their costly or curious structure; or 2. of *unhewn stone*, that no images of animals or of the celestial bodies might be sculptured on them, as was the case among the idolaters. In short, God formed every part of his worship so that every thing belonging to it might be as dissimilar as possible from that of the surrounding heathenish nations, and especially the Egyptians, from whose land they had just now departed.

In this and the preceding chapter we have met with some of the most awful displays of the Divine Majesty; manifestations of justice and holiness which have no parallel, and can have none till that day arrive in which he shall appear in his glory, to judge the quick and the dead. The glory was truly terrible, and to the children of Israel insufferable; and yet how highly privileged to have God himself speaking to them from the midst of the fire, giving them statutes and judgments so righteous, so pure, so holy, and so truly excellent in their operation and their end, that they have been the admiration of all the wise and upright in all countries and ages of the world, where their voice has been heard! Moses calls the attention of the people, not to the *language* in which these divine laws were given, though that is all that it should be, and every way worthy of its author; compressed yet perspicuous; simple yet dignified; in short, such as God should speak if he wished his creatures to comprehend; but to the purity, righteousness, and usefulness of the grand revelation which they had just received. And that which was the sum of all excellence in the present case was this, that the God who gave these laws dwelt among his people; to him they had continual access, and from him received that power without which obedience so extensive and so holy would have been impossible; and yet not one of these laws exacted more than eternal reason, the nature and fitness of things, the prosperity of the community, and the peace and happiness of the indi-

vidual, required. *The LAW is holy, and the COMMANDMENT is HOLY, JUST, and GOOD.*

1. It is worthy of remark that there is none of these commandments, nor any part of one, which can fairly be considered as merely *ceremonial*. All are *moral*, and consequently of everlasting obligation. 2. When considered merely as to the *letter*, there is certainly no difficulty in the moral obedience required to them. Let every reader take them up one by one and ask his conscience before God, which of them he is under a *fatal and uncontrollable necessity* to break? 3. Though by the incarnation and death of Christ all the *ceremonial law* which referred to him and his sacrifice is necessarily abrogated, yet, as none of these ten commandments refer to any thing properly *ceremonial*, therefore *they* are not abrogated. 4. Though Christ came into the world to redeem them who believe from the curse of the law, he did not redeem them from the necessity of *walking in that newness of life* which these commandments so strongly inculcate. 5. Though Christ is said to have fulfilled the law for us, yet it is no where intimated in the *scripture* that he has so fulfilled these TEN LAWS, as to exempt us from the necessity and *privilege* of being *noidolaters*, swearers, sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. All these commandments, it is true, he punctually fulfilled himself; and all these he writes on the heart of every soul redeemed by his blood. 6. Do not those who scruple not to insinuate that the proper observation of these laws is *impossible in this life* and that *every man since the fall does daily break them in thought, word, and deed*, bear false witness against God and his truth? and do they not greatly err, *not knowing the scripture*, which teaches the necessity of such obedience, nor the *power of God*, by which the evil principle of the heart is destroyed, and the law of purity written on the soul? If even the regenerate man, as some have unwarily asserted, *does daily break these commands*, these ten words, in *thought, word, and deed*, he may be as bad as *Satan* for aught we know; for Satan himself cannot transgress in more *forms* than these, for sin can be committed in no other way, either by bodied or disembodied spirits, than by *thought, or word, or deed*. Such sayings as those tend to destroy the distinction between good and evil, and leave the infidel and the believer on a par as to their moral state. The people of God should be careful how they use them. 7. It must be granted that these commandments are not only to be understood in the *letter*, but also in the *spirit*, and that therefore they may be broken in the heart while outwardly kept inviolate; yet this does not prove that a soul influenced by the grace and Spirit of Christ cannot most conscientiously observe them; for the grace of the gospel not only saves a man from *outward* but also from *inward sin*; for, says the heavenly messenger, *his name shall be called JESUS (i.e. Saviour), because he shall save (i.e. DELIVER) his people FROM their sins*. It is readily granted that no man *unassisted and uninfluenced by the grace of Christ* can keep these commandments, either in the *letter* or in the *spirit*; but he who is truly converted to God, and has Christ dwelling in his heart by faith, can, in the *letter* and in the *spirit*, do all these things, *BECAUSE CHRIST STRENGTHENS him*.

## CHAPTER XXI.

*Laws concerning servants. They shall serve for only seven years, 1, 2. If a servant brought a wife to servitude with him, both should go out free on the seventh year, 3. If his master had given him a wife, and she bore him children, he might go out free on the seventh year, but his wife and children must remain, as the property of the master, 4. If, through love to his master, wife, and children, he did not choose to avail himself of the privilege granted by the law, of going out free on the seventh year, his ear was to be bored to the door-post with an awl, as an emblem of his being attached to the family for ever, 5, 6. Laws concerning maid-servants, betrothed to their masters, or to the sons of their masters, 7-11. Laws concerning battery and murder, 12-15. Concerning men-stealing, 16. Concerning him that curses his parents, 17. Of strife between man and man, 18, 19; between a master and his servants, 20, 21. Of injuries done to women in pregnancy, 22. The LEX TALIONIS, or law of like for like, 23-25. Of injuries done to servants, by which they gain the right of freedom, 26, 27. Laws concerning the ox which has gored men, 28-32. Of the pit left uncovered, into which a man or a beast has fallen, 33, 34. Laws concerning the ox that kills another, 35, 36.*

**NOW** these are the judgments which thou shalt set before them.

2 <sup>b</sup> If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in <sup>c</sup> by himself, he shall go out by himself: if he were married then, his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 <sup>d</sup> And if the servant <sup>e</sup> shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

7 And if a man <sup>h</sup> sell his daughter to be a maid-servant, she shall not go out <sup>i</sup> as the men-servants do.

<sup>a</sup>Ch. xxiv. 3, 4. Deut. iv. 14. vi. 1.—<sup>b</sup> Lev. xxv. 39, 40, 41. Deut. xv. 12. Jer. xxiv. 14.—<sup>c</sup> Heb. with his body.—<sup>d</sup> Deut. xv. 16, 17.—<sup>e</sup> Heb. saying shall say.—<sup>f</sup> Ch. xii. 12. xxii. 8, 28.—<sup>g</sup> Ps. xl. 6.—<sup>h</sup> Neh. v. 5.—<sup>i</sup> Ver. 3, 8.—<sup>j</sup> Heb. be evil in the eyes of, &c.—<sup>k</sup> I Cor. vii. 3.—<sup>l</sup> Gen. ix. 6. Lev. xxiv. 17. Num. xxxv. 30, 31. Mat.

Verse 1. *Now these are the judgments*] There is so much good sense, feeling, humanity, equity, and justice, in the following laws, that they cannot but be admired by every intelligent reader; and they are so plain as to require very little comment. The laws in this chapter are termed *political*, those in the succeeding chapter *judicial*, laws; and are supposed to have been delivered to Moses *alone*, in consequence of the request of the people, chap. xx. 19, that God should communicate his will to Moses, and that Moses should, as mediator, convey it to them.

Verse 2. *If thou buy an Hebrew servant*] Calmet enumerates six different ways in which a Hebrew might lose his liberty: 1. In extreme poverty they might sell their liberty. 2. A father might sell his children. 3. Insolvent debtors became the slaves of their creditors. 4. A thief, if he had not money to pay the fine laid on him by the law, was to be sold for his profit whom he had robbed. 5. A Hebrew was liable to be taken prisoner in war, and so sold for a slave. 6. A Hebrew slave who had been ransomed from a Gentile by a Hebrew might be sold, by him who ransomed him, to one of his own nation.

*Six years he shall serve*] It was an excellent provision in these laws, that no man could finally injure himself by any rash, foolish, or precipitate act. No man could make himself a servant or slave for more than seven years; and if he mortgaged the family inheritance, it must return to the family at the jubilee, which returned every fiftieth year.

It is supposed that the term *six years* is to be understood as referring to the sabbatical years; for let a man come into servitude at whatever part of the interim between two sabbatical years, he could not be detained in bondage beyond a sabbatical year; so that if he fell into bondage the third year after a sabbatical year, he had but three years to serve; if the fifth, but one. Others suppose that this privilege belonged only to the year of jubilee, beyond which no man could be detained in bondage, though he had been sold only one year before.

Verse 3. *If he came in by himself*] If he and his wife came in together, they were to go out together: in all respects as he entered, so should he go out.

Verse 4. *The wife and her children shall be her master's*] It was a law among the Hebrews, that if a Hebrew had children by a Canaanitish woman, those children must be considered as Canaanitish only, and might be sold and bought, and serve for ever. The law here refers to such a case only.

Verse 6. *Shall bring him unto the judges*] Literally, to God; or, as the Septuagint have it, to the judgment of God; who condescended to dwell among his people; who determined all their differences till he had given them laws for all

8 If she <sup>j</sup> please not her master who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife: her food, her raiment, <sup>k</sup> and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free, without money.

12 <sup>l</sup> He that smiteth a man, so that he die, shall be surely put to death.

13 And <sup>m</sup> if a man lie not in wait, but God <sup>n</sup> deliver him into his hand; then <sup>o</sup> I will appoint thee a place whither he shall flee.

14 But if a man come <sup>p</sup> presumptuously upon his neighbour, to slay him with guile; <sup>q</sup> thou shalt take him from mine altar, that he may die.

15 And he that smiteth his father, or his mother, shall be surely put to death.

16 And <sup>r</sup> he that stealeth a man, and <sup>s</sup> selleth him,

xxvi. 52.—<sup>a</sup> Num. xxxv. 22. Deut. xix. 4, 5.—<sup>b</sup> 1 Sam. xxiv. 4, 10, 18.—<sup>c</sup> Num. xxxv. 11. Deut. xix. 3. Josh. xx. 2.—<sup>d</sup> Num. xv. 30, xxxv. 20. Deut. xix. 11, 12. Heb. x. 26.—<sup>e</sup> 1 Kings ii. 28-34. 2 Kings xi. 15.—<sup>f</sup> Deut. xxiv. 7.—<sup>g</sup> Gen. xxxvii. 28.

cases, and who, by his omniscience, brought to light the hidden things of dishonesty.

*Bore his ear through with an aul*] This was a ceremony sufficiently significant, as it implied, 1. That he was closely attached to that house and family. 2. That he was bound to hear all his master's orders, and to obey them punctually. Boring of the ear was an ancient custom in the East.

Verse 7. *If a man sell his daughter*] This the Jews allowed no man to do but in extreme distress—when he had no goods, either moveable or immoveable left, even to the clothes on his back; and he had this permission only while she was *unmarriageable*. It may appear at first view strange that such a law should have been given; but let it be remembered, that this servitude could extend at the utmost only to six years; and that it was nearly the same as in some cases of apprenticeship among us, where the parents bind the child for seven years, and have from the master so much per week during that period.

Verse 9. *Betrothed her unto his son, he shall deal with her*] He shall give her the same dowry he would give to one of his own daughters. From these laws we learn that if a man's son married his servant, by his father's consent, the father was obliged to treat her in every respect as a daughter; and if the son married another woman, as it appears he might do, ver. 10, he was obliged to make no abatement in the privileges of the first wife, either in her food, raiment, or duty of marriage.

Verse 11. *These three*] 1. Her food, *sheerah*, her flesh, for she must not, like a common slave, be fed merely on vegetables. 2. Her raiment—her private wardrobe, with all occasional necessary additions. And 3. The marriage debt—a due proportion of the husband's time and company.

Verse 13. *I will appoint thee a place whither he shall flee*] From the earliest times the nearest akin had a right to revenge the murder of his relation, and as this right was universally acknowledged, no law was ever made on this subject; but as this might be abused, and a person who had killed another accidentally, having had no previous malice against him, might be put to death by the avenger of blood, as the nearest kinsman was termed, therefore God provided the cities of refuge to which the accidental manslayer might flee till the affair was inquired into, and settled by the civil magistrate.

Verse 14. *Thou shalt take him from mine altar*] Before the cities of refuge were assigned, the altar of God was the common asylum.

Verse 15. *That smiteth his father, or his mother*] As such a case argued peculiar depravity, therefore no mercy was to be shown to the culprit.

Verse 16. *He that stealeth a man*] By this law every

or if he be <sup>a</sup> found in his hand, he shall surely be put to death.

17 And <sup>b</sup> he that <sup>c</sup> curseth his father, or his mother, shall surely be put to death.

18 And if men strive together, and one smite <sup>d</sup> another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad <sup>e</sup> upon his staff, then shall he that smote *him* be quit: only he shall pay for <sup>f</sup> the loss of his time and shall cause *him* to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely <sup>g</sup> punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for <sup>h</sup> he *is* his money.

22 If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall <sup>i</sup> pay as the judges determine.

23 And if *any* mischief follow, then thou shalt give life for life,

24 <sup>j</sup> Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

<sup>a</sup> Ch. xxii. 4.—<sup>b</sup> Lev. xx. 9. Prov. xx. 20. Mat. xv. 4. Mark vii. 10.—<sup>c</sup> Or, *revileth*.—<sup>d</sup> Or, *his neighbour*.—<sup>e</sup> 2 Sam. iii. 29.—<sup>f</sup> Heb. *his ceasing*.—<sup>g</sup> Heb. *avenged*. Gen. iv. 15, 24. Rom. xiii.

man-stealer, and every receiver of the stolen person, should lose his life; no matter whether the latter stole the man himself, or gave money to a *slave-captain* or *negro-dealer* to steal him for him.

Verse 19. *Shall pay for the loss of his time and shall cause him to be thoroughly healed.*] This was a wise and excellent institution, and most courts of justice still regulate their decisions on such cases by this Mosaic precept.

Verse 21. If a slave, who had been beaten by his master died under his hand, the master was punished with death; see Gen. ix. 5, 6. But if he survived the beating a day or two the master was not punished, because it might be presumed that the man died through some other cause. And all penal laws should be construed as favourably as possible to the accused.

Verse 22. *And hurt a woman with child*] As a posterity among the Jews was among the peculiar promises of their covenant, and as every man had some reason to think that the Messiah should spring from *his* family, therefore any injury done to a woman with child, by which the fruit of her womb might be destroyed, was considered a very heavy offence. But if the child had been fully formed, and was killed by this means, or the woman lost her life in consequence, then the punishment was as in other cases of murder—the person was put to death; ver. 23.

Verse 24. *Eye for eye*] This is the earliest account we have of the *Lex Talionis*, or law of *like for like*, which afterwards prevailed among the Greeks and Romans. Among the latter, it constituted a part of the *twelve tables* so famous in antiquity; but the punishment was afterwards changed to a *pecuniary* fine, to be levied at the discretion of the prætor. It prevails less or more in most civilized countries. Nothing, however, of this kind was left to *private revenge*; the magistrate awarded the punishment when the fact was proved, otherwise the *Lex Talionis* would have utterly destroyed the peace of society, and have sown the seeds of hatred, revenge, and all uncharitableness.

Verse 27. *If he smite out his—tooth*] It was a noble law that obliged the unmerciful slave-holder to set the slave

28 If an ox gore a man or a woman, that they die: then <sup>k</sup> the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for <sup>l</sup> the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or maid-servant; he shall give unto their master <sup>m</sup> thirty shekels of silver, and the <sup>n</sup> ox shall be stoned.

33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead *beast* shall be his.

35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

4.—<sup>k</sup> Lev. xxv. 45, 46.—<sup>l</sup> Ver. 30. Deut. xxi. 18, 19.—<sup>m</sup> Lev. xxiv. 20. Deut. xix. 21. Mat. v. 38.—<sup>n</sup> Gen. ix. 5.—<sup>o</sup> Ver. 22. Num. xxxv. 31.—<sup>p</sup> See Zech. xi. 12, 13. Mat. xxvi. 15. Phil. ii. 7.—<sup>q</sup> Ver. 28.

at liberty whose eye or tooth he had knocked out. If this did not teach them *humanity*, it taught them *caution*, as one rash blow might have deprived them of all right to the future services of the slave; and thus self-interest obliged them to be cautious and circumspect.

Verse 28. *If an ox gore a man*] It is more likely that a *bull* is here intended, as the word signifies *both*. Mischief of this kind was provided against by most nations. It appears that the Romans *twisted hay about the horns* of their dangerous cattle, that people seeing it might shun them. The laws of the *twelve tables* ordered, *That the owner of the beast should pay for what damages he committed, or deliver him to the person injured.*

*His flesh shall not be eaten*] This served to keep up a due detestation of murder, whether committed by man or beast; and at the same time punished the man as far as possible, by the total loss of the beast.

Verse 30. *If there be laid on him a sum of money—the ransom of his life*] So it appears that, though by the law he forfeited his life, yet this might be commuted for a *pecuniary* mulct, at which the life of the deceased might be valued by the magistrates.

Verse 32. *Thirty shekels*] Each worth about three shillings English. So, counting the shekel at its *utmost* value, the life of a slave was valued at *four pounds ten shillings*. And at this price these same vile people valued the life of our blessed Lord; see Zech. xi. 12, 13; Mat. xxvi. 15. And in return, the justice of God has ordered it so, that *they have been sold for slaves* into every country of the universe. And yet, strange to tell, they see not the hand of God in so visible a retribution!

Verse 33. *And if a man shall open a pit, or—dig a pit*] That is, if a man shall open a *well* or *cistern* that had been before closed up, or dig a new one, in some public place where there was danger that men or cattle might fall into it; for a man might do as he pleased in *his own grounds*, as those were his private right. In the above case, if he had neglected to cover the pit, and his neighbour's ox or ass was killed by falling into it, he was to pay its value in money.

The 33rd and 34th verses seem to be out of their places. They probably should conclude the chapter, as, where they are, they interrupt the statutes concerning the *goring ox*, which begin at verse 28.

These different regulations are as remarkable for their justice and prudence as for their humanity. Their great tendency is to show the valuable nature of human life, and the necessity of having peace and good understanding in every

neighbourhood; and they possess that quality which should be the object of all good and wholesome laws—the *prevention of crimes*. Most criminal codes of jurisprudence seem more intent on the punishment of crimes than on *preventing* the commission of them. The law of God always *teaches* and *warns*, that his creatures may not fall into condemnation; for judgment is his strange work, i.e. one reluctantly and seldom executed, as this text is frequently understood.

## CHAPTER XXII.

*Laws concerning theft, 1-4; concerning trespass, 5; concerning casualties, 6. Laws concerning deposits, or goods left in custody of others, which may have been lost, stolen, or damaged, 7-13. Laws concerning things borrowed, or let out on hire, 14, 15. Laws concerning seduction, 16, 17. Laws concerning witchcraft, 18; bestiality, 19; idolatry, 20. Laws concerning strangers, 21; concerning widows, 22-24; lending money to the poor, 25; concerning pledges, 26; concerning respect to magistrates, 28; concerning the first ripe fruits, and the first-born of man and beast, 29, 30. Directions concerning carcasses found torn in the field, 31.*

**I**F a man shall steal an ox, or a \* sheep, and kill it or sell it; he shall restore five oxen for an ox, and <sup>b</sup> four sheep for a sheep.

2 If a thief be found <sup>c</sup> breaking up, and be smitten that he die, *there shall* <sup>d</sup> no blood be shed for him.

3 If the sun be risen upon him, *there shall be* blood *shed* for him; for he should make full restitution; if he have nothing, then he shall be <sup>e</sup> sold for his theft.

4 If the theft be certainly 'found in his hand alive, whether it be ox, or ass, or sheep: he shall <sup>f</sup> restore double.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field,

be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; <sup>h</sup> if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the <sup>i</sup> judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the <sup>j</sup> cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

11 *Then shall an* <sup>k</sup> oath of the Lord be between them both, that he hath not put his hand unto his

\* Or, goat.—<sup>b</sup> 2 Sam. xii. 6. Luke xix. 8. See Prov. vi. 31.—<sup>c</sup> Mat. xxiv. 43.—<sup>d</sup> Num. xxxv. 27.—<sup>e</sup> Ch. xxi. 2.—<sup>f</sup> Ch. xxi. 16.—

Verse 1. *If a man shall steal*] This chapter consists chiefly of judicial laws, as the preceding chapter does of political.

In our translation of this verse, by rendering different Hebrew words by the same term in English, we have greatly obscured the sense. *If a man shall steal an ox (shor) or a sheep (seh), and kill it, or sell it; he shall restore five oxen (bakar) for an ox (shor), and four sheep (tsen) for a sheep (seh).* A *shor* certainly is different from a *bakar*, and a *seh* from a *tsen*. Where the difference in every case lies, wherever these words occur, it is difficult to say.

As *shor* is used, Job xxi. 10, for a bull, probably it may mean so here. *If a man steal a BULL, he shall give five OXEN for him*, which we may presume was no more than his real value, as very few bulls could be kept in a country destitute of horses, where oxen were so necessary to till the ground. *Tsen* is used for a flock either of sheep or goats, and *seh* for an individual of either species. For every *seh*, four, taken indifferently from the *tsen* or flock, must be given; i.e. a sheep stolen might be recompensed with four out of the flock, whether of sheep or goats: so that a goat might be compensated with four sheep, or a sheep with four goats.

Verse 2. *If a thief be found*] If a thief was found breaking into a house in the night-season, he might be killed; but not if the sun had risen, for then he might be known

<sup>g</sup> See ver. 1, 7. Prov. vi. 31.—<sup>h</sup> Ver. 4.—<sup>i</sup> Ch. xxi. 6. Ver. 28.—<sup>j</sup> Dent. xxv. 1. 2 Chron. xix. 10.—<sup>k</sup> Heb. vi. 18.

and taken, and the restitution made which is mentioned in the succeeding verse.

Verse 4. *He shall restore double.*] In no case of theft was the life of the offender taken away; the utmost that the law says on this point is, that, if when found *breaking into a house*, he should be smitten so as to die, no blood should be shed for him; ver. 2. If he had stolen and sold the property, then he was to restore four or five-fold, ver. 1; but if the animal was found alive in his possession, he was to restore double.

Verse 7. *Deliver unto his neighbour*] This is called *pledging* in the law of bailments; it is a deposit of goods by a debtor to his creditor, to be kept till the debt be discharged. Whatever goods were thus left in the hands of another person, that person, according to the Mosaic law, became responsible for them; if they were stolen, and the thief was found, he was to pay double; if he could not be found, the oath of the person who had them in keeping, made before the magistrates, that he knew nothing of them, was considered a full acquittance.

Verse 9. *Challengeth to be his*] It was necessary that such a matter should come before the judges, because the person in whose possession the goods were found might have had them by a fair and honest purchase; and by sifting the business, the thief might be found out, and if found, be obliged to pay double to his neighbour.

Verse 11. *An oath of the Lord be between them*] So

neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

12 And <sup>a</sup> if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it for witness, and he shall not make good that which was torn.

14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it he shall surely make it good.

15 *But* if the owner thereof *be* with it, he shall not make it good: if it *be* an hired thing, it came for his hire.

16 And <sup>b</sup> if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall <sup>c</sup> pay money, according to the <sup>d</sup> dowry of virgins.

18 <sup>e</sup> Thou shalt not suffer a witch to live.

<sup>a</sup> Gen. xxxi. 39.—Deut. xxii. 28, 29.—Heb. *weigh*. Gen. xxiii. 16.—Gen. xxxiv. 12. Deut. xxii. 29. 1 Sam. xviii. 25.—<sup>b</sup> Lev. xix. 28, 31. xx. 27. Deut. xviii. 10, 11. 1 Sam. xviii. 3. 9.—Lev. xviii. 23. xx. 15.—Num. xxv. 2, 7, 8. Deut. xiii. 1, 2, 5, 6, 9, 13, 14, 15. xvii. 2, 3, 5. 1 Mac. ii. 24.—<sup>c</sup> Ch. xxiii. 9. Lev. xix. 33. xxv. 35. Deut. x. 19. Jer. vii. 6. Zech. vii. 10. Mal. iii. 5.—Deut. x. 18. xxiv. 17.

solemn and awful were all appeals to God considered in those ancient times, that it was taken for granted that the man was innocent who could by an oath appeal to the omniscient God that he had not put his hand to his neighbour's goods. Since oaths have become multiplied, and since they have been administered on the most trifling occasions, their solemnity is gone, and their importance little regarded. Should the oath ever re-acquire its weight and importance, it must be when administered only in cases of peculiar delicacy and difficulty, and as sparingly as in the days of Moses.

Verse 13. *If it be torn in pieces—let him bring it for witness*] Rather, *Let him bring a testimony or evidence of the torn thing*, such as the horns, hoofs, &c. This is still a law in some countries among graziers; if a horse, cow, sheep, or goat, intrusted to them, be lost, and the keeper asserts it was devoured by dogs, &c., the law obliges him to produce the horns and hoofs, because on these the owner's mark is generally found. If these can be produced, the keeper is acquitted by the law. The ear is often the place marked, but this is not absolutely required, because the ravenous beast may eat the ear as well as any other part, but he cannot eat the horns or the hoofs. It seems however that in after-times two of the legs and the ear were required as evidences to acquit the shepherd of all guilt. See Amos iii. 12.

Verse 16. *If a man entice a maid*] This was an exceedingly wise and humane law, and must have operated powerfully against seduction and fornication; because the person who might feel inclined to take the advantage of a young woman knew that he must marry her, and give her a dowry, if her parents consented; and if they did not consent that their daughter should wed her seducer, in this case he was obliged to give her the full dowry which could have been demanded had she been still a virgin.

Verse 18. *Thou shalt not suffer a witch to live.*] If there had been no *witches*, such a law as this had never been made. The existence of the law, given under the direction of the Spirit of God, proves the existence of the thing. It has been doubted whether *mechashpah*, which we translate *witch*, really means a person who practised divination or sorcery by spiritual or infernal agency. Whether the persons thus denominated only pretended to have an art which had no existence, or whether they really possessed the power commonly attributed to them, are questions which it would be improper to discuss at length in a work of this kind; but that *witches*, *wizards*, those who dealt with familiar spirits, &c., are represented in the sacred writings as actually possessing a power to evoke the dead, to perform supernatural operations, and to discover hidden or secret things by spells, charms, incantations, &c., is evident to every unprejudiced reader of the Bible. The *witch* was

19 <sup>f</sup> Whosoever lieth with a beast shall surely be put to death.

20 <sup>g</sup> He that sacrificeth unto *any* god, save unto the Lord only, he shall be utterly destroyed.

21 <sup>h</sup> Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 <sup>i</sup> Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they <sup>j</sup> cry at all unto me, I will surely <sup>k</sup> hear their cry;

24 And my <sup>l</sup> wrath shall wax hot, and I will kill you with the sword; and <sup>m</sup> your wives shall be widows, and your children fatherless.

25 <sup>n</sup> If thou lend money to *any* of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 <sup>o</sup> If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that is his covering only, it is his raiment

xvii. 19. Ps. xciv. 6. Isa. i. 17, 23. x. 2. Ezek. xii. 7. Zech. vii. 10. James i. 27.—Deut. xv. 9. xxiv. 16. Job xxv. 9. Luke xviii. 7.—<sup>k</sup> Ver. 23. Job xxiv. 28. Ps. xviii. 6. cxlv. 19. James v. 4.—Job xxxi. 23. Ps. lxi. 24.—<sup>m</sup> Ps. cix. 9. Lam. v. 8.—<sup>n</sup> Lev. xxv. 35, 36, 37. Deut. xxiii. 19, 20. Neh. v. 7. Ps. xv. 5. Ezek. xiii. 8, 17.—<sup>o</sup> Deut. xxiv. 6, 10, 13, 17. Job xxii. 6. xxiv. 3, 9. Prov. xx. 16. xxii. 27. Ezek. xviii. 7, 18. Amos ii. 8.

probably a person who professed to reveal hidden mysteries by commerce with God, or the invisible world.

From the severity of this law against witches, &c., we may see in what light these were viewed by Divine Justice. They were seducers of the people from their allegiance to God, on whose judgment alone they should depend; and by impiously prying into futurity, assumed an attribute of God, the foretelling of future events, which implied in itself the grossest blasphemy, and tended to corrupt the minds of the people, by leading them away from God and the revelation he had made of himself. Many of the Israelites had, no doubt, learnt these curious arts from their long residence with the Egyptians; and so much were the Israelites attached to them, that we find such arts in repute among them, and various practices of this kind prevailed through the whole of the Jewish history, notwithstanding the offence was capital, and in all cases punished with death.

Verse 19. *Lieth with a beast*] If this most abominable crime had not been common, it never would have been mentioned in a sacred code of laws.

Verse 20. *Utterly destroyed.*] The word denotes a thing utterly and finally separated from God and devoted to destruction, without the possibility of redemption.

Verse 21. *Thou shalt neither vex a stranger, nor oppress him*] This was not only a very humane law, but it was also the offspring of a sound policy.

Verse 22. *Ye shall not afflict any widow, or fatherless child.*] It is remarkable that offences against this law are not left to the discretion of the judges to be punished; God reserves the punishment to himself, and by this he strongly shows his abhorrence of the crime. It is no common crime, and shall not be punished in a common way; the wrath of God shall wax hot against him who in any wise afflicts or wrongs a widow or a fatherless child: and we may rest assured that he who helps either does a service highly acceptable in the sight of God.

Verse 25. *Neither shalt thou lay upon him usury.*] *Neshech*, from *nashach*, to bite, cut, or pierce with the teeth; biting usury.

It is evident that what is here said must be understood of accumulated usury, or what we call compound interest only; and accordingly *neshech* is mentioned with and distinguished from *tarbith* and *marbith*, interest or simple interest.

Perhaps usury may be more properly defined *unlawful interest*, receiving more for the loan of money than it is really worth, and more than the law allows. It is a wise regulation in the laws of England, that if a man be convicted of usury—of taking unlawful interest, the bond or security is rendered void, and he forfeits treble the sum borrowed. Against such an oppressive practice the wisdom of God saw it essentially necessary to make a law to prevent



for his skin: wherein shall he sleep? and it shall come to pass, when he <sup>a</sup> crieth unto me, that I will hear; for I <sup>b</sup> am gracious.

28 <sup>c</sup> Thou shalt not revile the <sup>d</sup> gods, nor curse the ruler of thy people.

29 Thou shalt not delay to offer <sup>e</sup> the first of thy ripe fruits, and of thy <sup>f</sup> liquors: <sup>g</sup> the first-born of thy sons shalt thou give unto me.

<sup>a</sup> Ver. 23.—<sup>b</sup> Ch. xxxiv. 6. 2 Chron. xxx. 9. Ps. lxxxvi. 15.—<sup>c</sup> Eccles. x. 20. <sup>d</sup> Acts xxiii. 5. Jude 8.—<sup>e</sup> Or, judges. Ver. 8, 9. Ps. lxxxii. 6.—<sup>f</sup> Heb. thy fulness.—<sup>g</sup> Ch. xxiii. 16, 19. Prov. iii. 9.

a people, who were naturally what our Lord calls the Pharisees, *lovers of money* (Luke xvi. 14), from oppressing each other; and who, notwithstanding the law in the text, practise usury in all places of their dispersion to the present day.

Verse 26. *If thou—take thy neighbour's raiment to pledge*] It seems strange that any pledge should be taken which must be so *speedily* restored; but it is very likely that the pledge was restored by *night* only, and that he who pledged it brought it back to his creditor next morning. His *hijke*, which serves an Arab as a *plaid* does a Highlander, was probably the *raiment* here referred to: it is a sort of coarse blanket, about six yards long, and five or six feet broad, which an Arab always carries with him, and on which he sleeps at night, it being his only substitute for a bed. As the fashions in the East scarcely ever change, it is very likely that the raiment of the Israelites was precisely the same with that of the modern Arabs, who live in the very same desert in which the Hebrews were when this law was given.

Verse 28. *Thou shalt not revile the gods*] Most commentators believe that the word *gods* here means *magistrates*. The original is *Elohim*, and should be understood of the true God only: *Thou shalt not blaspheme or make light of God*, the fountain of justice and power, *nor curse the ruler of thy people*, who derives his authority from God. We shall ever find that he who despises a good civil government, and is disaffected to that under which he lives, is one who has little fear of God before his eyes. The spirit of disaffection and sedition is ever opposed to the religion of the Bible. When those who have been pious get under this spirit of misrule, they are infallibly shorn of their spiritual strength, and become like salt that has lost its savour. He who can indulge himself in speaking evil of the civil ruler, will soon learn to blaspheme God. The highest authority says *Fear God: honour the king*.

Verse 29. *The first of thy ripe fruits*] This offering was a

30 <sup>1</sup> Likewise shalt thou do with thine oxen, and with thy sheep: <sup>2</sup> seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 And ye shall be <sup>3</sup> holy men unto me: <sup>4</sup> neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

—<sup>1</sup> Heb. *tear*.—<sup>2</sup> Ch. xiii. 2, 12. xxxiv. 19.—<sup>3</sup> Deut. xv. 19.—<sup>4</sup> Lev. xxii. 27.—<sup>5</sup> Ch. xix. 6. Lev. xix. 2. Deut. xiv. 21.—<sup>6</sup> Lev. xxii. 8. Ezek. iv. 14. xlv. 81.

public acknowledgment of the bounty and goodness of God, who had given them their proper *seed-time*, the *first* and the *latter rain*, and the *appointed weeks of harvest*.

From the practice of the people of God the heathens borrowed a similar one founded on the same reason.

The rejoicings at our *harvest-home* are distorted remains of that gratitude which our ancestors, with all the primitive inhabitants of the earth, expressed to God with appropriate signs and ceremonies. Is it not possible to restore, in some godly form, a custom so pure, so edifying, and so becoming? There is a laudable custom, observed by some pious people, of dedicating a new house to God by prayer, &c., which cannot be too highly commended.

Verse 30. *Seven days it shall be with his dam*] For the *mother's health* it was necessary that the young one should suck so long; and prior to this time the process of nutrition in a young animal can scarcely be considered as completely formed. Among the Romans *lambs* were not considered as pure or clean before the *eighth day*; nor *calves* before the *thirtieth*.

Verse 31. *Neither shall ye eat—flesh—torn of beasts in the field*] This has been supposed to be an ordinance against eating flesh cut off the animal while alive, and so the Syriac seems to have understood it. The reason of the prohibition appears to have been simply this: That the people might not eat the *blood*, which in this case must be coagulated in the flesh; and the *blood* being the *life of the beast*, and emblematical of the *blood of the covenant*, was ever to be held sacred, and was prohibited from the days of Noah.

In the conclusion of this chapter we see the grand reason of all the ordinances and laws which it contains. No command was issued merely from the *sovereignty* of God. He gave them to the people as restraints on disorderly passions, and incentives to holiness; and hence he says, *Ye shall be holy men unto me*.

## CHAPTER XXIII.

*Laws against evil-speaking, 1. Against bad company, 2. Against partiality, 3. Laws commanding acts of kindness and humanity, 4, 5. Against oppression, 6. Against unrighteous decisions, 7. Against bribery and corruption, 8. Against unkindness to strangers, 9. The ordinance concerning the sabbatical year, 10, 11. The sabbath a day of rest, 12. General directions concerning circumcision, &c., 13. The three annual festivals, 14. The feast of unleavened bread, 15. The feast of harvest, and the feast of ingathering, 16. All the males to appear before God thrice in the year, 17. Different ordinances—no blood to be offered with leavened bread—no fat to be left till the next day, the first-fruits to be brought to the house of God—and a kid not to be seethed in its mother's milk, 18, 19. Description of the Angel of God, who was to lead the people into the promised land, and drive out the Amorites, &c., 20-23. Idolatry, to be avoided, and the images of idols destroyed, 24. Different promises to obedience, 25-27. Hornets shall be sent to drive out the Canaanites, &c., 28. The ancient inhabitants to be driven out by little and little, and the reason why, 29, 30. The boundaries of the promised land, 31. No league or covenant to be made with the ancient inhabitants, who are all to be utterly expelled, 32, 33.*

**THOU** shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all things that I have said unto you,

\* Ver. 7. Lev. xix. 16. Ps. xv. 3. ci. 5. Prov. x. 18. See 2 Sam. xix. 27, with xvi. 3.—Or, receive.—Ch. xix. 16. Dent. xix. 16, 17, 18. Ps. xxxv. 11. Prov. xix. 5, 9, 28. xxiv. 28. See 1 Kings xxi. 10, 13. Mat. xxvi. 59, 60, 61. Acts vi. 11, 13.—Gen. vii. 1, xix. 4, 7. Ch. xxxi. 1, 2. Josh. xxiv. 15. 1 Sam. xv. 9. 1 Kings xix. 10. Job xxxi. 34. Prov. i. 10, 11, 15, iv. 14. Mat. xxvii. 24, 26. Mark xv. 15. Luke xxiii. 23. Acts xvii. 27. xxv. 9.—Ver. 6, 7. Lev. xix. 15. Dent. i. 17. Ps. lxxii. 2.—Hob. answer.—Deut. xxii. 1. Job xxxi. 29. Prov. xxiv. 17. xxv. 21. Mat. v. 41. Rom. xii. 20. 1 Thea. v. 15.—h Dent. xxii. 4.—Or, wilt thou cease to help him? or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him.—j Ver. 2. Dent.

xxvii. 19. Job xxxi. 13, 21. Eccles. v. 8. Isa. x. 1, 2. Jer. v. 28. vii. 6. Amos v. 12. Mal. iii. 5.—k Ver. 1. Lev. xix. 11. Luke iii. 14. Eph. iv. 25.—Deut. xxvii. 25. Ps. xciv. 21. Prov. xvii. 15, 26. Jer. vii. 6. Mat. xxvii. 4.—m Ch. xxxiv. 7. Rom. i. 18.—n Dent. xvi. 19. 1 Sam. viii. 3. xii. 3. 2 Chron. xix. 7. Ps. xxvi. 10. Prov. xv. 27. xvii. 8, 23. xxix. 4. Isa. i. 23. v. 23. xxxiii. 15. Ezek. xxii. 12. Amos v. 12. Eccles. xx. 29. Acts xiv. 27.—o Heb. the seeing.—Ch. xxii. 21. Dent. x. 19. xxiv. 14, 17. xxvii. 19. Ps. xciv. 6. Ezek. xxii. 7. Mal. iii. 5.—p Hob. soul.—Lev. xxv. 3, 4.—Or, olive-trees.—q Ch. xx. 8, 9. Dent. v. 13. Luke xiii. 14.

Verse 1. *Thou shalt not raise a false report*] Acting contrary to this precept is a sin against the ninth commandment. And the inventor and receiver of false and slanderous reports, are almost equally criminal. The word seems to refer to either, and our translators have very properly retained both senses, putting raise in the text, and receive in the margin. The original has been translated, thou shalt not publish. Were there no publishers of slander and calumny, there would be no receivers; and were there none to receive them, there would be none to raise them; and were there no raisers, receivers, nor propagators of calumny, lies, &c., society would be in peace.

Verse 2. *Thou shalt not follow a multitude to do evil*] Be singular. Singularity, if in the right, can never be criminal. So completely disgraceful is the way of sin, that if there were not a multitude walking in that way, who help to keep each other in countenance, every solitary sinner would be obliged to hide his head. But rabbin, which we translate multitude, sometimes signifies the great, chiefs or mighty ones; and is so understood by some eminent critics in this place: "Thou shalt not follow the example of the great or rich, who may so far disgrace their own character as to live without God in the world, and trample under foot his laws."

Verse 3. *Neither shalt thou countenance a poor man in his cause*] The word dal, which we translate poor man, is probably put here in opposition to rabbin, the great, or nobleman, in the preceding verse: if so, the meaning is, Thou shalt neither be influenced by the great to make an unrighteous decision, nor by the poverty or distress of the poor to give thy voice against the dictates of justice and truth. Hence the ancient maxim, *PIA JUSTITIA, RUAT CÆLUM*, "Let justice be done, though the heavens should be dissolved."

Verse 4. *If thou meet thine enemy's ox—going astray*] A precept so plain, wise, benevolent, and useful, can receive no other comment than that which its influence on the heart of a kind and merciful man produces in his life.

Verse 6. *Thou shalt not wrest the judgment of thy poor*] Thou shalt neither countenance him in his crimes, nor condemn him in his righteousness.

Verse 8. *Thou shalt take no gift*] A strong ordinance against selling justice, which has been the disgrace and ruin of every state where it has been practised. In *Magna Charta*, there is one article expressly on this head: "To none will we sell, to none will we deny or defer, right or justice."

Verse 9. *Ye know the heart of a stranger*] Having been strangers yourselves, under severe, long continued, and cruel oppression, ye know the fears, cares, anxieties, and dismal forebodings which the heart of a stranger feels. What a forcible appeal to humanity and compassion!

Verse 11. *The seventh year thou shalt let it rest*] As every seventh day was a sabbath day, so every seventh year was to be a sabbath year.

That God intended to teach them the doctrine of providence by this ordinance, there can be no doubt; and this is marked very distinctly, Lev. xxv. 20, 21: "And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years." That is, There shall be, not three crops in one year, but one crop equal in abundance to three, because it must supply the wants of three years. 1. For the sixth year, supplying fruit for its own consumption; 2. For the seventh year, in which they were neither to sow nor reap; and 3. For the eighth year, for though they ploughed, sowed, &c., that year, yet a whole course of its seasons was requisite to bring all these fruits to perfection, so that they could not have the fruits of the eighth year till the ninth (see ver. 22), till which time God promised that they should eat of the old store. What an astonishing proof did this give of the being, power, providence, mercy, and goodness of God!

It is very remarkable that the observance of this ordinance is no where expressly mentioned in the sacred writings; though some suppose, but without sufficient reason, that there is a reference to it in Jer. xxxiv. 8, 9. Perhaps the major part of the people could not trust God, and therefore continued to sow and reap on the seventh year, as on the preceding. This greatly displeased the Lord, and therefore he sent them into captivity; so that the land enjoyed those sabbaths, through lack of inhabitants, of which their ungodliness had deprived it. Commentators have been much puzzled to ascertain the time in which the sabbatical year began; because, if it began in Abib or March, they must have lost two harvests; for they could neither reap nor plant that year, and of course they could have no crop the year following; but if it began with what was called the civil year, or in *Sisri* or *Marcheshvan*, which answers to the beginning of our autumn, they would then have had that year's produce reaped and gathered in.

Verse 12. *Six days thou shalt do thy work*] Though they were thus bound to keep the sabbatical year, yet they must not neglect the seventh day's rest or weekly sabbath; for that was of perpetual obligation, and was paramount to all others. That the sanctification of the sabbath was of great consequence in the sight of God, we may learn from the various repetitions of this law; and we may observe that it has still for its object not only the benefit of the soul, but the health and comfort of the body also. Doth

\* be circumspect: and <sup>b</sup> make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 <sup>c</sup> Three times thou shalt keep a feast unto me in the year.

15 <sup>d</sup> Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: \* and none shall appear before me empty:)

16 <sup>e</sup> And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and <sup>f</sup> the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 <sup>h</sup> Three times in the year all thy males shall appear before the Lord God.

18 <sup>i</sup> Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my <sup>j</sup> sacrifice remain until the morning.

19 <sup>k</sup> The first of the first-fruits of thy land thou

<sup>a</sup> Deut. iv. 9. Josh. xxii. 5. Ps. xxxix. 1. Eph. v. 15. 1 Tim. iv. 16.—<sup>b</sup> Num. xxxii. 38. Deut. xii. 3. Josh. xxi. 7. Ps. xvi. 4. Hos. ii. 17. Zech. xiii. 2.—<sup>c</sup> Ch. xxxiv. 23. Lev. xxiii. 4. Deut. xvi. 16.—<sup>d</sup> Ch. xii. 15. xiii. 6. xxxiv. 18. Lev. xxiii. 6. Deut. xvi. 8.—<sup>e</sup> Ch. xxxiv. 20. Deut. xvi. 16. Eccles. xxxv. 4.—<sup>f</sup> Ch. xxxiv. 22. Lev. xxiii. 10.—<sup>g</sup> Deut. xvi. 13.—<sup>h</sup> Ch. xxxiv. 23. Deut. xvi. 16.—<sup>i</sup> Ch. xii. 8. xxxiv. 25. Lev. ii. 11. Deut. xvi. 4.—<sup>j</sup> Or, *feast*.—<sup>k</sup> Ch. xii. 29. xxxiv. 26. Lev. xxiii. 10, 17. Num. xviii. 12, 13. Deut. xxvi. 10. Neh. x. 35.—<sup>l</sup> Ch. xxxiv. 26. Deut. xvi. 21.—<sup>m</sup> Ch. xiv. 19. xxxii. 34. xxxiii. 2, 14. Num. xx. 16. Josh. v. 13.

*God care for omen?* Yes, and he mentions them with tenderness, *that thine ox and thine ass may rest*. How criminal to employ the labouring cattle on the sabbath, as well as upon the other days of the week! More cattle are destroyed in England than in any other part of the world, in proportion, by excessive and continued labour.

*The son of thy handmaid, and the stranger—be refreshed.]* Re-spirited or new-souled; have a complete renewal both of bodily and spiritual strength. The expression used by Moses here is very like that used by St. Paul, Acts iii. 19.

Verse 14. *Three times thou shalt keep a feast unto me in the year.]* The three feasts here referred to were, 1. The feast of the PASSOVER; 2. The feast of PENTECOST; 3. The feast of TABERNACLES.

1. The feast of the Passover was celebrated to keep in remembrance the wonderful deliverance of the Hebrews from Egypt. 2. The feast of Pentecost, called also *the feast of harvest* and *the feast of weeks*, chap. xxxiv. 22, was celebrated fifty days after the Passover to commemorate the giving of the law on Mount Sinai, which took place fifty days after, and hence called by the Greeks *Pentecost*. 3. The feast of Tabernacles, called also *the feast of the ingathering*, was celebrated about the 15th of the month *Tisri*, to commemorate the Israelites' dwelling in tents for forty years, during their stay in the wilderness. See on Lev. xxiii.

Besides the feasts mentioned above, the Jews had,

1. The feast of the *Sabbath*, which was a weekly feast.

2. The feast of the *Sabbatical Year*, which was a septennial feast.

3. The feast of *Trumpets*, which was celebrated on the first day of what was called their civil year, which was ushered in by the blowing of a trumpet; Lev. xxiii. 23, &c.

4. The feast of the *New Moon*, which was celebrated on the first day the moon appeared after her change.

5. The feast of *Expiation*, which was celebrated annually on the tenth day of *Tisri* or September, on which a general atonement was made for all the sins, negligences, and ignorances, throughout the year.

6. The feast of *Lots* or *Purim*, to commemorate the preservation of the Jews from the general massacre projected by Haman. See the Book of *Esther*.

7. The feast of the *Dedication*, or rather the *Restoration* of the temple, which had been profaned by *Antiochus Epiphanes*. This was also called the feast of *Lights*.

Besides these the Jews have had several other feasts, such as the feast of *Branches*, to commemorate the taking of Jericho.

shalt bring into the house of the Lord thy God.

<sup>1</sup> Thou shalt not see the kid in his mother's milk.

20 <sup>m</sup> Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, <sup>n</sup> provoke him not; for he will <sup>o</sup> not pardon your transgressions: for <sup>p</sup> my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak: then <sup>q</sup> I will be an enemy unto thine enemies, and <sup>r</sup> an adversary unto thine adversaries.

23 <sup>s</sup> For mine Angel shall go before thee, and <sup>t</sup> bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not <sup>u</sup> bow down to their gods, nor serve them, <sup>v</sup> nor do after their works: <sup>w</sup> but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall <sup>x</sup> serve the LORD your God, and

vi. 2. Ps. xci. 11. Isa. lxiii. 9.—<sup>a</sup> Num. xiv. 11. Ps. lxxviii. 40, 53. Eph. iv. 30. Heb. ii. 10, 16.—<sup>b</sup> Ch. xxxii. 34. Num. xiv. 35. Deut. xviii. 19. Josh. xxiv. 19. Jer. v. 7. Heb. iii. 11. 1 John v. 16.—<sup>c</sup> Isa. ix. 6. Jer. xxxii. 6. John x. 30, 38.—<sup>d</sup> Gen. xii. 8. Deut. xxx. 7. Jer. xxx. 20.—<sup>e</sup> Or, *I will afflict them that afflict thee*.—<sup>f</sup> Ver. 20. Ch. xxxii. 2.—<sup>g</sup> Josh. xxiv. 8, 11.—<sup>h</sup> Ch. xx. 5.—<sup>i</sup> Lev. xxiii. 3. Deut. xii. 30, 31.—<sup>j</sup> Ch. xxxiv. 18. Num. xxxiii. 52. Deut. vii. 5, 26. xii. 3.—<sup>k</sup> Deut. vi. 13. x. 12, 20. xi. 13, 14. xiii. 4. Josh. xxii. 5. xxiv. 14, 15, 21, 24. 1 Sam. vii. 8. xii. 20, 24. Mat. iv. 10.

The feast of *Collections*, on the 10th of September, on which they make contributions for the service of the temple and synagogue.

The feast for the death of *Nicanor*, 1 Mac. vii. 48, &c.

The feast for the *discovery of the sacred fire*, 2 Mac. i. 18, &c.

The feast of the *carrying of wood* to the temple, called *Xylophoria*, mentioned by Josephus.—*WARS*, b. ii. c. 17.

Verse 17. *All thy mates]* Old men, sick men, male idiots, and male children under thirteen years of age, excepted; for so the Jewish doctors understand this command.

Verse 18. *The blood of my sacrifice with leavened bread.]* The sacrifice here mentioned is undoubtedly the *Passover*; this is called by way of eminence *my sacrifice*, because God had instituted it for that especial purpose, the redemption of Israel from the Egyptian bondage, and because it typified THE LAMB OF GOD, who taketh away the sin of the world. We have already seen how strict the prohibition against leaven was during this festival, and what was signified by it.

Verse 19. *Thou shalt not see the kid in his mother's milk.]* This passage has greatly perplexed commentators.

The simple object of the precept seems to be this: "Thou shalt do nothing that may have any tendency to blunt thy moral feelings, or teach thee hardness of heart." Even human nature shudders at the thought of causing the mother to lend her milk to seethe the flesh of her young one! We need go no farther for the delicate, tender, humane, and impressive meaning of this precept.

Verse 20. *Behold, I send an Angel before thee]* Some have thought that this was *Moses*, others *Joshua*, because the word *malach* signifies an angel or messenger; but as it is said, ver. 21, *My name is in him* (*bekirbo, intimately, essentially in him*) it is more likely that the great Angel of the Covenant, the Lord Jesus Christ, is meant, in whom dwell all the fulness of the Godhead bodily.

Verse 21. *He will not pardon your transgressions]* He is not like a man, with whom ye may think that ye may trifle; were he either man or angel, in the common acceptance of the term, it need not be said, *He will not pardon your transgressions*, for neither man nor angel could do it.

*My name is in him.]* The Jehovah dwells in him; in him dwell all the fulness of the Godhead bodily; and because of this he could either pardon or punish.

Verse 23. *Unto the Amorites]* There are only six of the seven nations mentioned here, but the Septuagint, Samaritan, Coptic, and one Hebrew MS., add *Girgashite*, thus making the seven nations.

Verse 24. *Break down their images.]* *Matssebotheyhem*

\* he shall bless thy bread and thy water; and <sup>b</sup> I will take sickness away from the midst of thee.

26 <sup>c</sup> There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will <sup>d</sup> fulfil.

27 I will send <sup>e</sup> my fear before thee, and will <sup>f</sup> destroy all the people to whom thou shalt come, and I will make all thine enemies turn their <sup>g</sup> backs unto thee.

28 And <sup>h</sup> I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 <sup>i</sup> I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

\* Deut. vii. 13. xxviii. 5, 8.—<sup>b</sup> Ch. xv. 26. Deut. vii. 15.—<sup>c</sup> Deut. vii. 14. xxviii. 4. Job xxi. 4. Mal. iii. 10, 11.—<sup>d</sup> Gen. xxv. 8. xxxv. 29. 1 Chron. xxiii. 1. Job v. 26. xlii. 17. Ps. lv. 23. xc. 10.—<sup>e</sup> Gen. xxxv. 5. Ch. xv. 14, 16. Deut. ii. 25. xi. 25. Josh. ii. 9, 11. 1 Sam. xiv. 15. 2 Chron. xiv. 14.—<sup>f</sup> Deut. vii. 23.—<sup>g</sup> Heb. neck. Ps. xviii. 40.—<sup>h</sup> Deut. vii. 20. Josh. xxiv. 12. Wisd. xii. 8.

from natsab, to stand up; pillars, anointed stones, &c., such as the *baitulia*.

Verse 25. *Shall bless thy bread and thy water*] That is, all thy provisions, no matter of what sort; the meanest fare shall be sufficiently nutritive when God's blessing is in it.

Verse 26. *There shall nothing cast their young, nor be barren*] Hence there must be a very great increase both of men and cattle.

*The number of thy days I will fulfil.*] Ye shall all live to a good old age, and none die before his time.

Verse 28. *I will send hornets before thee*] The root is not found in Hebrew, but it may be the same with the Arabic *sarra*, to lay prostrate, to strike down; the hornet, probably so called from the destruction occasioned by the violence of its sting. The hornet, in natural history, belongs to the species *crabro*, of the genus *vespa* or *wasps*; it is a most voracious insect, and is exceedingly strong for its size, which is generally an inch in length. How distressing and destructive a multitude of these might be, any person may conjecture; even the bees of one hive would be sufficient to sting a thousand men to madness, but how much worse must wasps and hornets be! No armour, no weapons, could avail against these. A few thousands of them would be quite sufficient to throw the best disciplined army into confusion and rout. From Josh. xxiv. 12 we find that two kings of the Amorites were actually driven out of the land by these hornets, so that the Israelites were not obliged to use either sword or bow in the conquest.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And <sup>j</sup> I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river: for I will <sup>k</sup> deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 <sup>l</sup> Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, <sup>m</sup> it will surely be a snare unto thee.

—<sup>j</sup> Deut. vii. 22.—<sup>k</sup> Gen. xv. 18. Num. xxxiv. 3. Deut. xi. 24. Josh. i. 4. 1 Kings iv. 21, 24. Ps. lxxii. 8.—<sup>l</sup> Josh. xxi. 44. Judg. i. 4. xi. 21.—<sup>m</sup> Ch. xxxiv. 12, 15. Deut. vii. 2.—<sup>n</sup> Ch. xxxiv. 12. Deut. vii. 16. xli. 80. Josh. xxiii. 13. Judg. ii. 8. 1 Sam. xviii. 21. Ps. cvi. 36.

Verse 31. *I will set thy bounds from the Red Sea*] Or, in general terms, from the Euphrates on the east, to the Mediterranean Sea on the west: and from Mount Libanus on the north, to the Red Sea and the Nile on the south. This promise was not completely fulfilled till the days of David and Solomon. The general disobedience of the people before this time prevented a more speedy accomplishment; and their disobedience afterwards caused them to lose the possession. So, though all the promises of God are YEA and AMEN, yet they are fulfilled but to a few, because men are slow of heart to believe; and the blessings of providence and grace are taken away from several because of their unfaithfulness.

Verse 32. *Thou shalt make no covenant with them*] They were incurable idolaters, and the cup of their iniquity was full. And had the Israelites contracted any alliance with them, either sacred or civil, they would have enticed them into their idolatries, to which the Jews were at all times most unhappily prone.

*They shall not dwell in thy land*] The land was the Lord's, and he had given it to the progenitors of this people, to Abraham, Isaac, and Jacob. The latter being obliged to leave it because of a famine, God is now conducting back his posterity, who alone had a divine and natural right to it, and therefore their seeking to possess the inheritance of their fathers can be criminal only in the sight of those who are systematically opposed to the thing, because it is a part of divine revelation.

## CHAPTER XXIV.

*Moses and Aaron, Nadab and Abihu, and the seventy elders, are commanded to go to the mount to meet the Lord, 1.*

*Moses alone to come near to the divine presence, 2. He informs the people, and they promise obedience, 3. He writes the words of the Lord, erects an altar at the foot of the hill, and sets up twelve pillars for the twelve tribes, 4. The young priests offer burnt-offerings and peace-offerings, 5. Moses reads the book of the covenant, sprinkles the people with the blood, and they promise obedience, 6-8. Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel, go up to the mount, and get a striking display of the majesty of God, 9-11. Moses alone is called up into the mount, in order to receive the tables of stone, written by the hand of God, 12. Moses and his servant Joshua go up, and Aaron and Hur are left regents of the people during his absence, 13, 14. The glory of the Lord rests on the mount, and the cloud covers it for six days, and on the seventh God speaks to Moses out of the cloud, 15, 16. The terrible appearance of God's glory on the mount, 17. Moses continues with God on the mount forty days, 18.*

AND he said unto Moses, Come up unto the Lord, thou, and Aaron, <sup>a</sup> Nadab, and Abihu, <sup>b</sup> and seventy of the elders of Israel; and worship ye afar off.

\* Ch. xxviii. 1. Lev. x. 1, 2.—<sup>b</sup> Ch. i. 5. Num. xi. 16.

Verse 1. *Come up unto the Lord*] Moses and Aaron were already on the mount, or at least some way up, where they had heard the voice of the Lord distinctly speaking to them: and the people also saw and heard, but in a less distinct

2 And Moses <sup>c</sup> alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the

\* Ver. 13, 15, 18.

manner, probably like the hoarse grumbling sound of distant thunder; see chap. xx. 18.

Verse 2. *Moses alone shall come near*] The people stood at the foot of the mountain. Aaron and his two sons and the

words of the LORD, and all the judgments: and all the people answered with one voice, and said, \* All the words which the LORD hath said will we do.

4 And Moses <sup>b</sup> wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve <sup>c</sup> pillars according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses <sup>d</sup> took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he <sup>e</sup> took the book of the covenant, and read in the audience of the people: and they said, ' All that the LORD hath said will we do, and be obedient.

\* Ver. 7. Ch. xix. 8. Deut. v. 27. Gal. iii. 19, 20.—<sup>b</sup> Deut. xxxi. 9.—<sup>c</sup> Gen. xxviii. 18. xxxi. 45.—<sup>d</sup> Heb. ix. 18.—<sup>e</sup> Heb. ix. 19.—<sup>f</sup> Ver. 9.—<sup>g</sup> Heb. ix. 20. xii. 20. 1 Pet. i. 2.—<sup>h</sup> Ver. 1.—<sup>i</sup> See Gen. xxxii. 30. Ch. iii. 6. Judg. xiii. 22. Isa. vi. 1, 5, with ch. xxxiii. 20, 23. John i. 18. 1 Tim. vi. 16. 1 John iv. 12.—<sup>j</sup> Ezek. i. 26. x.

seventy elders went up probably about half way, and Moses alone went to the summit.

Verse 3. *Moses—told the people all the words of the Lord*] That is, the ten commandments, and the various laws and ordinances mentioned from the beginning of the 20th to the end of the 23rd chapter.

Verse 4. *Moses wrote all the words of the Lord*] 1. As legislator, he reduces to writing all the articles and conditions of the agreement, with the people's act of consent. 2. As their mediator and the deputy of the Lord, he accepts on his part the resolution of the people; and Jehovah on his part engages himself to Israel, to be their God, their King, and Protector, and to fulfil to them all the promises he had made to their fathers. 3. To make this the more solemn and affecting, and to ratify the covenant, which could not be done without sacrifice, shedding and sprinkling of blood, Moses builds an altar, probably of turf, as was commanded chap. xx. 24, and erects twelve pillars, no doubt of unhewn stone, and probably set round about the altar. The altar itself represented the throne of God; the twelve stones the twelve tribes of Israel. These were the two parties who were to contract, or enter into covenant, on this occasion.

Verse 5. *He sent young men*] Stout, able, reputable young men, chosen out of the different tribes, for the purpose of killing, flaying, and offering the oxen mentioned here.

*Burnt-offerings*] They generally consisted of sheep and goats, Lev. i. 10. These were wholly consumed by fire.

*Peace-offerings*] Bullocks or goats; see Heb. ix. 19. The blood of these was poured out before the Lord, and then the priests and people might feast on the flesh.

Verse 7. *The book of the covenant*] The writing containing the laws mentioned in the three preceding chapters. As this writing contained the agreement made between God and them, it was called the book of the covenant; but as no covenant was considered to be ratified or binding till a sacrifice had been offered on the occasion, hence the necessity of the sacrifices mentioned here.

*Half of the blood being sprinkled on the ALTAR, and half of it sprinkled on the PEOPLE*, showed that both God and they were mutually bound by this covenant. God was bound to the PEOPLE to support, defend, and save them; the PEOPLE were bound to God to fear, love, and serve him. Thus the blood of the new covenant was necessary to propitiate the throne of justice on the one hand, and to reconcile men to God on the other.

Verse 10. *They saw the God of Israel*] The seventy elders, who were representatives of the whole congregation, were chosen to witness the manifestation of God, that they might be satisfied of the truth of the revelation which he had made of himself and of his will; and on this occasion it was necessary that the people also should be favoured with a sight of the glory of God; see chap. xx. 18. Thus the certainty of the revelation was established by many witnesses, and by those especially of the most competent kind.

*A paved work of a sapphire stone*] Or, sapphire brick-work. I suppose that something of the *Musive* or *Mosaic*

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold \* the blood of the covenant, which the LORD hath made with you concerning all these words.

9 Then <sup>b</sup> went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they <sup>c</sup> saw the God of Israel: and *there was* under his feet as it were a paved work of a <sup>d</sup> sapphire stone, and as it were the <sup>e</sup> body of heaven in his clearness.

11 And upon the nobles of the children of Israel he <sup>f</sup> laid not his hand: also <sup>g</sup> they saw God, and did <sup>h</sup> eat and drink.

12 And the LORD said unto Moses, <sup>i</sup> Come up to me into the mount, and be there: and I will give thee <sup>j</sup> tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

1. Rev. iv. 3.—<sup>2</sup> Mat. xvii. 2.—<sup>3</sup> Ch. xix. 21.—<sup>4</sup> Ver. 10. Ch. xxxiii. 20. Gen. xvi. 13. xxxii. 30. Deut. iv. 33. Judg. xiii. 22.—<sup>5</sup> Gen. xxxi. 64. Ch. xviii. 12. 1 Cor. x. 18.—<sup>6</sup> Ver. 2, 15, 18.—<sup>7</sup> Ch. xxxi. 18. xxxiii. 15, 16. Deut. v. 22.

*pavement* is here intended; floors most curiously inlaid with variously coloured stones or small square tiles, disposed in a great variety of ornamental forms.

*Sapphire* is a precious stone of a fine blue colour, next in hardness to the diamond. The *ruby* is considered by most mineralogists of the same genus; so is also the *topaz*: hence we cannot say that the sapphire is only of a blue colour; it is blue, red, or yellow, as it may be called *sapphire, ruby, or topaz*; and some of them are blue or green, according to the light in which they are held; and some white. The ancient oriental sapphire is supposed to have been the same with the *lapis lazuli*. Supposing that these different kinds of sapphires are here intended, how glorious must a pavement be, constituted of polished stones of this sort, perfectly transparent, with an effulgence of heavenly splendour poured out upon them! The red, the blue, the green, and the yellow, arranged by the wisdom of God, into the most beautiful emblematic representations and the whole body of heaven in its clearness shining upon them, must have made a most glorious appearance. As the divine glory appeared above the mount, it is reasonable to suppose that the Israelites saw the sapphire pavement over their heads, as it might have occupied a space in the atmosphere equal in extent to the base of the mountain; and being transparent, the intense brightness shining upon it must have greatly heightened the effect.

It is necessary further to observe that all this must have been only an appearance, unconnected with any personal similitude; for this Moses expressly asserts, Deut. iv. 15. And though the feet are here mentioned, this can only be understood of the sapphirine basis or pavement, on which this celestial and indescribable glory of the Lord appeared. Thus God took care to preserve them from all incentives to idolatry, while he gave them the fullest proofs of his being.

Verse 11. *Upon the nobles of—Israel he laid not his hand*] This laying on of the hand has been variously explained. 1. He did not conceal himself from the nobles of Israel by covering them with his hand, as he did Moses, chap. xxxiii. 22. 2. He did not endue any of the nobles, i.e. the seventy elders, with the gift of prophecy; for so laying on of the hand has been understood. 3. He did not slay any of them; none of them received any injury; which is certainly one meaning of the phrase: see Neh. xiii. 21; Ps. lv. 20. *Also they saw God*, i.e. although they had this discovery of his majesty, yet they did eat and drink, i.e. were preserved alive and unharmed. Perhaps the eating and drinking here may refer to the peace-offerings on which they feasted, and the libations that were then offered on the ratification of the covenant. But they rejoiced the more because they had been so highly favoured, and were still permitted to live; for it was generally apprehended that God never showed his glory in this signal manner but for the purpose of manifesting his justice; and therefore it appeared a strange thing that these should have seen God as it were face to face, and yet live.

Verse 12. *Come up to me into the mount, and be there*] We may suppose Moses to have been, with Aaron, Nadab,

13 And Moses rose up, and <sup>a</sup> his minister Joshua : and Moses <sup>b</sup> went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you : and, behold, Aaron and Hur are with you ; if any man have any matter to do, let him come unto them.

15 And Moses went up into the mount, and <sup>c</sup> a cloud covered the mount.

16 And <sup>d</sup> the glory of the Lord abode upon Mount

<sup>a</sup> Ch. xxxii. 17. xxxiii. 11.—<sup>b</sup> Ver. 2.—<sup>c</sup> Ch. xix. 9, 10. Mat. xvi. 5.—<sup>d</sup> Ch. xvi. 10. Num. xiv. 10.

Abihu, and the seventy elders, about midway up the mount ; for it plainly appears that there were several *stations* on it.

Verse 13. *Moses rose up*] The glory was probably above the cloud, and it was to the cloud that Moses and his servant Joshua ascended at this time, leaving Aaron and the elders below. After they had been in this region, viz., where the cloud encompassed the mountain, for six days, God appears to have called Moses up higher. Moses then ascended to the *glory*, leaving Joshua in the cloud, with whom he had, no doubt, frequent conferences during the forty days he continued with God on the mount.

Verse 14. *Tarry ye here for us*] Probably Moses did not know that he was to continue so long on the mount, nor is it likely that the elders tarried the whole forty days where they were : they doubtless, after waiting some considerable time, returned to the camp ; and their return is supposed to have been the grand cause why the Israelites made the golden calf, as they probably reported that Moses was lost.

*Aaron and Hur are with you*] Not knowing how long he might be detained on the mount, and knowing that many cases might occur which would require the interference of the chief magistrate, Moses constituted them regents of the people during the time he should be absent.

Verse 15. *And the seventh day he called*] It is very likely that Moses went up into the mount on the *first* day of the week ; and having with Joshua remained in the *region of the cloud* during *six* days, on the *seventh*, which was the sabbath, God spake to him, and delivered successively to him, during forty days and forty nights, the different statutes and ordinances which are afterwards mentioned.

Verse 17. *The glory of the Lord was like devouring fire*] This appearance was well calculated to inspire the people with the deepest reverence and godly fear. Seeing the glory of the Lord upon the mount like a devouring fire, Moses

Sinai, and the cloud covered it six days : and the seventh day he called unto Moses, out of the midst of the cloud.

17 And the sight of the glory of the Lord *was* like <sup>a</sup> devouring fire, on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount : and <sup>b</sup> Moses was in the mount forty days and forty nights.

<sup>a</sup> Ch. iii. 2. xix. 18. Deut. iv. 36. Heb. xli. 18, 29.—<sup>b</sup> Ch. xxxiv. 28. Deut. ix. 9.

having tarried long, they probably supposed that he had been devoured or consumed by it, and therefore the more easily fell into idolatry. But how could they do this, with this tremendous sight of God's glory before their eyes ?

Verse 18. *Forty days and forty nights.*] During the whole of this time he neither ate bread nor drank water ; see chap. xxxiv. 28, Deut. ix. 9. Both his body and soul were so sustained by the invigorating presence of God, that he needed no earthly support, and this may be the simple reason why he took none.

1. Moses, who was the mediator of the Old Covenant, is alone permitted to draw nigh to God ; none of the people are suffered to come up to the divine glory, not even Aaron, nor his sons, nor the nobles of Israel. Moses was a type of Christ, who is the mediator of the *New Covenant* ; and he alone has access to God in behalf of the human race, as Moses had in behalf of Israel.

2. The law can inspire nothing but terror, when viewed unconnected with its sacrifices, and those sacrifices are nothing but as they refer to Jesus Christ, the Lamb of God, who alone, by the sacrifice of himself, bears away the sin of the world.

3. The blood of the victims was sprinkled both on the altar and on the people, to show that the death of Christ gave to divine justice what it demanded, and to men what they needed. The people were sanctified by it unto God, and God was propitiated by it unto the people. By this sacrifice the law was magnified and made honourable, so divine justice received its due ; and those who believe are justified from all guilt, and sanctified from all sin, so they receive all that they need. Thus God is well pleased, and believers eternally saved. This is a glorious economy, highly worthy of God, its author.

## CHAPTER XXV.

*The Lord addresses Moses out of the divine glory, and commands him to speak unto the Israelites, that they may give him free-will offerings, 1, 2. The different kinds of offerings, gold, silver, and brass, 3. Purple, scarlet, fine linen, and goats' hair, 4. Rams' skins, badgers' skins (rather violet-coloured skins), and shittim wood, 5. Oil and spices, 6. Onyx stones and stones for the ephod and breastplate, 7. A sanctuary is to be made after the pattern of the tabernacle, 8, 9. The ark, and its dimensions, 10. Its crown of gold, 11. Its rings, 12. Its staves, and their use, 13-15. The testimony to be laid up in the ark, 16. The mercy-seat, and its dimensions, 17. The cherubim, how made and placed, 18-20. The mercy-seat to be placed on the ark, and the testimony to be put within it, 21. The Lord promises to commune with the people from the mercy-seat, 22. The table of show-bread, and its dimensions, 23. Its crown and border of gold, 24, 25. Its rings, 26, 27. Staves, 28. Dishes, spoons, and bowls, 29. Its use, 30. The golden candlestick ; its branches, bowls, knobs, and flowers, 31-36. Its seven lamps, 37. Tongs and snuffers, 38. The weight of the candlestick and its utensils, one talent of gold, 39. All to be made according to a pattern showed to Moses on the mount, 40.*

**AND** the Lord spake unto Moses, saying,  
2 Speak unto the children of Israel, that they <sup>a</sup> bring me an <sup>b</sup> offering : <sup>c</sup> of every man that giveth it willingly with his heart, ye shall take my offering.

3 And this is the offering which ye shall take of them ; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and <sup>d</sup> fine linen, and goats' hair ;

5 And rams' skins dyed red, and badgers' skins, and shittim wood ;

6 <sup>e</sup> Oil for the light, <sup>f</sup> spices for anointing oil, and for <sup>g</sup> sweet incense ;

7 Onyx stones, and stones to be set in the <sup>h</sup> ephod, and in the <sup>i</sup> breastplate.

8 And let them make me a <sup>j</sup> sanctuary ; that <sup>k</sup> I may dwell among them.

9 <sup>l</sup> According to all that I shew thee, after the

<sup>a</sup> Heb. take for me.—<sup>b</sup> Or, heave-offering.—<sup>c</sup> Ch. xxxv. 5, 21. 1 Chron. xxix. 3, 5, 9, 14. Ezra ii. 68. iii. 5. vii. 16. Neh. xi. 2. 2 Cor. viii. 12. ix. 7.—<sup>d</sup> Or, silk. Gen. xli. 42.—<sup>e</sup> Ch. xxvii. 20.—<sup>f</sup> Ch. xxx. 23.

—<sup>g</sup> Ch. xxx. 34.—<sup>h</sup> Ch. xxviii. 4. 6.—<sup>i</sup> Ch. xxviii. 15.—<sup>j</sup> Ch. xxxvi. 1, 3, 4. Lev. iv. 6. x. 4. xxi. 12. Heb. ix. 1, 2.—<sup>k</sup> Ch. xxix. 45. 1 Kings vi. 13. 2 Cor. vi. 16. Heb. iii. 6. Rev. xxi. 3.—<sup>l</sup> Ver. 40.



pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 \* And they shall make an ark of shittim wood :

\*Ch. xxxvii 1 D-ut.

Verse 2. *That they bring me an offering*] The offering here mentioned is the *terumah*, a kind of free-will offering, consisting of any thing that was necessary for the occasion. It signifies properly any thing that was *lifted up*, the *heave-offering*, because in presenting it to God it was *lifted up*, to be laid on his altar; but see on chap. xxix. 26. God requires that they should build him a tent, suited in some sort to his dignity and eminence, because he was to act as their king, and to dwell among them; and they were to consider themselves as his subjects, and in this character to bring him presents, which was considered to be the duty of every subject appearing before his prince.

Verse 3. *This is the offering*] There were three kinds of metals: 1. GOLD, *sahab*, which may properly signify *wrought gold*; what was *bright and resplendent*, as the word implies, so called from its well-known colour.

3. BRASS, *nechosheth*, *copper*; unless we suppose that the factitious metal commonly called brass is intended: this is formed by a combination of the oxide or ore of zinc, called *lapis calaminaris*, with copper. Brass seems to have been very anciently in use, as we find it mentioned Gen. iv. 22; and the preparation of copper, to transform it into this factitious metal, seems to be very pointedly referred to Job xxviii. 2.

Verse 4. *Blue*] *Techeleth*, generally supposed to mean an *azure or sky colour*; rendered by the Septuagint and by the Vulgate, a *sky-blue or deep violet*.

*Purple*] *Argaman*, a very precious colour, extracted from the *purpura* or *murex*, a species of shell-fish, from which it is supposed the famous *Tyrian purple* came, so costly, and so much celebrated in antiquity.

*Scarlet*] *Tolaath* signifies a *worm*, of which this colouring matter was made; and, joined with *shani*, which signifies to *repeat or double*, implies that to strike this colour the wool or cloth was twice dipped; hence the Vulgate renders the original "scarlet twice dyed."

*Fine linen*] *Shesh*; whether this means *linen, cotton, or silk*, is not agreed on among interpreters. Because *shesh* means *six*, the rabbins suppose that it always signifies the fine linen of Egypt, in which *six folds* constituted one thread; and that when a *single fold* was meant, *bad* is the term used.

*Goats' hair*] In different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair, in some cases almost as fine as silk, which they shear at proper times, and manufacture into garments.

Verse 5. *Rams' skins dyed red*] Literally, the *skins of red rams*. It is a fact attested by many respectable travellers, that in the Levant sheep are often to be met with that have *red or violet-coloured fleeces*.

*Badgers' skins*] Few terms have afforded greater perplexity to critics and commentators than this. Bochart has exhausted the subject, and seems to have proved that no kind of animal is here intended, but a *colour*. None of the ancient Versions acknowledge an animal of any kind except the Chaldee, which seems to think the *badger* is intended, and from it we have borrowed our translation of the word. The Septuagint and Vulgate have skins dyed a *violet colour*; the Syriac, *azure*; the Arabic, *black*; the Coptic, *violet*; the modern Persic, *ram-skins*, &c. The colour contended for by Bochart is the *hyssopus*, which is a very deep blue. [Bochart's interpretation cannot be sustained. The use of the same word as the material out of which shoes were made (Ezekiel xvi. 10) is conclusive against it. But there is a perplexing variety of opinion as to the animal mentioned. Kalisch prefers the common version.]

*Shittim wood*] By some supposed to be the finest species of the cedar; by others, the *acacia Nilotica*, a species of *thorn*, solid, light, and very beautiful. This *acacia* is known to have been plentiful in Egypt, and it abounds in Arabia Deserta, the very place in which Moses was when he built the tabernacle; and hence it is reasonable to suppose that he built it of that wood, which was every way proper for his purpose.

Verse 6. *Oil for the light*] This they must have brought with them from Egypt, for they could not get any in the wilderness where there were no olives; but it is likely that

two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

x. 3. Heb. ix. 4.

this and some other directions refer more to what was to be done when in their fixed and settled residence, than while wandering in the wilderness.

*Spices*] To make a confection for *sweet incense*, abounded in different parts of these countries.

Verse 7. *Onyx stones*] We have already met with the stone called *shoham*, Gen. ii. 12, and acknowledged the difficulty of ascertaining what is meant by it. Some think the *onyx*, some the *sardine*, and some the *emerald*, is meant.

*Stones to be set in the ephod*] The *ephod*.—It is very difficult to tell what this was, or in what form it was made. It was a garment of some kind peculiar to the priests, and ever considered essential to all the parts of divine worship, for without it no person attempted to inquire of God. As the word itself comes from the root *aphad*, he *tied or bound close*, Calmet supposes that it was a kind of *girdle* which, brought from behind the neck and over the shoulders, and so hanging down before, was put cross upon the stomach, and then carried round the waist, and thus made a girdle to the tunic. Where the ephod crossed on the breast there was a square ornament called *choshen*, the *breastplate*, in which twelve precious stones were set, each having one of the names of the twelve sons of Jacob engraven on it. There were two sorts of ephods, one of plain linen for the priests, the other very much embroidered for the high-priest. As there was nothing singular in this common sort, no particular description is given; but that of the high-priest is described very much in detail, chap. xxviii. 6-8. It was distinguished from the common ephod by being composed of *gold, blue, purple, scarlet, fine twisted linen, and cunning work*, i.e. superbly ornamented and embroidered. This ephod was fastened on the shoulders with two precious stones, on which the twelve names of the twelve tribes of Israel were engraved, six names on each stone. These two stones thus engraved, were different from those on the breastplate, with which they have been confounded.

Verse 8. *Let them make me a sanctuary*] This was that part of the tabernacle that was called the most holy place, into which the high-priest entered only once a-year, on the great day of atonement.

*That I may dwell among them*.] As the *dwelling* in this tabernacle was the highest proof of God's grace and mercy towards the Israelites, so it typified Christ's dwelling by faith in the hearts of believers, and thus giving them the highest and surest proof of their reconciliation to God, and of his love and favour to them; see Eph. i. 22, iii. 17.

Verse 9. *After the pattern of the tabernacle*] It has been supposed that there had been a tabernacle before that erected by Moses, though it probably did not now exist; but the tabernacle which Moses is ordered to make was to be formed exactly on the model of this ancient one, the pattern of which God showed him in the mount, ver. 40. The word *mishcan* signifies literally the *dwelling or habitation*; and this was so called because it was the dwelling-place of God; and the *only* place on the earth in which he made himself manifest. [There is little reason for supposing the existence of a former tabernacle.]

Verse 10. *They shall make an ark*] *Aron* signifies an *ark, chest, coffer, or coffin*. It is used particularly to designate that chest or coffer in which the *testimony* or two *tables of the covenant* was laid up, on the top of which was the *propitiatory* or *mercy-seat* (see on ver. 17), and at the end of which were the *cherubim* of gold (ver. 18-20), between whom the visible sign of the presence of the supreme God appeared as seated upon his throne. The ark was the most excellent of all the holy things which belonged to the Mosaic economy, and for its sake the tabernacle and the temple were built, chap. xxvi. 33, xl. 18, 21. It was considered as conferring a sanctity wherever it was fixed, 2 Chron. viii. 11, 2 Sam. vi. 12.

*Two cubits and a half shall be the length, &c.*] About four feet five inches in length, taking the cubit at twenty-one inches, and two feet six inches in breadth and in depth. As this ark was chiefly intended to deposit the two tables of stone in, which had been written by the finger of God, we may very reasonably conjecture that the length of those tables was not less than *four feet*, and their breadth not less

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 \*The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark <sup>b</sup>the testimony which I shall give thee.

17 And <sup>c</sup>thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end; <sup>d</sup>even <sup>d</sup>of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And <sup>e</sup>the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another;

\* 1 Kings viii. 8.—<sup>b</sup> Ch. xvi. 34. xxxi. 18. Deut. x. 2, 5. xxxi. 26. 1 Kings viii. 9. 2 Kings xi. 12. Heb. ix. 4.—<sup>c</sup> Ch. xxxvii. 6. Rom. iii. 25. Heb. ix. 5.—<sup>d</sup> Or, of the matter of the mercy seat.—<sup>e</sup> 1 Kings viii. 7. 1 Chron. xxviii. 18. Heb. ix. 5.—<sup>f</sup> Ch. xxvi. 34

than two. As to their thickness we can say nothing, as the depth of the ark was intended for other matters besides the two tables, such as Aaron's rod, the pot of manna, &c., &c., though probably these were laid up beside, not in, the ark.

Verse 11. *A crown of gold round about.* [A border or, as the Septuagint have it, *waves of gold wreathed round about.*]

Verse 15. *The staves—shall not be taken from it.* Because it should ever be considered as in readiness to be removed, God not having told them at what hour he should command them to strike their tents. If the staves were never to be taken out, how can it be said, as in Num. iv. 6, that when the camp should set forward, they should put in the staves thereof, which intimates that when they uncamped they took out the staves, which appears to be contrary to what is here said? To reconcile these two places it has been supposed that besides the staves which passed through the rings of the ark, and by which it was carried, there were two other staves or poles in the form of a *bier* or *hand-barrow*, on which the ark was laid in order to be transported in their journeyings, when it and its own staves, still in their rings, had been wrapped up in the covering of what is called *badgers' skins and blue cloth*.

Verse 16. *The testimony.* The two tables of stone, which were not yet given; these tables were called *eduth*, from *ad*, forward, onward, to bear witness to or of a person or thing. Not only the tables of stone, but all the contents of the ark, Aaron's rod, the pot of manna, the holy anointing oil, &c., bore testimony to the Messiah in his prophetic, sacerdotal, and regal offices.

Verse 17. *A mercy-seat.* *Capporeth*, from *caphar*, to cover or overspread; because by an act of pardon sins are represented as being covered, so that they no longer appear in the eye of divine justice to displease, irritate, and call for punishment; and the person of the offender is covered or protected from the stroke of the broken law. In the Septuagint the word *hilasterion* is used, which signifies a propitiatory, and is the name used by the apostle, Heb. ix. 5. This mercy-seat or propitiatory was made of pure gold; it was properly the lid or covering of that vessel so well known by the name of the ark and ark of the covenant. On and before this, the high-priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement: and it was in this place that God promised to meet the people (see

toward the mercy-seat shall the faces of the cherubims be.

21 <sup>f</sup>And thou shalt put the mercy-seat above upon the ark; and <sup>g</sup>in the ark thou shalt put the testimony that I shall give thee.

22 And <sup>h</sup>there I will meet with thee, and I will commune with thee from above the mercy-seat, from <sup>i</sup>between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 <sup>j</sup>Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make <sup>k</sup>the dishes thereof, and

—<sup>f</sup> Ver. 16.—<sup>g</sup> Ch. xxix. 42, 43. xxx. 6, 36. Lev. xvi. 2. Num. xvii. 4.—<sup>h</sup> Num. vii. 89. 1 Sam. iv. 4. 2 Sam. vi. 2. 2 Kings xix. 15. Ps. lxxx. 1. xc. 1. Isa. xxxvii. 16.—<sup>i</sup> Ch. xxxvii. 10. 1 Kings vii. 48. 2 Chron. iv. 8. Heb. ix. 2.—<sup>j</sup> Ch. xxxvii. 16. Num. iv. 7.

ver. 22); for there he dwelt, and there was the symbol of the divine presence. At each end of this propitiatory was a cherub, between whom this glory was manifested; hence in scripture it is so often said that he dwelleth between the cherubim. As the word propitiatory or mercy-seat is applied to Christ, Rom. iii. 25, whom God hath set forth to be a propitiation through faith in his blood—for the remission of sins that are past; hence we learn that Christ was the true mercy-seat, the thing signified by the *capporeth*, to the ancient believers. And we learn further that it was by his blood that an atonement was to be made for the sins of the world. And as God showed himself between the cherubim over this propitiatory or mercy-seat, so it is said, *God was in Christ reconciling the world unto himself*; 2 Cor v. 19, &c. See on Lev. vii.

Verse 18. *Thou shalt make two cherubims.* What these were we cannot distinctly say. It is generally supposed that a cherub was a creature with four heads and one body; and the animals, of which these emblematical forms consisted, were the noblest of their kinds; the lion among the wild beasts, the bull among the tame ones, the eagle among the birds, and man at the head of all; so that they might be the representatives of all nature. Concerning their forms and design there is much difference of opinion among divines. It is probable that the term often means a figure of any kind, such as was ordinarily sculptured on stone, engraved on metal, carved on wood, or embroidered on cloth. It may be only necessary to add, that cherub is the singular number; cherubim, not cherubims, the plural.

Verse 22. *And there I will meet with thee.* That is, over the mercy-seat, between the cherubim. In this place God chose to give the most especial manifestations of himself; here the divine glory was to be seen; and here Moses was to come in order to consult Jehovah, relative to the management of the people.

Verse 23. *Thou shalt also make a table of shittim wood.* The same wood, the *acacia*, of which the ark-staves, &c., were made.

Verse 29. *The dishes thereof.* Probably the deep bowls in which they kneaded the mass out of which they made the shew-bread.

*And spoons thereof.* *Censers*, on which they put the incense; as seems pretty evident from Numb. vii. 14, 20, 26,

spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table <sup>b</sup>shew-bread before me alway.

31 <sup>c</sup>And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls,

made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and <sup>d</sup>they shall <sup>e</sup>light the lamps thereof, that they may <sup>f</sup>give light over against <sup>g</sup>it.

38 And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And <sup>h</sup>look that thou make them after their pattern, <sup>i</sup>which was shewed thee in the mount.

<sup>a</sup>Or, to pour out withal.—<sup>b</sup>Lev. xxiv. 5, 6.—<sup>c</sup>Ch. xxxvii. 17. 1 Kings vii. 49. Zech. iv. 2. Heb. ix. 2. Rev. i. 12. iv. 5.—<sup>d</sup>Ch. xxvii. 21. xxx. 8. Lev. xxiv. 3, 4. 2 Chron. xiii. 11.—<sup>e</sup>Or, cause to

ascend.—<sup>f</sup>Num. viii. 2.—<sup>g</sup>Heb. the face of it.—<sup>h</sup>Ch. xxvi. 30. Num. vii. 4. 1 Chron. xxviii. 11, 19. Acts vii. 44. Heb. viii. 5.—<sup>i</sup>Heb. which thou wast caused to see.

32, 38, 44, 50, 56, 62, 68, 74, 80, 86, where the same word is used, and the instrument, whatever it was, is always represented as being filled with incense.

Covers thereof] Supposed to be a large cup or tankard, in which pure wine was kept on the table along with the shew-bread for libations, which were poured out before the Lord every sabbath, when the old bread was removed, and the new bread laid on the table.

Bowls thereof] From *nakah*, to clear away, remove, empty, &c.; supposed by Calmet to mean, either the sieves by which the Levites cleansed the wheat they made into bread, or the ovens in which the bread was baked. Others suppose they were vessels which they dipped into the *kesoth*, to take out the wine for libations.

Verse 30. Shew-bread] Literally, bread of faces; so called, either because they were placed before the presence or face of God in the sanctuary, or because they were made square, as the Jews will have it. It is probable that they were in the form of cubes or hexaedrons, each side presenting the same appearance; and hence the Jews might suppose they were called the bread or loaves of faces: but the Hebrew text seems to intimate that they were called the bread of faces, *panim*, because, as the Lord says, they were set *tephannai*, before my face. These loaves or cakes were twelve, representing, as is generally supposed, the twelve tribes of Israel. They were in two rows of six each. On the top of each row there was a golden dish with frankincense, which was burned before the Lord, as a memorial, at the end of the week, when the old loaves were removed and replaced by new ones, the priests taking the former for their domestic use.

It is more difficult to ascertain the use of these, or what they represented, than almost any other emblem in the whole Jewish economy. Many have conjectured their meaning, and I feel no disposition to increase their number by any addition of my own.

Verse 31. A candlestick of pure gold] This candlestick or chandelier is generally described as having one shaft or stock, with six branches proceeding from it, adorned at equal distances with six flowers like lilies, with as many bowls and knops placed alternately. On each of the branches there was a lamp, and one on the top of the shaft which occupied the centre; thus there were seven lamps in all, ver. 37. These seven lamps were lighted every evening and extinguished every morning.

We are not so certain of the precise form of any instrument or utensil of the tabernacle or temple, as we are of this, the golden table, and the two silver trumpets.

Titus, after the overthrow of Jerusalem, A.D. 70, had the golden candlestick and the golden table of the shew-bread, the silver trumpets, and the book of the Law, taken out of the temple and carried in triumph to Rome; and Vespasian lodged them in the temple which he had consecrated to the goddess of Peace. Some plants also of the balm of Jericho are said to have been carried in the procession. At the foot of Mount Palatine there are the ruins of an arch on which the triumph of Titus for his conquest of the Jews is repre-

sented, and on which the several monuments which were carried in the procession are sculptured, and particularly the golden candlestick, the table of the shew-bread, and the two silver trumpets. To see these sacred articles given up by that God who ordered them to be made according to a pattern exhibited by himself, gracing the triumph of a heathen emperor, and at last consecrated to an idol, affords melancholy reflections to a pious mind. But these things had accomplished the end for which they were instituted, and they were now of no further use. The glorious personage typified by all this ancient apparatus, had about seventy years before this made his appearance. The true light was come, and the holy Spirit poured out from on high; and therefore the golden candlestick, by which they were typified, was given up. The over-during bread had been sent from heaven; and therefore the golden table, which bore its representative, the shew-bread, was now no longer needful. The joyful sound of the everlasting gospel was then published in the world; and therefore the silver trumpets that typified this were carried into captivity, and their sound was no more to be heard. Strange providence, but unutterable mercy of God! The Jews lost both the sign and the thing signified; and that very people, who destroyed the holy city, carried away the spoils of the temple, and dedicated them to the objects of their idolatry, were the first in the universe to receive the preaching of the gospel, the light of salvation, and the bread of life! There is a sort of coincidence or association here, which is worthy of the most serious observation. The Jews had these significant emblems to lead them to, and prepare them for, the things signified. They trusted in the former, and rejected the latter! God therefore deprived them of both, and gave up their temple to the spoilers, their land to desolation, and themselves to captivity and to the sword. The heathens then carried away the emblems of their salvation, and God shortly gave unto those heathens that very salvation of which these things were the emblems!

Verse 39. Of a talent of pure gold shall he make it, with all these vessels.] That is, a talent of gold in weight was used in making the candlestick, and the different vessels and instruments which belonged to it. According to Bishop Cumberland, a talent was three thousand shekels. The sum of seven thousand and thirteen pounds was expended on the candlestick and its furniture. It is no wonder then (if the candlestick in the second temple was equal in value to that in the ancient tabernacle), that Titus should think it of sufficient consequence to be one of the articles, with the golden table and silver trumpets, that should be employed to grace his triumph. Their intrinsic worth was a matter of no consequence to him, whose are the silver and gold, the earth and its fulness; they had accomplished their design, and were of no further use, either in the kingdom of Providence, or the kingdom of Grace.

Verse 40. And look that thou make, &c.] This verse should be understood as an order to Moses after the tabernacle, &c., had been described to him; as if he had said:

"When thou comest to make all the things that I have already described to thee, with the other matters of which I shall afterwards treat, see that thou make every thing according to the pattern which thou didst see in the mount." It appears to me that St. Paul had this command particularly in view when he gave that to his son Timothy, which we find in the second epistle, chap. i. 13: "*Hold fast the form of sound words which thou hast heard of me.*" The tabernacle was a *type* of the church of God; that church is built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner-stone, Eph. ii. 20-22: the *doctrines*, therefore, delivered by the prophets, Jesus Christ, and his apostles, are essential to the constitution of this church. As God, therefore, gave the *plan* or *form* according to which the tabernacle must be constructed, so he gives the *doctrines* according to which the Christian church is to be modelled; and apostles, and subordinate builders, are to have and hold fast that *form* of sound words, and construct this heavenly building according to that *form* or *pattern* which has come through the express revelation of God.

In different parts of this work we have had occasion to remark that the heathens borrowed their best things from divine revelation, both as it refers to what was *pure* in their *doctrines*, and *significant* in their *religious rites*. Indeed, they seem in many cases to have studied the closest imitation possible, consistent with the adaptation of all to their preposterous and idolatrous worship. They had their Jove, in imitation of the true JEHOVAH; and from different attributes of the Divine Nature they formed an innumerable group of gods and goddesses. They had also their temples in imitation of the temple of God; and in these they had their holy and more holy places, in imitation of the courts of the Lord's house. The heathen temples consisted of several parts or divisions: 1. The *area* or porch; 2. The *temple*, similar to the *nave* of our churches; 3. The *adytum* or holy place, called also *penetrals* and *sacrarium*; and 4. The *inner temple*, the most secret recess, where they had their *mysteria*, and which answered to the *Holy of Holies* in the tabernacle. And as there is no evidence whatever that there

was any temple among the heathens prior to the tabernacle, it is reasonable to conclude that it served as a model for all that they afterwards built. They had even their *portable temples*, to imitate the tabernacle; and the shrines for Diana, mentioned Acts xix. 24, were of this kind. They had even their *arks* or *sacred coffers*, where they kept their most holy things, and the mysterious emblems of their religion; together with *candlesticks* or *lamps*, to illuminate their temples, which had few windows, to imitate the golden candlestick in the Mosaic tabernacle. They had even their *processions*, in imitation of the carrying about of the ark in the wilderness, accompanied by such ceremonies as sufficiently show to an unprejudiced mind, that they borrowed them from this sacred original.

From the solemn and very particular charge, *Look that thou make them after their pattern, which was shewed thee in the mount*, it appears plainly that God showed Moses a *model* of the tabernacle and all its furniture; and to receive instructions relative to this was one part of his employment while on the mount forty days with God. As God designed that this building, and all that belonged to it, should be patterns or representations of good things to come, it was indispensably necessary that Moses should receive a model and specification of the whole, according to which he might direct the different artificers in their constructing the work. 1. We may observe that the whole tabernacle and its furniture resembled a dwelling-house and its furniture. 2. That this tabernacle was the house of God, not merely for the performance of his worship, but for his residence. 3. That God had promised to dwell among this people, and this was the habitation which he appointed for his glory. 4. That the tabernacle, as well as the temple, was a type of the incarnation of Jesus Christ. 5. That as the glory of God was manifested between the cherubim, above the mercy-seat, in this tabernacle, so *God was in Christ, and in him dwelt all the fulness of the Godhead bodily*. 6. As in the tabernacle were found bread, light, &c., probably all these were emblematical of the ample provision made in Christ for the direction, support, and salvation of the soul of man. Of these, and many other things in the law and the prophets, we shall know more when mortality is swallowed up of life.

## CHAPTER XXVI.

*The ten curtains of the tabernacle, and of what composed, 1. Their length, 2, 3; their loops, 4, 5; their taches, 6. The curtains of goats' hair for a covering, 7; their length and breadth, 8. Coupled with loops, 9, 10, and taches, 11. The remnant of the curtains, how to be employed, 12, 13. The covering of rams' skins, 14. The boards of the tabernacle for the south side, 15; their length, 16, tenons, 17, number, 18, sockets, 19. Boards, &c., for the north side, 20, 21. Boards, &c., for the west side, 22; for the corners, 23; their rings and sockets, 24, 25. The bars of the tabernacle, 26-30. The veil, its pillars, hooks, and taches, 31-33. How to place the mercy-seat, 34. The table and candlestick, 35. The hanging for the door of the tent, 36; and the hangings for the pillars, 37.*

**MOREOVER** <sup>a</sup>thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: <sup>b</sup>with cherubims <sup>c</sup>of cunning work shalt thou make them.

<sup>a</sup> Ch. xxxvi. 8.

[Verse 1. *Thou shalt make the tabernacle*] *Mischam*, from *shachan*, to dwell, means simply a dwelling-place or habitation of any kind, but here it means the dwelling-place of Jehovah, who, as a king in his camp, had his dwelling or pavilion among his people, his table always spread, his lamps lighted, and the priests, &c., his attendants, always in waiting. From the minute and accurate description here given, a good workman, had he the same materials, might make a perfect *fac simile* of the ancient Jewish tabernacle. It was a moveable building, and so constructed that it might be easily taken to pieces for the greater convenience of carriage, as they were often obliged to transport it from place to place, in their various journeyings.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one

<sup>b</sup> Heb. the work of a cunning workman or embroiderer.

[*Cunning work*] *Chosheb* probably means a sort of *diaper*, in which the figures appear equally perfect on both sides; this was probably formed in the loom. Another kind of curious work is mentioned ver. 36, *rokem*, which we term *needle-work*; this was probably similar to our *embroidery*, *tapestry*, or *cloth of arras*. It has been thought unlikely that these curious works were all manufactured in the wilderness: what was done in the loom, they might have brought with them from Egypt; what could be done by hand, without the use of complex machinery, the Israelitish women could readily perform with their needles, during their stay in the wilderness. But still it seems probable that they brought even their looms with them. The whole of

to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue, upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle.

7 And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which completh the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 And thou shalt make boards for the tabernacle of shittim wood standing up.

16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, there shall be twenty boards:

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar, in the midst of the boards, shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle, according to the fashion thereof, which was shewed thee in the mount.

31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

\* Ch. xxxvi. 14.—<sup>b</sup> Or, covering.—<sup>c</sup> Heb. in the remainder or sur-  
plusage.—<sup>d</sup> Ch. xxxvi. 19.—<sup>e</sup> Heb. hands.—<sup>f</sup> Heb. twined.—<sup>g</sup> Ch. xxv.

this account shows that not only necessary but ornamental arts had been carried to a considerable pitch of perfection, both among the Israelites and Egyptians.

The inner curtains of the tabernacle were ten in number, and each in length twenty-eight cubits, and four in breadth; about sixteen yards twelve inches long, and two yards twelve inches broad. The curtains were to be coupled together, five and five of a side, by fifty loops, ver. 5, and as many golden clasps, ver. 6, so that each might look like one curtain, and the whole make one entire covering, which was the first.

Verse 7. *Curtains of goats' hair*] Stuff made of goats' hair. This was the second covering.

Verse 14. *Rams' skins dyed red*] This was the third covering; and what is called the badgers' skins was the fourth. Why there should have been four coverings does not appear. They might have been designed partly for respect; and partly to keep off dust and dirt, and the extremely fine sand which in that desert rises as it were on every breeze; and partly to keep off the intense heat of the sun, which would otherwise have destroyed the poles, bars, boards, and the whole of the wood-work. As to the conjecture of some that "the four coverings were intended the better to keep off the rain," it must appear unfounded to those who know that in that desert rain was rarely ever seen.

Verse 15. *Thou shalt make boards*] These formed what might be called the walls of the tabernacle. To have worked the acacia into these boards or planks, the Israelites must

9, 40. xxvii. 8. Acts vii. 44. Heb. viii. 5.—<sup>b</sup> Ch. xxxvi. 35. Lev. xvi. 2. 2 Chron. iii. 14. Mat. xxvii. 51. Heb. ix. 3.

have had sawyers, joiners, &c., among them; but how they got the tools is a question. But as the Israelites were the general workmen of Egypt, and were brought up to every kind of trade for the service of their oppressors, we may naturally suppose that every artificer brought off some of his tools with him. For though it is not at all likely that they had any armour or defensive weapons in their power, yet for the reason above assigned they must have had the implements which were requisite for their respective trades.

Verse 16. *Ten cubits shall be the length of a board*] Each of these boards or planks was about five yards and two feet and a half long, and thirty-two inches broad; and as they are said to be standing up, this was the HEIGHT of the tabernacle. The length being thirty cubits, twenty boards of one cubit and a half broad each, make about seventeen yards and a half, and the BREADTH was about five yards.

Verse 29. *Thou shalt overlay the boards with gold*] It is not said how thick the gold was by which these boards, &c., were overlaid; it was no doubt done with gold plates, but these must have been very thin, else the boards, &c., must have been insupportably heavy. The gold was probably something like our gold-leaf, but not brought to so great a degree of tenuity.

Verse 31. *Thou shalt make a veil*] Parocheth, from *parach*, to break or rend; the inner veil of the tabernacle or temple which broke, interrupted, or divided between the holy place and the most holy; the Holy Ghost thus signifying

32 And thou shalt hang it upon four pillars of shittim wood, overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil <sup>a</sup>the ark of the testimony: and the veil shall divide unto you between <sup>b</sup>the holy place and the most holy.

34 And <sup>c</sup>thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

35 And <sup>d</sup>thou shalt set the table without the

<sup>a</sup> Ch. xxv. 16. xl. 21.—<sup>b</sup> Lev. xvi. 2. Heb. ix. 2, 3.—  
<sup>c</sup> Ch. xxv. 21. xl. 20. Heb. ix. 5.

that the way into the holiest of all was not yet made manifest, while as the first tabernacle was standing.

Does not the Hebrew name *parocheth* moreover intimate the typical correspondence of this veil to the body or flesh of Christ? For this veil was his flesh which, being rent, affords us a new and living way into the holiest of all, i.e. into heaven itself.

And accordingly when his blessed body was rent upon the cross, this veil also was RENT in twain from the top to the bottom; Matt. xxvii. 51.

The veil in the tabernacle was exceedingly costly; it was made of the same materials with the inner covering, blue, purple, scarlet, fine twined linen embroidered with cherubim, &c. It served to divide the tabernacle into two parts: one, the outermost, called the *holy place*; the other, or innermost, called the *Holy of holies*, or the most holy place. In this was deposited the ark of the covenant, and the other things that were laid up by way of memorial. Into this the high-priest alone was permitted to enter, and that only once in the year, on the great day of atonement. It was in this inner place that Jehovah manifested himself between the cherubim.

Verse 32. *Their hooks shall be of gold*] As the word *vav* or *vau*, plural *ravin*, occurs only in this book, chap. xxvi. 32, 37, xxvii. 10, 11, 17, xxxvi. 36, 38, xxxviii. 10, 11, 12, 17, 19, 28, and is used in these places in reference to the same subject, it is very difficult to ascertain its precise meaning. Most commentators and lexicographers think that the ideal meaning of the word is to connect, attach, join to, hook; and that the letter *vau* has its name from its hook-like form, and its use as a particle in the Hebrew language, because it serves to connect the words and members of a sentence, and the sentences of a discourse together, and that therefore *hook*

veil, and <sup>e</sup>the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And <sup>f</sup>thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging <sup>g</sup>five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

<sup>d</sup> Ch. xl. 22. Heb. ix. 2.—<sup>e</sup> Ch. xl. 24.—<sup>f</sup> Ch. xxxvi. 37.—  
<sup>g</sup> Ch. xxxvi. 38.

must be the obvious meaning of the word in all the above texts. On the whole it appears much more reasonable to translate the original by *capitals* than by *hooks*.

Verse 36. *An hanging for the door of the tent*] This may be called the *first veil*, as it occupied the door or entrance to the tabernacle; the veil that separated the holy place from the Holy of Holies is called the *second veil*, Heb. ix. 3. These two veils and the inner covering of the tabernacle were all of the same materials, and of the same workmanship.

1. While the reader is struck with the curious and costly nature of this building, as described by Moses, let him consider how pure and holy that church should be of which it was a very expressive type: and what manner of person *he* should be in all holy conversation and godliness, who professes to be a member of that church for which, it is written, Christ has given himself, that he might sanctify and cleanse it; that he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

2. In the Jewish tabernacle almost every thing was placed out of the sight of the people. The holy of holies was inaccessible, the testimony was comparatively hidden, as were also the mercy-seat and the Divine Glory. Under the gospel all these things are laid open, the way to the holiest is made manifest, the veil is rent, and we have an entrance to the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; Heb. x. 19, 20. How abundantly has God brought life and immortality to light by the gospel! The awful distance is abolished, the ministry of reconciliation is proclaimed, the kingdom of heaven is opened to all believers, and the Lord is in his holy temple.

## CHAPTER XXVII.

The altar of burnt-offerings, and its dimensions, 1; its horns, 2; pans, shovels, &c., 3; its grate and network, 4, 5; its staves, 6, 7. Court of the tabernacle, with its pillars and hangings, 9-15. Gate of the court, its pillars, hangings, length, breadth, and height, 16-18. All the vessels used in the court of the tabernacle to be of brass, 19. The Israelites to provide pure olive oil for the light, 20. Every thing to be ordered by Aaron and his sons, 21.

AND thou shalt make <sup>a</sup>an altar of shittim wood, five cubits long, and five cubits broad: the altar shall be foursquare; and the height thereof shall be three cubits.

<sup>a</sup> Ch. xxxviii. 1. Esek. xliii. 13.

Verse 1. *Foursquare*] As this altar was five cubits long and five broad, and the cubit is reckoned to be twenty-one inches, hence it must have been eight feet nine inches square, and about five feet three inches in height, the amount of cubits, taken at the same ratio.

Verse 2. *Thou shalt make the horns of it*] The horns might have three uses: 1. For ornament. 2. to prevent carcases, &c., from falling off. 3. To tie the victim to, previously to its being sacrificed. So David: Bind the sacrifice with cords to the horns of the altar; Ps. cxviii. 27. Horns

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same; and <sup>b</sup>thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his

<sup>b</sup> See Num. xvi. 38.

were much used in all ancient altars among the heathen, and some of them were entirely constructed of the horns of the beasts that had been offered in sacrifice; but such altars appear to be erected rather as trophies in honour of their gods. On the reverses of several medals we find altars represented with horns at the corners.

Verse 3. *Thou shalt make his pans*] *Sirothain*, a sort of large brazen dishes, which stood under the altar to receive the ashes that fell through the grating.

*His shovels*] Some render this *besoms*; but as these were



ashes, and his shovels, and his basons, and his flesh-hooks, and his firepans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: \*as <sup>b</sup>it was shewed thee in the mount, so shall they make it.

9 And \*thou shalt make the court of the tabernacle: for the south side southward, *there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:*

10 And the twenty pillars thereof and their twenty sockets *shall be of brass; the hooks of the pillars and their fillets shall be of silver.*

11 And likewise for the north side, in length *there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.*

12 And *for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.*

13 And the breadth of the court on the east side eastward *shall be fifty cubits.*

14 The hangings of one side *of the gate shall be fifteen cubits; their pillars three, and their sockets three.*

15 And on the other side *shall be hangings fifteen cubits: their pillars three, and their sockets three.*

16 And for the gate of the court *shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.*

17 All the pillars round about the court *shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.*

18 The length of the court *shall be an hundred cubits, and the breadth <sup>d</sup>fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.*

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of brass.*

20 And \*thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp <sup>f</sup>to burn always,

21 In the tabernacle of the congregation, \*with-out the veil, which is before the testimony: <sup>h</sup>Aaron and his sons shall order it from evening to morning before the LORD: <sup>i</sup>*it shall be a statute for ever unto their generations on the behalf of the children of Israel.*

\* Ch. xxv. 40. xxvi. 30.—<sup>b</sup> Heb. be shewed.—<sup>c</sup> Ch. xxxviii. 9.—<sup>d</sup> Heb. fifty by fifty.—<sup>e</sup> Lev. xxiv. 2.—<sup>f</sup> Heb. to ascend up.—<sup>g</sup> Ch. xxvi. 31, 33.—<sup>h</sup> Ch. xxx. 8. 1 Sam. iii. 3. 2 Chron. xiii. 11.—<sup>i</sup> Ch. xxviii.

43. xxix. 9, 28. Lev. iii. 17. xvi. 31. xxiv. 9. Num. xviii. 23. xix. 21. 1 Sam. xxx. 25.

brazen instruments, it is more natural to suppose that some kind of fire-shovels are intended, or scuttles, which were used to carry off the ashes that fell through the grating into the large pan or *siroth*.

*His basons*] *Mizrekothaiv*, from *zarak*, to sprinkle or disperse; bowls or basons to receive the blood of the sacrifices, in order that it might be sprinkled on the people before the altar, &c.

*His flesh-hooks*] That this word is rightly translated *flesh-hooks* is fully evident from 1 Sam. ii. 13, where the same word is used in such a connexion as demonstrates its meaning. It was probably a kind of *trident*, or fork with three prongs, and these bent to a right angle at the middle, as the ideal meaning of the Hebrew seems to imply *crookedness* or *curvature* in general.

*His fire pans*] Bishop Patrick and others suppose that "this was a larger sort of vessel, wherein, probably, the *sacred fire* which came down from heaven (Lev. ix. 24) was kept burning, whilst they cleansed the altar and the grate from the coals and the ashes; and while the altar was carried from one place to another, as it often was in the wilderness."

Verse 4. *Thou shalt make for it a grate*] Calmot supposes this altar to have been a sort of box, covered with brass plates, on the top of which was a grating to supply the fire with air, and permit the ashes to fall through into the *siroth* or pan that was placed below. At the four corners of the grating were four rings and four chains, by which it was attached to the four horns; and at the sides were rings for the poles of shittim wood with which it was carried.

Verse 8. *Hollow with boards*] It seems to have been a kind of *frame-work*, and to have had nothing solid in the inside, and only covered with the grating at the top. This rendered it more light and portable.

Verse 9. *The court of the tabernacle*] The tabernacle stood in an inclosure or court, open at the top. This court was made with pillars or posts, and hangings. It was *one hundred cubits*, or about fifty-eight yards and a half, in length; the breadth we learn from verses 12 and 18; and *five cubits*, or nearly three yards, high, ver. 18. And as this was but half

the height of the tabernacle, chap. xxvi. 16, that sacred building might easily be seen by the people from without.

Verse 16. *And for the gate of the court*] It appears that the hangings of this gate were of the same materials and workmanship with that of the inner covering of the tabernacle, and the outer and inner veil.

Verse 19. *All the vessels—shall be of brass.*] It would have been improper to have used instruments made of the more precious metals about this altar, as they must have been soon worn out by the severity of the service.

Verse 20. *Pure oil olive beaten*] That is, such oil as could easily be expressed from the olives after they had been bruised in a mortar; the *mother drop*, as it is called, which drops out of itself as soon as the olives are a little broken, and which is much purer than that which is obtained after the olives are put under the press.

*To cause the lamp to burn always*] They were to be kept burning through the whole of the night, and some think all the day besides; but there is a difference of sentiment upon this subject.

This oil and continual flame were not only emblematical of the unction and influences of the Holy Ghost, but also of that pure spirit of devotion which ever animates the hearts and minds of the genuine worshippers of the true God.

Verse 21. *The tabernacle of the congregation*] The place where all the assembly of the people were to worship, where the God of that assembly was pleased to reside, and to which as the habitation of their king and protector, they were ever to turn their faces in all their adorations.

*Before the testimony*] That is, the ark where the tables of the covenant were deposited.

*Aaron and his sons*] These and their descendants being the only legitimate priests, God having established the priesthood in this family.

It appears that the business of the priests was to light the lamps in the evening; and either to extinguish them in the morning, or permit them to burn out, having put in the night before as much oil as was necessary to last till daylight.

*A statute for ever*] This ordering of the lamps night and

morning, and attendance on the service of the tabernacle, was a statute that was to be in full force while the tabernacle and temple stood, and should have its spiritual accomplishment in the Christian church to the end of time. The seven

golden candlesticks were typical of this church and the glorious light it possesses: Rev. i. 12-20; and Jesus Christ, the Fountain and Dispenser of this true light, walks in the midst of them.

## CHAPTER XXVIII.

Aaron and his sons are set apart for the priest's office, 1. Garments to be provided for them, 2, 3. What these garments were, 4, and of what made, 5. The ephod, its shoulder-pieces and girdle, 6-8. The two onyx stones, on which the names of the twelve tribes were to be engraven, 9-14. The breastplate of judgment; its twelve precious stones, engravings, rings, chains, and its use, 15-29. The Urim and Thummim, 30. The robe of the ephod, its borders, bells, pomegranates, &c., and their use, 31-35. The plate of pure gold and its motto, 36, to be placed on Aaron's mitre, 37, 38. The embroidered coat for Aaron, 39. Coats, girdles, and bonnets, 40. Aaron and his sons to be anointed for the priest's office, 41. Other articles of clothing and their use, 42, 43.

AND take thou unto thee \* Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons,

\* Num. xviii. 7. Eccles. xlv. 6. Heb. v. 1, 4.—Ch. xxix. 5, 29. xxxi. 10. xxxix. 1, 2. Lev. viii. 7, 30. Num. xx. 26, 28. Eccles.

Verse 1. *Aaron—and his sons*]. The priesthood was to be restrained to this family because the public worship was to be confined to one place; and previously to this the eldest in every family officiated as priest, there being no settled place of worship. It has been very properly observed that, if Moses had not acted by the divine appointment, he would not have passed by his own family, which continued in the condition of ordinary Levites, and established the priesthood, the only dignity in the nation, in the family of his brother Aaron.

Verse 2. *For glory and for beauty.*] Four articles of dress were prescribed for the priests in ordinary, and four more for the high priest. Those for the priests in general were a coat, drawers, a girdle, and a bonnet. Besides these the high-priest had a robe, an ephod, a breastplate, and a plate or diadem of gold on his forehead. The garments, says the sacred historian, were for *honour* and for *beauty*. They were emblematical of the office in which they ministered. 1. It was *honourable*. They were the ministers of the Most High, and employed by him in transacting the most important concerns between God and his people, concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures. 2. They were for *beauty*. They were emblematical of that holiness and purity which ever characterize the divine nature and the worship which is worthy of him, and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below, and without which none can ever see his face in the realms of glory. Should not the garments of all those who minister in holy things still be emblematical of the things in which they minister? Is then the dismal black, now worn by almost all kinds of priests and ministers, for *glory and for beauty*? Is it emblematical of any thing that is good, glorious or excellent? How unbecoming the *glad tidings* announced by Christian ministers is a colour emblematical of nothing but *mourning*, and *woe*, *sin*, *desolation*, and *death*! The *white surplice* in the service of the church is almost the only thing that remains of those ancient and becoming vestments, which God commanded to be made for *glory and beauty*. Clothing, emblematical of office, is of more consequence than is generally imagined. Were the great officers of the crown, and the great officers of justice to clothe themselves like the common people when they appear in their public capacity, both their *persons* and *decisions* would be soon held in little estimation.

Verse 3. *Whom I have filled with the spirit of wisdom*]. So we find that *ingenuity* in arts and sciences, even those of the *ornamental* kind, comes from God. It is not intimated here that these persons were filled with the spirit of wisdom for this purpose only; for the direction to Moses is, to select

2 And <sup>b</sup> thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And <sup>c</sup> thou shalt speak unto all that are wise hearted, <sup>d</sup> whom I have filled with the spirit of wisdom, that they may make Aaron's garments to

xlv. 7, 8.—<sup>e</sup> Ch. xxxi. 6. xxxv. 31-35. xxxvi. 1, 2. Isa. xxviii. 24-29. —<sup>f</sup> Ch. xxxi. 3. xxxv. 30, 31. Deut. xxxiv. 9. James i. 17.

those whom he found to be expert artists, and those who were such, God shows by these words, had derived their knowledge from himself. Every man should be permitted as far as possible to follow the *bent* or *direction* of his own genius, when it evidently leads him to *new inventions*, and *improvements on old plans*. How much has both the labour of men and cattle been lessened by improvements in machinery! And can we say that the *wisdom* which found out these improvements did not come from God? No man, by course of *reading* or *study*, ever acquired a *genius* of this kind: we call it *natural*, and say it was *born with the man*. Moses teaches us to consider it as *divine*. Who taught NEWTON to ascertain the laws by which God governs the universe? No reading, no study, no example, formed his *genius*. God, who made him, gave him that compass and bent of mind by which he made those discoveries, and for which his name is celebrated in the earth. When I see NAPIER inventing the logarithms; COPERNICUS, DESCARTES and KEPLER contributing to pull down the false systems of the universe, and NEWTON *demonstrating the true one*; and when I see the long list of *PATENTERS* of useful inventions, by whose industry and skill long and tedious processes in the necessary arts of life have been shortened, labour greatly lessened, and much time and expense saved; I then see, with Moses, men who are *wise-hearted*, whom God has filled with the *spirit of wisdom* for these very purposes; that he might help man by man, and that as time rolls on, he might give to his intelligent creatures such proofs of his *Being*, infinitely varied wisdom, and *gracious providence*, as should cause them to depend on him, and give him that glory which is due to his name.

How pointedly does the prophet Isaiah refer to this sort of teaching as coming from God, even in the most common and less difficult arts of life! The whole passage is worthy of the reader's most serious attention. Isaiah xxviii. 24-29.

But let us take heed not to run into extremes here; *machinery* is to help man, not to render him *useless*. The *human hand* is the great and most perfect machine, let it not be laid aside. In our zeal for machinery we are rendering all the lower classes useless; filling the land with beggary and vice, and the workhouses with paupers; and ruining the husbandman with oppressive poor-rates. Keep machinery as a help to the human hand, and to lighten the labour, but never let it supersede either.

This principle, that God is the author of all arts and sciences, is too little regarded: Every good gift and every perfect gift, says St. James, comes from above, from the FATHER of LIGHTS. Why has God constructed every part of nature with such a profusion of economy and skill, if he intended this skill should never be discovered by man, or

consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; <sup>a</sup> a breastplate, and <sup>b</sup> an ephod, and <sup>c</sup> a robe, and <sup>d</sup> a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen:

6 <sup>a</sup> And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the <sup>a</sup> curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even* of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

<sup>a</sup> Ver. 15.—<sup>b</sup> Ver. 6.—<sup>c</sup> Ver. 31.—<sup>d</sup> Ver. 39. Exod. xxxix. 2-21. —<sup>e</sup> Ch. xxxix. 2, 4, 27, 29.—<sup>f</sup> Or, embroidered. Ch. xxxix. 20. Isa. xl. 5. Rev. i. 13.—<sup>g</sup> Wisd. xviii. 24.—<sup>h</sup> Ver. 29. Ch. xxxix. 7.—<sup>i</sup> See

that man should not attempt to examine his works in order to find them out? From the works of CREATION what proofs, astonishing and overwhelming proofs, both to believers and infidels, have been drawn both of the nature, being, attributes, and providence of God!

Verse 4. *Robe*] From *alah*, to go up, go upon; hence the *meil* may be considered as an upper coat, a *surtout*. It is described by Josephus, as a garment that reached down to the feet, not made of two distinct pieces, but was one entire long garment, woven throughout.

*Brodered coat*] This was immediately under the *meil* or robe, and answered the same purpose to the priests that our *shirts* do to us.

*Mitre*] As this word comes from the root *tsanaph*, to roll or wrap round, it evidently means that covering of the head so universal in the eastern countries which we call *turban* or *turban*, corrupted from the Persian *doolband*, which signifies what *encompasses* and *binds* the head or body; and hence is applied, not only to this covering of the head, but to a *sash* in general. The turban consists generally of two parts: the *cap*, which goes on the head; and the long *sash* of muslin, linen, or silk, that is wrapped round the head. These *sashes* are generally several yards in length.

*Girdle*] This seems to have been the same kind of *sash* or *girdle*, so common in the eastern countries, that confined the loose garments about the waist; and in which their long skirts were tucked up when they were employed in work, or on a journey. After being tied round the waist, the two ends of it fell down before, to the skirts of their robes.

Verse 8. *The curious girdle of the ephod*] The word *chesheb*, rendered here *curious girdle*, signifies merely a kind of *diaper* or *embroidered* work; and is widely different from *abnet*, which is properly translated *girdle*, ver. 4. The meaning therefore of the text, according to some, is this, that the two pieces, ver. 7, which connected the parts of the ephod at the shoulders where the onyx stones were set, should be of the same texture with the ephod itself, i.e. of gold, blue, purple, scarlet, and fine twined linen, embroidered together. But others suppose that some kind of a girdle is meant, different from the *abnet*, ver. 39, being only of plain workmanship.

Verse 11. *Like the engravings of a signet*] So *signets* or *seals* were in use at this time, and engraving on precious stones was then an art, and this art, which was one of the most elegant and ornamental, was carried in ancient times to such a pitch of perfection as has never been rivalled, and cannot now be even well imitated. And it is very likely that the Greeks borrowed this art from the ancient Hebrews, as

11 <sup>a</sup> With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and <sup>b</sup> Aaron shall bear their names before the LORD, upon his two shoulders, <sup>c</sup> for a memorial.

13 And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 And <sup>d</sup> thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be, *being* doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 <sup>e</sup> And thou shalt <sup>f</sup> set in it settings of stones, *even* four rows of stones: *the first row shall be a* <sup>g</sup> sardius, a topaz, and a carbuncle: *this shall be* the first row.

Josh. iv. 7. Zech. vi. 14.—<sup>h</sup> Ch. xxxix. 8.—<sup>i</sup> Ch. xxxix. 10, &c.—<sup>j</sup> Heb. fill it in fillings of stones.—<sup>k</sup> Or, ruby.

we know it flourished in Egypt and Palestine long before it was known in Greece.

Verse 12. *Aaron shall bear their names before the Lord*] He was to consider that he was the representative of the children of Israel; and the stones on the ephod and the stones on the breastplate were for a memorial, to put Aaron in remembrance that he was the priest and the mediator of the twelve tribes; and, speaking after the manner of men, God was to be put in mind of the children of Israel, their wants &c., as frequently as the high-priest appeared before him with the breastplate and the ephod.

Verse 13. *Ouches of gold*] *Strait places*, sockets to insert the stones in, from *shabats*, to close, inclose, straiten. *Socket*, in this place, would be a more proper translation, as *ouch* cannot be traced up to any legitimate authority. It appears sometimes to signify a *hook*, or some mode of attaching things together.

Verse 15. *The breastplate of judgment*] Here called the *breastplate of judgment*, because the high priest wore it upon his breast when he went to ask counsel of the Lord, to give judgment in any particular case; as also when he sat as judge to teach the law, and to determine controversies.

Verse 16. *Foursquare it shall be*] Here we have the exact dimensions of this breastplate, or more properly *breast-piece* or *stomacher*. It was a *span* in length and breadth when *doubled*, and consequently two spans long one way before it was doubled. Between those doublings, it is supposed, the *Urim* and *Thummim* were placed.

Verse 17. *Four rows of stones*] With a name on each stone, making in all the twelve names of the twelve tribes. These were disposed according to their birth, ver. 10.

As it is difficult to ascertain in every case what these precious stones were, it may be necessary to consider this subject more at large.

1. A *SARDIUS*, *odem*, from the root *adam*, he was ruddy; the *ruby*, a beautiful gem of a fine deep red colour. The *sardius*, or *sardie* stone, is defined to be a precious stone of a blood-red colour, the best of which come from Babylon.

2. A *TOPAZ*, *pildah*, a precious stone of a pale dead green, with a mixture of yellow, sometimes of a fine yellow; and hence it was called *chrysolite* by the ancients, from its gold colour. It is now considered by mineralogists as a variety of the *sapphire*.

3. A *CARBUNCLE*, *bareketh*, from *barak*, to lighten, glitter, or glister; a very elegant gem of a deep red colour, with an admixture of scarlet. From its bright lively colour it had the name *carbunculus*, which signifies a little coal; and among the Greeks *anthrax*, a coal, because when held before the

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a figure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their 'inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends of wreathen work, of pure gold,

23 And thou shalt make upon the breastplate <sup>b</sup> two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings, which are on the ends of the breastplate.

25 And the other two ends of the two 'wreathen chains, thou shalt fasten in the two ouches, and put them on the shoulder-pieces <sup>d</sup> of the ephod before it.

26 And thou shalt make two rings of gold, and

thou shalt put them upon the two ends of the breastplate, in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof, unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, <sup>e</sup> for a memorial before the Lord continually.

30 And 'thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: <sup>f</sup> and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

<sup>a</sup> Heb. fillings.—<sup>b</sup> Ch. xxv. 11-15.—<sup>c</sup> Ch. xxviii. 14. xxxix. 15.—<sup>d</sup> Ch. xxviii. 7, 25. xxxix. 4.—<sup>e</sup> Ver. 12.—<sup>f</sup> Lev. viii. 8. Num. xxvii.

21. Dent. xxxiii. 8. 1 Sam. xxviii. 6. Ezra ii. 63. Neh. vii. 63. Eccles. xlv. 10.—<sup>g</sup> Zech. vi. 13. 2 Cor. vii. 3. Heb. ii. 17.

sun it appears like a piece of bright burning charcoal. It is found only in the East Indies, and there but rarely.

4. EMERALD, *nophech*, the same with the ancient *Smaragdus*; it is one of the most beautiful of all the gems, and is of a bright green colour, without any other mixture.

5. SAPPHIRE, *sappir*. See this described, chap. xxiv. 10.

6. DIAMOND, *yahalom*, from *halam*, to beat or smite upon. The Diamond is supposed to have this name from its resistance to a blow, for the ancients have assured us that if it be struck with a hammer, upon an anvil, it will not break, but either break them or sink into the surface of that which is softest. This is a complete fable, as it is well known that the diamond can be easily broken, and is capable of being entirely volatilized or consumed by the action of fire. It is, however, the hardest, as it is the most valuable, of all the precious stones hitherto discovered, and one of the most combustible substances in nature.

7. FIGURE, *leshem*, the same as the *jacinth* or *hyacinth*; a precious stone of a dead, red or cinnamon colour, with a considerable mixture of yellow.

8. AGATE, *shebo*. This is a stone that assumes such a variety of hues and appearances, that Mr. Parkhurst thinks it derives its name from the root *shab*, to turn, to change. Agates are met with so variously figured in their substance, that they seem to represent the sky, the stars, clouds, earth, water, rocks, villages, fortifications, birds, trees, flowers, men, and animals of different kinds. Agates have a white, reddish, yellowish, or greenish ground. They are only varieties of the flint, and the lowest in value of all the precious stones.

9. AMETHYST, *achlamah*, a gem generally of a purple colour, composed of a strong blue and deep red. The oriental amethyst is sometimes of a dove colour, though some are purple, and others white like diamonds. The name amethyst is Greek, and it was so called because it was supposed that it prevented inebriation.

10. THE BERYL, *tarshish*. Mr. Parkhurst derives this name from *tar*, to go round, and *shash*, to be vivid or bright in colour. If the beryl be intended, it is a pellucid gem of a bluish green colour, found in the East Indies, and about the gold mines of Peru. But some of the most learned mineralogists and critics suppose the *chrysolite* to be meant. This is a gem of a yellowish green colour, and ranks at present amongst the topazes. Its name in Greek, *chrysolite*, literally signifies the golden stone.

11. THE ONYX, *shoham*. There are a great number of different sentiments on the meaning of the original; it has been translated beryl, emerald, prasiolite, sapphire, sardius, ruby, cornelian, onyx, and sardonyx. It is likely that the name may signify both the onyx and sardonyx. This latter stone is a mixture of the chalcodony and cornelian, sometimes in strata, at other times blended together, and is found striped

with white and red strata or layers. It is generally allowed that there is no real difference, except in the degree of hardness, between the onyx, cornelian, chalcodony, sardonyx, and agate. It is well known that the onyx is of a darkish horny colour, resembling the hoof or nail, from which circumstance it has its name. It has often a plate of a bluish white or red in it, and when on one or both sides of this white there appears a plate of a reddish colour, the jewellers call the stone a sardonyx.

12. JASPER, *yashepheh*. The similarity of the Hebrew name has determined most critics and mineralogists to adopt the jasper as intended by the original word. The jasper is usually defined a hard stone, of a beautiful bright green colour, sometimes clouded with white, and spotted with red or yellow. Mineralogists reckon not less than fifteen varieties of this stone. It can scarcely be called a precious stone; it is rather a dull opaque rock.

Verse 30. Thou shalt put in the breastplate—the Urim and the Thummim] What these were has, I believe, never yet been discovered. 1. They are nowhere described. 2. There is no direction given to Moses or any other how to make them. 3. Whatever they were, they do not appear to have been made on this occasion. 4. If they were the work of man at all, they must have been the articles in the ancient tabernacle, matters used by the patriarchs, and not here particularly described, because well known. 5. It is probable that nothing material is designed. 6. That God was often consulted by Urim and Thummim, is sufficiently evident from several scriptures; but how or in what manner he was thus consulted appears in none. 7. This mode of consultation, whatever it was, does not appear to have been in use from the consecration of Solomon's temple to the time of its destruction; and after its destruction it is never once mentioned. Hence the Jews say that the five following things, which were in the first temple, were wanting in the second: "1. The ark with the mercy-seat and cherubim; 2. The fire which came down from heaven; 3. The shechinah or divine presence; 4. The Holy Spirit, i.e. the gift of prophecy; and 5. The Urim and Thummim."

8. As the word *urim* signifies LIGHTS, and the word *thummim* PERFECTIONS, they were probably designed to point out the light—the abundant information in spiritual things afforded by the wonderful revelation which God made of himself by and under the Law; and the perfection—entire holiness and strict conformity to himself, which this dispensation required, and which are introduced and accomplished by that dispensation of light and truth, the GOSPEL, which was prefigured and pointed out by the law and its sacrifices, &c.; and in this light the subject has been viewed by the Vulgate, where the words are translated *doctrina et veritas*, doctrine and truth—a system of teaching proceeding from truth itself.

31 And \* thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And beneath, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

36 And \* thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that

\* Ch. xxxix. 22. Lev. viii. 7.—<sup>b</sup> Ch. xxxix. 23.—<sup>c</sup> Or, skirts. Ch. xxxix. 24-26.—<sup>d</sup> Ecclus. xiv. 9.—<sup>e</sup> Ch. xxxix. 30. Zech. xiv. 20. Ecclus. xiv. 12.—<sup>f</sup> Ver. 43. Lev. x. 17. xxii. 9. Num. xviii. 1. Isa. liii. 11. Ezek. iv. 4, 5, 6. John i. 29. Heb. ix. 28. 1 Pet. ii. 21. —<sup>g</sup> Lev. i. 4. xxii. 27. xxiii. 11. Isa. lvi. 7.—<sup>h</sup> Ver. 4. Ch. xxxix. 27, 28, 29, 41. Ezek. xlii. 17, 18.—<sup>i</sup> Ch. xlix. 7. xxx. 30. xl. 15.

The Septuagint translate the original by the *manifestation and the truth*; meaning probably the *manifestation* which God made of himself to Moses and the Israelites, and the *truth* which he had revealed to them, of which this breast-plate should be a continual memorial.

The manner in which the Jews suppose that the inquiry was made by *Urim* and *Thummin* is the following: "When they inquired the priest stood with his face before the ark, and he that inquired stood behind him with his face to the back of the priest: and the inquirer said, *Shall I go up?* or, *Shall I not go up?* And forthwith the Holy Ghost came upon the priest, and he beheld the breastplate, and saw therein by the vision of prophecy, *Go up*, or, *Go not up*, in the letters which showed forth themselves upon the breastplate before his face."

It was the letters that formed the names of the twelve tribes upon the breastplate, which the Jews suppose were used in a miraculous way to give answers to the inquirers.

Among the Egyptians, a breastplate something like that of the Jewish high-priest was worn by the president of the courts of Justice.

Verse 31. *The robe of the ephod*] From this description, and from what Josephus says, who must have been well acquainted with its form, we find that this *neil*, or robe, was one long straight piece of blue cloth, with a hole or opening in the centre for the head to pass through; which hole or opening was bound about, that it might not be rent in putting it on or taking it off, ver. 32.

Verse 35. *His sound shall be heard*] The bells were doubtless intended to keep up the people's attention to the very solemn and important office which the priest was then performing, that they might all have their hearts engaged in the work; and at the same time to keep Aaron himself in remembrance that he ministered before Jehovah, and should not come into his presence without due reverence.

*That he die not.*] This seems an allusion to certain ceremonies which still prevail in the eastern countries. Jehovah appeared among his people in the tabernacle as an emperor in his tent among his troops. At the doors of the tents or palaces of grandees was generally placed some sonorous body, either of metal or wood, which was struck to advertise those within that a person prayed for admittance to the presence of the king, &c. As the tabernacle had no door, but a veil, and consequently nothing to prevent any person from going in, Aaron was commanded to put the bells on his robe, that his sound might be heard when he went into the holy place before the Lord.

Aaron may 'bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach;

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar, to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him, and his seed after him.

Lev. x. 7.—<sup>i</sup> Heb. *all their hand*.—<sup>j</sup> Ch. xlix. 9, &c. Lev. viii. Heb. vi. 25.—<sup>k</sup> Ch. xxxix. 28. Lev. vi. 10. xvi. 4. Ezek. xlv. 18.—<sup>l</sup> Heb. *flesh of their nakedness*.—<sup>m</sup> Heb. *be*.—<sup>n</sup> Ch. xx. 26.—<sup>o</sup> Lev. v. 1, 17. xx. 19, 20. xxii. 9. Num. ix. 13. xviii. 22.—<sup>p</sup> Ch. xxvii. 21. Lev. xvii. 7.

Verse 36. *Thou shalt make a plate of pure gold*] The word *tsits*, which we render *plate*, means a *flower* or any appearance of this kind. The Septuagint translate it by a *leaf*; hence we might be led to infer that this plate resembled a wreath of flowers or leaves; and as it is called, chap. xxix. 6, *nezor*, a *crown*, it was probably of the form of the radiated crown worn by the ancient Roman emperors, which was a gold band that went round the head from the vertex to the occiput; but the position of the Jewish sacerdotal crown was different, as that went round the forehead, under which there was a blue lace or fillet, ver. 37, which was probably attached to the mitre or turban, and formed its lowest part or border.

HOLINESS TO THE LORD.] This we may consider as the grand badge of the sacerdotal office. 1. The priest was to minister in holy things. 2. He was the representative of a holy God. 3. He was to offer sacrifices to make an atonement for and to put away sin. 4. He was to teach the people the way of righteousness and true holiness. 5. As mediator, he was to obtain for them those divine influences by which they should be made holy, and be prepared to dwell with holy spirits in the kingdom of glory. 6. In the sacerdotal office he was the type of that holy and just ONE who, in the fulness of time, was to come and put away sin by the sacrifice of himself.

Verse 38. *May bear the iniquity of the holy things*] Aaron was, as the high-priest of the Jews, the type or representative of our blessed Redeemer; and as he offered the sacrifices prescribed by the law to make an atonement for sin, and was thereby represented as bearing their sins because he was bound to make an atonement for them; so Christ is represented as bearing their sins, i.e. the punishment due to the sins of the world, in his becoming a sacrifice for the human race. By the inscription on the plate on his forehead, Aaron was acknowledged as the holy minister of the holy God. To the people's services and their offerings much imperfection was attached, and therefore Aaron was represented, not only as making an atonement in general for the sins of the people by the sacrifices they brought, but also as making an atonement for the imperfection of the atonement itself, and the manner in which it was brought.

*It shall be always upon his forehead*] The plate inscribed with Holiness to the Lord should be always on his forehead, to teach that the law required holiness; that this was its aim, design, and end; and the same is required by the gospel; for under this dispensation it is expressly said, Without holiness no man shall see the Lord; Heb. xii. 14.

Verse 42. *Linen breeches*] This command had in view the necessity of *purity* and *decency* in every part of the divine worship, in opposition to the shocking indocency of the pagan worship in general, in which the priests often ministered *naked*, as in the sacrifices to Bacchus, &c.

On the garments of the high-priest some general reflections have already been made; see ver. 2: and to what is there said it may be just necessary to add, that there can be no doubt of their being all emblematical of spiritual things;

but of which, and in what way, no man can positively say. These garments were all made for *glory* and for *beauty*, and this is the general account that it has pleased God to give of their nature and design; in a general sense, they represented, 1. The necessity of purity in every part of the divine worship; 2. The necessity of an atonement for sin; 3. The purity and justice of the Divine Majesty; and 4. The absolute necessity of that holiness without which none can see the Lord.

## CHAPTER XXIX.

*Ceremonies to be used in consecrating Aaron and his sons, 1-3. They are to be washed, 4. Aaron is to be clothed with the holy vestments, 5, 6; to be anointed, 7. His sons to be clothed and girded, 8, 9. They are to offer a bullock for a sin-offering, 10-14; and a ram for a burnt-offering, 15-18; and a second ram for a consecration-offering, 19-22. A loaf, a cake, and a wafer or thin cake, for a wave-offering, 23-25. The breast of the wave-offering and the shoulder of the heave-offering to be sanctified, 26-28. Aaron's vestments to descend to his son, who shall succeed him, 29, 30. Aaron and his sons to eat the flesh of the ram of consecration, 31, 32. No stranger to eat of it, 33. Nothing of it to be left till the morning, but to be burnt with fire, 34. Seven days to be employed in consecrating Aaron and his sons, 35-37. Two lambs, one for the morning and the other for the evening sacrifice, to be offered continually, 38-42. God promises to sanctify Israel with his glory, and to dwell among them, 43-46.*

**AND** this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: \*Take one young bullock, and two rams without blemish,

2 And <sup>b</sup> unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, \* and shalt wash them with water.

5 <sup>d</sup> And thou shalt take the garments, and put

upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with \* the curious girdle of the ephod:

6 <sup>e</sup> And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing \* oil, and pour it upon his head, and anoint him.

8 And <sup>b</sup> thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and <sup>1</sup> put the bonnets on them: and <sup>1</sup> the priest's office shall be theirs for a perpetual statute: and thou shalt <sup>2</sup> consecrate <sup>1</sup> Aaron and his sons.

\* Lev. viii. 2.—<sup>b</sup> Lev. ii. 4. vi. 20, 21, 22.—<sup>c</sup> Ch. xl. 12. Lev. viii. 6. Heb. x. 22.—<sup>d</sup> Ch. xxviii. 2. Lev. viii. 7.—<sup>e</sup> Ch. xxviii. 8.—<sup>f</sup> Lev. viii. 9.—<sup>g</sup> Ch. xxviii. 41. xxx. 25. Lev. viii. 12. x. 7. xxi. 10.

Num. xxxv. 25.—<sup>1</sup> Lev. viii. 13.—<sup>2</sup> Heb. bind.—<sup>3</sup> Num. xviii. 7.—<sup>4</sup> Heb. fill the hand of.—<sup>5</sup> Ch. xxviii. 41. Lev. viii. 22. Heb. vii. 28.

Verse 1. *Take one young bullock*] This consecration did not take place till after the erection of the tabernacle.

Verse 2. *Unleavened bread*] Three kinds of bread as to its form are mentioned here, but all unleavened: 1. *matsoth*, unleavened bread, no matter in what shape; 2. *challoth*, cakes, pricked or perforated, as the root implies; 3. *rekikey*, an exceeding thin cake, from *rak*, to be extenuated, properly enough translated *wafer*. The manner in which these were prepared is sufficiently plain from the text, and probably these were the principal forms in which flour was prepared for household use during their stay in the wilderness. These were all *waved* before the Lord, ver. 24, as an acknowledgment that the bread that sustains the body, as well as the mercy which saves the soul, comes from God alone.

Verse 4. *Thou—shalt wash them*] \*That was done emblematically, to signify that they were to put away all filthiness of the flesh and spirit, and perfect holiness in the fear of God; 2 Cor. vii. 1.

Verse 5. *Thou shalt take the garments*] As most offices of spiritual and secular dignity had appropriate habits and insignia, hence, when a person was appointed to an office and habited for the purpose, he was said to be *invested* with that office, from *in*, used intensively, and *vestio*, I clothe, because he was then clothed with the vestments peculiar to that office.

Verse 7. *Then shalt thou take the anointing oil*] It appears, from Isa. lxi. 1, that *anointing with oil*, in consecrating a person to any important office, whether *civil* or *religious*, was considered as an emblem of the communication of the

gifts and graces of the *Holy Spirit*. This ceremony was used on three occasions, viz., the installation of *prophets*, *priests*, and *kings*, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could *foretell events* unless inspired by the Spirit of God. And therefore the *prophet* was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable *sacrifice* to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed by the Spirit of grace and holiness. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence *kings* were inaugurated by anointing with oil. Two of these offices only exist in all civilized nations, the *sacerdotal* and *regal*; and in some countries the *priest* and *king* are still consecrated by *anointing*. In the Hebrew language *mashach* signifies to *anoint*, and *mashiach*, the *anointed person*. But as no man was ever dignified by holding the *three offices*, so no person ever had the title *mashiach*, the *anointed one*, but Jesus the Christ. He alone is *King* of kings and Lord of lords: the king who governs the universe, and rules in the hearts of his followers; the *prophet*, to instruct men in the



10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and \* Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou <sup>b</sup> shalt take of the blood of the bullock, and put it upon <sup>c</sup> the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And <sup>d</sup> thou shalt take all the fat that covereth the inwards, and \* the caul *that is* above the liver, and the two kidneys, and the fat *that is* upon them, and burn *them* upon the altar.

14 But <sup>e</sup> the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

15 \* Thou shalt also take one ram; and Aaron and his sons shall <sup>h</sup> put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and <sup>i</sup> unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the LORD: it is a <sup>j</sup> sweet savour, an offering made by fire unto the LORD.

19 \* And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram:

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of <sup>k</sup> the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and <sup>m</sup> he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat *that is* upon them, and the right shoulder; for it is a ram of consecration:

23 \* And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that is before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons: and shalt <sup>n</sup> wave <sup>p</sup> them for a wave-offering before the LORD.

25 \* And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

26 And thou shalt take <sup>q</sup> the breast of the ram of Aaron's consecration, and wave it for a wave-offering before the LORD: and <sup>r</sup> it shall be thy part.

27 And thou shalt sanctify <sup>s</sup> the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of the ram

\* Lev. i. 4. viii. 14.—<sup>b</sup> Lev. viii. 15.—<sup>c</sup> Ch. xxvii. 2. xxx. 2.—<sup>d</sup> Lev. iii. 3.—<sup>e</sup> It seemeth by Anatomy, and the Hebrew doctors, to be the midriff.—<sup>f</sup> Lev. iv. 11, 12, 21. Heb. xiii. 11.—<sup>g</sup> Lev. viii. 18.—<sup>h</sup> Lev. i. 4, 9.—<sup>i</sup> Or, upon.—<sup>j</sup> Gen. viii. 21.—<sup>k</sup> Ver. 3. Lev. viii. 23.

—<sup>l</sup> Ch. xxx. 25, 31. Lev. viii. 30.—<sup>m</sup> Ver. 1. Heb. ix. 22.—<sup>n</sup> Lev. viii. 26.—<sup>o</sup> Heb. shake to and fro.—<sup>p</sup> Lev. vii. 30.—<sup>q</sup> Lev. viii. 28.—<sup>r</sup> Lev. viii. 29.—<sup>s</sup> Ps. xcix. 6.—<sup>t</sup> Lev. vii. 31, 34. Num. xviii. 11, 18. Deut. xviii. 3.

way wherein they should go; and the great high-priest, to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word *hammashiach*, the anointed one, in Hebrew; which gave birth to *ho Christos*, which has precisely the same signification in Greek. Of him, Melchizedek, Abraham, Aaron, David, and others were illustrious types. But none of these had the title of THE MESSIAH, or THE ANOINTED OF GOD. This does, and ever will, belong exclusively to JESUS THE CHRIST.

Verse 10. *Shall put their hands upon the head of the bullock.*] By this rite the animal was consecrated to God, and was then proper to be offered in sacrifice. Imposition of hands also signified that they offered the life of this animal as an atonement for their sins, and to redeem their lives from that death which, through their sinfulness, they had deserved. In the case of the sin-offering and trespass-offering, the person who brought the sacrifice placed his hands on the head of the animal between the horns, and confessed his sin over the sin-offering, and his trespass over the trespass-offering, saying, "I have sinned, I have done iniquity; I have trespassed, and have done thus and thus: and do return by repentance before thee, and with this I make atonement." Then the animal was considered as vicariously bearing the sins of the person who brought it.

Verse 19. *The other ram.*] There were two rams brought on this occasion: one was for a burnt-offering, and was to be entirely consumed: the other was the ram of consecration, ver. 22, *eil milluim*, the ram of filling up, because when a person was dedicated or consecrated to God, his hands were filled with some particular offering proper for the occasion, which he presented to God. Hence the word consecration signifies the filling up or filling the hands, some part of the sacrifice being put into the hands of such persons, denoting thereby that they had now a right to offer sacrifices and oblations to God. The filling the hands refer also to the presents which, in the eastern countries, every inferior was obliged to bring when brought into the presence of a superior. Thus the sacrifice was considered, not only as an atonement

for sin, but also as a means of approach and as a present to Jehovah.

Verse 20. *Take of his blood.*] The putting the blood of the sacrifice on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, was doubtless intended to signify that they should dedicate all their faculties and powers to the service of God; their ears to the hearing and study of his law, their hands to diligence in the sacred ministry and to all acts of obedience, and their feet to walking in the way of God's precepts. And this sprinkling appears to have been used to teach them that they could neither hear, work, nor walk profitably, uprightly and well-pleasing in the sight of God, without this application of the blood of the sacrifice.

Verse 22. *The fat and the rump.*] The rump or tail of some of the eastern sheep is the best part of the animal, and is counted a great delicacy.

Verse 23. *And one loaf of bread.*] The bread of different kinds in this offering, seems to have been intended as a *minchah*, or offering of grateful acknowledgment for providential blessings. The essence of worship consisted in acknowledging God, 1. As the Creator, Governor, and Preserver of all things, and the Dispenser of every good and perfect gift. 2. As the Judge of men, the Punisher of sin, and he who alone could pardon it. The minchahs, heave-offerings, wave-offerings, and thank-offerings, referred to the first point. The burnt-offerings, sin-offerings, and sacrifices in general, referred to the second.

Verse 25. *Thou shalt receive them of their hands.*] Aaron and his sons are here considered merely as any common persons bringing an offering to God, and not having, as yet, any authority to present it themselves but through the medium of a priest. Moses, therefore, was now to Aaron and his sons what they were afterwards to the children of Israel; and as the minister of God he now consecrates them to the sacred office, and presents their offerings to Jehovah.

Verse 27. *The breast of the wave-offering, and the shoulder of the heave-offering.*] As the wave-offering was agitated to

of the consecration, *even of that which is for Aaron, and of that which is for his sons* :

28 And it shall be Aaron's and his sons' \*by a statute for ever from the children of Israel: for it is an heave-offering: and <sup>b</sup> it shall be an heave-offering from the children of Israel, of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And the holy garments of Aaron \*shall be his sons' after him, <sup>a</sup> to be anointed therein, and to be consecrated in them.

30 And \*that 'son that is priest in his stead shall put them on \*seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the ram of the consecration, and <sup>b</sup> seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the 'bread that is in the basket, by the door of the tabernacle of the congregation.

33 And <sup>b</sup> they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: <sup>a</sup> but a stranger shall not eat thereof, because they are holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then <sup>b</sup> thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: <sup>a</sup> seven days shalt thou consecrate them.

<sup>a</sup> Lev. x. 15.—<sup>b</sup> Lev. vii. 34.—<sup>c</sup> Num. xx. 26, 28.—<sup>d</sup> Num. xviii. 8. xxxv. 25.—<sup>e</sup> Heb. he of his sons.—<sup>f</sup> Num. xx. 28.—<sup>g</sup> Lev. viii. 35. ix. 1, 8.—<sup>h</sup> Lev. viii. 31.—<sup>i</sup> Mat. xii. 4.—<sup>j</sup> Lev. x. 14, 15, 17.—<sup>k</sup> Lev. xxii. 10.—<sup>l</sup> Lev. viii. 32.—<sup>m</sup> Exod. xl. 12. Lev. viii. 33, 34, 35.—<sup>n</sup> Heb. x. 11.—<sup>o</sup> Ch. xxv. 26, 28, 29. xl. 10.—<sup>p</sup> Ch. xl. 10.—<sup>q</sup> Ch. xxx. 29. Mat. xxiii. 19.—<sup>r</sup> Num. xxviii. 3. 1 Chron. xvi. 40. 2 Chron. ii. 4. xiii. 11. xxi. 3. Ezra iii. 3.—<sup>s</sup> See Dan. ix. 27. xii. 11.—<sup>t</sup> 2

and fro, and the heave-offering up and down, some have conceived that this twofold action represented the figure of the cross, on which the great Peace-offering between God and man was offered in the personal sacrifice of our blessed Redeemer.

It is worthy of remark, that although Moses himself had no consecration to the sacerdotal office, yet he acts here as high-priest, consecrates a high-priest, and receives the breast and the shoulder, which were the priests' portion! But Moses was an extraordinary messenger, and derived his authority, without the medium of rites or ceremonies, immediately from God himself. It does not appear that Christ either baptized the twelve apostles, or ordained them by imposition of hands; yet, from his own infinite sufficiency, he gave them authority both to baptize, and to lay on hands, in appointing others to the work of the sacred ministry.

Verse 29. *The holy garments—shall be his sons' after him*] These garments were to be descended from father to son, and no new garments were to be made.

Verse 30. *Seven days*] The priest in his consecration was to abide seven days and nights at the door of the tabernacle, keeping the Lord's watch. See Lev. viii. 33, &c. The number seven is what is called among the Hebrews a number of perfection; and it is often used to denote the completion, accomplishment, fulness, or perfection of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a perfect consecration; and intimated to the priest that his whole body and soul, his time and talents, should be devoted to the service of God and his people.

Verse 33. *But a stranger shall not eat thereof*] That is, no person who was not of the family of Aaron—no Israelite, and not even a Levite.

Verse 34. *Burn the remainder with fire*] Common, voluntary, and peace-offerings might be eaten even on the second day; see Lev. vii. 16, xix. 5, 6. But this being a peculiar

36 And thou shalt \*offer every day a bullock for a sin-offering, for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, <sup>a</sup> and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; <sup>a</sup> and it shall be an altar most holy: <sup>a</sup> whatsoever toucheth the altar shall be holy.

38 Now this is that which thou shalt offer upon the altar; <sup>a</sup> two lambs of the first year \*day by day continually.

39 The one lamb thou shalt offer <sup>a</sup> in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour, mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering.

41 And the other lamb thou shalt \*offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 This shall be \*a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the LORD: <sup>a</sup> where I will meet you, to speak there unto thee.

43 And there will I meet with the children of Israel, and \*the tabernacle <sup>a</sup> shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will \*sanctify also both Aaron and his sons, to minister to me in the priest's office.

Kings xvi. 15. Ezek. xlii. 13, 14, 15.—<sup>a</sup> 1 Kings xviii. 29, 36. 2 Kings xvi. 15. Ezra ix. 4, 5. Ps. cxlii. 2. Dan. ix. 21.—<sup>b</sup> Ver. 38. Ch. xxx. 8. Num. xxviii. 6. Dan. vii. 11, 12, 13.—<sup>c</sup> Ch. xxv. 29. xxx. 6, 36. Num. xvii. 4.—<sup>d</sup> Or, Israel.—<sup>e</sup> Ch. xl. 34. 1 Kings xiii. 1. 2 Chron. v. 14. vii. 1, 2, 3. Ezek. xlii. 5. Hag. ii. 7, 8. Mal. iii. 1.—<sup>f</sup> Lev. xxi. 15. xxii. 8, 16.

consecration, in order to qualify a person to offer sacrifices for sin, like that great sacrifice, the paschal lamb, that typified the atonement made by Christ, none of it was to be left till the morning, lest putrefaction should commence, which would be utterly improper in a sacrifice that was to make expiation for sin, and bring the soul into a state of holiness and perfection with God.

Verso 36. *Thou shalt cleanse the altar*] The altar was to be sanctified for seven days: and it is likely that on each day, previously to the consecration service, the altar was wiped clean, and the former day's ashes, &c., removed.

Verse 37. *Whatsoever toucheth the altar shall be holy*] To this our Lord refers, Matt. xxiii. 19, where he says the altar sanctifies the gift; and this may be understood as implying that whatever was laid on the altar became the Lord's property, and must be wholly devoted to sacred uses, for in no other sense could such things be sanctified by touching the altar.

Verse 39. *One lamb thou shalt offer in the morning*] These two lambs, one in the morning, and the other in the evening, were generally termed the morning and evening daily sacrifices, and were offered from the time of their settlement in the promised land to the destruction of Jerusalem by the Romans. The use of these sacrifices according to the Jews was this: "The morning sacrifice made atonement for the sins committed in the night, and the evening sacrifice expiated the sins committed during the day."

Verse 40. *A tenth deal of flour*] Deal signifies a part. From Num. xxviii. 5, we learn that this tenth deal was the tenth part of an ephah, which constituted what is called an omer. The omer contained about three quarts English.

*The fourth part of an hin*] The hin contained one gallon and two pints. The fourth part of this was about one quart and a half of a pint.

*Drink-offering*] A libation poured out before the Lord. Verse 44. *I will sanctify—both Aaron and his sons*] So we find the sanctification by Moses according to the divine

45 And \*I will dwell among the children of Israel, and will be their God.

46 And they shall know that <sup>b</sup>I am the LORD

\* Exod. xxv. 8. Lev. xxvi. 12. Zech. ii. 10. John

institution was only *symbolical*; and that Aaron and his sons must be sanctified, i.e. made holy, by God himself before they could officiate in holy things. From this, as well as from many other things mentioned in the sacred writings, we may safely infer that no designation by *man* only is sufficient to qualify any person to fill the office of a minister of the sanctuary. The approbation and consecration of man have both their propriety and use, but must never be made *substitutes* for the *unction* and *inspiration* of the Almighty. Let holy men *ordain*, but let God *sanctify*; then we may expect that this church shall be built up on its most holy faith.

Verse 45. *I will dwell among the children of Israel*] This is the great charter of the people of God, both under the Old and New Testaments; see chap. xxv. 8; Lev. xxvi. 11, 12; 2 Cor. vi. 16; Rev. xxi. 3. God dwells AMONG them: he is ever to be found in his church, to enlighten, quicken, comfort, and support it; to dispense the light of life by the preaching of his word and the influences of his Spirit for the conviction and conversion of sinners. And he dwells IN those who believe; and this is the very tenour of the New Covenant which God promised to make with the house of Israel. And because God had promised to *dwell in all* his genuine followers, hence the frequent reference to this covenant and its privileges in the New Testament. And hence it is so frequently and strongly asserted that every believer is a habitation of God through the Spirit, Eph. ii. 22. That the spirit of God witnesses with their spirits that they are the children of God, Rom. viii. 16. That the Spirit of Christ in their hearts enables them to call God their Father,

their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

xiv. 17, 23. 2 Cor. vi. 16. Rev. xxi. 3.—b Ch. xx. 2.

Gal. iv. 6. And that if any man have not this Spirit, he is none of his, Rom. viii. 9, &c. And hence St. Paul states this to be the sum and substance of apostolic preaching, viz., *Christ in you the hope of glory*.

Verse 46. *And they shall know that I am the Lord their God*] That is, They shall acknowledge God, and their infinite obligations to him. In a multitude of places in scripture the word *know* should be thus understood.

*That I may dwell among them*] For without this *acknowledgment* and consequent dependence on and gratitude and obedience to God, they could not expect him to *dwell* among them.

By *dwelling among the people* God shows that he would be a continual resident in their houses and their hearts; that he would be their God—the sole object of their religious worship, to whom they should turn, and on whom they should trust in all difficulties and distresses; and that he would be to them all that the Creator could be to his creatures. That in consequence they should have a full conviction of his presence and blessing, and a consciousness that HE was their God, and that they were his people. Thus then God dwells among men that they may *know* him; and they must know him that he may continue to dwell among them. He who does not experimentally know God, cannot have him as an indwelling Saviour; and he who does not continue to know—to acknowledge, love, and obey him, cannot retain him as his Preserver and Sanctifier. From the beginning of the world the salvation of the souls of men necessarily implied the *indwelling* influences of God.

## CHAPTER XXX.

*The altar of burnt incense, 1. Dimensions, 2. Golden crown, 3. Rings and staves, 4, 5. Where placed, 6, 7. Use, 8-10. The ransom price of half a shekel, 11-13. Who were to pay it, 14. The rich and the poor to pay alike, 15. The use to which it was applied, 16. The brazen laver, and its use, 17-21. The holy anointing oil, and its component parts, 22-25. To be applied to the tabernacle, ark, golden table, candlestick, altar of burnt-offerings, and the laver, 26-29. And to Aaron and his sons, 30. Never to be applied to any other uses, and none like it ever to be made, 31-33. The perfume, and how made, 34-35. Its use, 36. Nothing similar to it ever to be made, 37, 38.*

AND thou shalt make \*an altar <sup>b</sup>to burn incense upon; of shittim wood shalt thou make it.

2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

\* Ch. xxxvii. 25. xl. 5.—b See ver. 7, 8, 10. Lev. iv. 7, 18. Rev.

Verse 1. *Shittim wood*] The same of which the preceding articles were made, because it was abundant in those parts, and because it was very durable; hence every where the Septuagint translation, which was made in Egypt, renders the original by *incorruptible wood*.

Verse 2. *Foursquare*] That is, on the upper or under surface, as it showed four equal sides; but it was twice as high as it was broad, being twenty-one inches broad, and three feet six inches high. It was called, not only the altar of incense, but also the golden altar, Num. iv. 11.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.

viii. 3.—c Heb. roof.—d Heb. walls.—e Heb. ribs.—f Ch. xxv. 21, 22.

Verse 6. *Before the mercy-seat that is over the testimony*] These words in the original are supposed to be a repetition, by mistake, of the preceding clause; the word *happaroeth*, the veil, being corrupted by interchanging two letters into *haccapporeth*, the mercy-seat; and this places the altar of incense before the mercy-seat, and consequently IN the Holy of Holies! Now this could not be, as the altar of incense was attended every day, and the Holy of Holies entered only once in the year. The five words which appear to be a repetition are wanting in twenty-six of Kennicott's and De

7 And Aaron shall burn thereon <sup>a</sup> sweet <sup>b</sup> incense every morning: when <sup>c</sup> he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron <sup>d</sup> lighteth <sup>e</sup> the lamps <sup>f</sup> at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no <sup>g</sup> strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall you pour drink-offering thereon.

10 And <sup>h</sup> Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in a year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

11 And the LORD spake unto Moses, saying,

12 <sup>i</sup> When thou takest the sum of the children of Israel after <sup>j</sup> their number, then shall they give every man <sup>k</sup> a ransom for his soul unto the LORD, when thou numberest them; that there be no <sup>l</sup> plague among them when thou numberest them.

13 <sup>m</sup> This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (<sup>n</sup> a shekel is twenty gerahs: <sup>o</sup> an half shekel shall be the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

<sup>a</sup> Heb. incense of spices.—<sup>b</sup> Ver. 34. 1 Sam. ii. 28. 1 Chron. xxiii. 13. Luke i. 9.—<sup>c</sup> Ch. xxvii. 21.—<sup>d</sup> Or, setteth up.—<sup>e</sup> Hab. causeth to ascend.—<sup>f</sup> Heb. between the two evens. Ch. xii. 6.—<sup>g</sup> Lev. x. 1.—<sup>h</sup> Lev. xvi. 18. xxiii. 27.—<sup>i</sup> Ch. xxxviii. 25. Num. i. 2, 5. xxvi. 2. 2 Sam. xxiv. 2.—<sup>j</sup> Heb. them that are to be numbered. See Num. xxxi. 50.—<sup>k</sup> Job xxxiii. 24. xxxvi. 18. Ps. xlix. 7. Mat. xx. 28. Mark x. 45. 1 Tim. ii. 6. 1 Pet. i. 18, 19.—<sup>l</sup> 2 Sam. xxiv. 15.—

Rossi's MSS., and in the Samaritan. The verso reads better without them, and is more consistent with the rest of the account.

Verse 7. *When he dresseth the lamps*] Prepares the wicks, and puts in fresh oil for the evening.

*Shall burn incense upon it.*] Where so many sacrifices were offered it was essentially necessary to have some pleasing perfume to counteract the disagreeable smells that must have arisen from the slaughter of so many animals, the sprinkling of so much blood, and the burning of so much flesh, &c. The perfume that was to be burnt on this altar is described ver. 34. No blood was ever sprinkled on this altar, except on the day of general expiation, which happened only once in the year, ver. 10. But the perfume was necessary in every part of the tabernacle and its environs.

Verse 9. *No strange incense*] None made in any other way.

*Nor burnt sacrifice*] It should be an altar for incense, and for no other use.

Verse 10. *An atonement—once in a year*] On the tenth day of the seventh month.

Verse 12. *Then shall they give every man a ransom for his soul*] This was a very important ordinance, and should be seriously considered.

Verse 13. *Half a shekel*] Each of the Israelites was ordered to give as a ransom for his soul (i.e. for his life) half a shekel, according to the shekel of the sanctuary. From this we may learn, 1. That the life of every man was considered as being forfeited to divine justice. 2. That the redemption money given, which was doubtless used in the service of the sanctuary, was ultimately devoted to the use and profit of those who gave it. 3. That the standard by which the value of coin was ascertained, was kept in the sanctuary; for this appears to be the meaning of the words, *after the shekel of the sanctuary*. 4. The shekel is generally considered to be equal in value to three shillings English; the redemption money, therefore, must be about one shilling and sixpence. 5. The rich were not to give more, the poor not to give less; to signify that all souls were equally precious in the sight of God, and that no difference of outward circumstances could affect the state of the soul; all had sinned, and all must be redeemed by the same price.

15 The <sup>p</sup> rich shall not <sup>q</sup> give more, and the poor shall not <sup>r</sup> give less than half a shekel, when they give an offering unto the LORD, to make an <sup>s</sup> atonement for your souls.

16 And thou shalt take the atonement money of the children of Israel, and <sup>t</sup> shalt appoint it for the service of the tabernacle of the congregation; that it may be <sup>u</sup> a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 And the LORD spake unto Moses, saying,

18 <sup>v</sup> Thou shalt also make a laver of brass, and his foot <sup>w</sup> also of brass, to wash <sup>x</sup> withal: and thou shalt <sup>y</sup> put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons <sup>z</sup> shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

21 So they shall wash their hands and their feet, that they die not: and <sup>aa</sup> it shall be a statute for ever to them, <sup>ab</sup> even to him and to his seed throughout their generations.

22 Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee <sup>ac</sup> principal spices, of pure <sup>ad</sup> myrrh five hundred shekels, and of sweet

<sup>a</sup> Mat. xvii. 24.—<sup>b</sup> Lev. xxvii. 25. Num. iii. 47. Ezek. xlv. 12.—<sup>c</sup> Ch. xxxviii. 26.—<sup>d</sup> Job xxxiv. 19. Prov. xxii. 2. Eph. vi. 9. Col. iii. 25.—<sup>e</sup> Heb. multiply.—<sup>f</sup> Heb. diminish.—<sup>g</sup> Ver. 12.—<sup>h</sup> Ch. xxxviii. 25.—<sup>i</sup> Num. xvi. 40.—<sup>j</sup> Ch. xxxviii. 8. 1 Kings vii. 38.—<sup>k</sup> Ch. xl. 7, 30.—<sup>l</sup> Ch. xl. 31, 32. Ps. xxvi. 6. Isa. lii. 11. John xiii. 10. Heb. x. 22.—<sup>m</sup> Ch. xxviii. 43.—<sup>n</sup> Cant. iv. 14. Ezek. xxvii. 22.—<sup>o</sup> Ps. xiv. 8. Prov. vii. 17.

6. This atonement must be made that *there might be no plague among them*, intimating that a plague or curse from God must light on those souls for whom the atonement was not made. 7. This was to be a *memorial unto the children of Israel*, ver. 16, to bring to their remembrance their *past deliverance*, and to keep in view their *future redemption*. 8. St. Peter seems to allude to this, and to intimate that this mode of atonement was ineffectual in itself, and only pointed out the great sacrifice which, in the fulness of time, should be made for the sin of the world. 9. Therefore all these things seem to refer to Christ alone, and to the atonement made by his blood; and upon him who is not interested in this atonement, God's plagues must be expected to fall.

Verse 18. *A laver of brass*] *Kiyor* sometimes signifies a *caldron*, 1 Sam. ii. 14; but it seems to signify any large round vessel or basin used for washing the hands and feet. There were doubtless *cocks* or *spigots* in it to draw off the water, as it is not likely the feet were put into it in order to be washed. The *foot of the laver* must mean the *pedestal* on which it stood.

Verse 20. *They shall wash with water, that they die not*] This was certainly an emblematical washing; and as the *hands* and the *feet* are particularly mentioned, it must refer to the purity of their whole conduct. Their *hands*—all their works, their *feet*—all their goings, must be *washed*—must be holiness unto the Lord. And this washing must be repeated every time they entered *into the tabernacle*, or when they came near to the altar to minister. This washing was needful because the priests all ministered *barefoot*; but it was equally so because of the *guilt* they might have contracted, for the washing was emblematical of the putting away of sin, or what St. Paul calls the *laver of regeneration* and the *renewing of the Holy Ghost* (Tit. iii. 5), as the influences of the Spirit must be repeated for the purification of the soul, as frequently as any moral defilement has been contracted.

Verse 21. *And it shall be a statute for ever*] To continue, in its literal meaning, as long as the Jewish economy lasted, and, in its spiritual meaning, to the end of time. What an important lesson does this teach the ministers of the gospel of Christ! Each time they minister in public, whether in

cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet <sup>a</sup>calamus two hundred and fifty *shekels*,

24 And of <sup>b</sup>cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an <sup>c</sup>hin :

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the <sup>d</sup>apothecary : it shall be <sup>e</sup>an holy anointing oil.

26 <sup>f</sup>And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy : <sup>g</sup>whatsoever toucheth them shall be holy.

30 <sup>h</sup>And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

<sup>a</sup> Cant. iv. 14. Jer. vi. 20.—<sup>b</sup> Ps. xlv. 8.—<sup>c</sup> Ch. xxix. 40.—<sup>d</sup> Or, perfumer.—<sup>e</sup> Ch. xxxvii. 29. Num. xxxv. 25. Ps. lxxxix. 20. cxxxiii. 2.—<sup>f</sup> Ch. xl. 9. Lev. viii. 10. Num. vii. 1.—<sup>g</sup> Ch. xxix. 37.—<sup>h</sup> Ch. xxix. 7, &c. Lev. viii. 12, 30.—<sup>i</sup> Ver. 25, 37.—<sup>j</sup> Ver. 38.—<sup>k</sup> Gen. xvi.

dispensing the word or the sacraments, they should take heed that they have a fresh application of the grace and spirit of Christ, to make their ministrations spirit and life to the people.

Verse 23. *Take—unto thee principal spices*] *Myrrh* is the produce of an oriental tree not well known, and is collected by making an incision in the tree. *Olive oil* is supposed to be the best preservative of odours. As the gifts and graces of the Holy Spirit are termed the *anointing* of the Holy Ghost, therefore this holy ointment appears to have been designed as emblematical of those gifts and graces.

Verse 25. *After the art of the apothecary*] The original *rokeach*, signifies a compounder or confectioner ; any person who compounds drugs, aromatics, &c.

Verse 30. *Thou shalt anoint Aaron and his sons*] It seems that this anointing oil was an emblem of divine teaching, and especially of those influences by which the church of Christ was, in the beginning, guided into all truth ; as is evident from the allusion to it by St. John : “ *Ye have an unction from the Holy One, and ye know all things.*”

Verse 34. *Take unto thee sweet spices*] The holy perfume was compounded of the following ingredients :

*Stacte*] *Nataph*, supposed to be the same with what was afterwards called the *balm of Jericho*. *Stacte* is the gum which spontaneously flows from the tree which produces *myrrh*.

*Onycha*] *Shecheleth*, allowed by the best critics to be the *unguis odoriferans*, which is the external crust of the shell-fish *purpura* or *murex*, and is the basis of the principal perfumes made in the East Indies.

*Galbanum*] *Chelbenah*, the *buhon gummiferum* or African *ferula* ; it rises with a ligneous stalk from eight to ten feet, and is garnished with leaves at each joint. The top of the stalk is terminated by an umbel of yellow flowers, which are succeeded by oblong channelled seeds, which have a thin membrane or wing on their border. When any part of the plant is broken, there issues out a little thin milk of a cream colour. The gummy resinous juice which proceeds from this plant is what is commonly called *galbanum*, from the *chelbenah* of the Hebrews.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it : <sup>a</sup>it is holy, and it shall be holy unto you.

33 <sup>b</sup>Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, <sup>c</sup>shall even be cut off from his people.

34 And the Lord said unto Moses, <sup>d</sup>Take unto thee sweet spices, *stacte*, and *onycha*, and *galbanum* ; these sweet spices with pure frankincense : of each shall there be a like *weight* :

35 And thou shalt make it a perfume, a confection <sup>e</sup>after the art of the apothecary, <sup>f</sup>tempered together, pure and holy :

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, <sup>g</sup>where I will meet with thee : <sup>h</sup>it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, <sup>i</sup>ye shall not make to yourselves according to the composition thereof : it shall be unto thee holy for the Lord.

38 <sup>j</sup>Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

14. Ch. xii. 15. Lev. vii. 20, 21.—<sup>1</sup> Ch. xxv. 6. xxxvii. 29.—<sup>2</sup> Ver. 25.—<sup>3</sup> Heb. *salled*. Lev. ii. 13.—<sup>4</sup> Ch. xxix. 42. Lev. xvi. 2.—<sup>5</sup> Ver. 32. Ch. xxix. 37. Lev. ii. 3.—<sup>6</sup> Ver. 32.—<sup>7</sup> Ver. 33.

*Pure frankincense*] *Frankincense* is supposed to derive its name from *frank*, *free*, because of its *liberal* or ready distribution of its odours. It is a dry resinous substance, in pieces or drops of a pale yellowish white colour, has a strong smell, and bitter acrid taste. The tree which produces it is not well known.

The Israelites were most strictly prohibited, on the most awful penalties, from making *any anointing oil* or *perfume* similar to those described in this chapter. He that should compound such, or apply any of this to any common purpose, even to *smell to*, verse 38, should be *cut off*, that is, excommunicated from his people, and so lose all right, title, and interest in the promises of God and the redemption of Israel. From all this we may learn how careful the Divine Being is to preserve his own worship and his own truth, so as to prevent them from being adulterated by human inventions ; for he will save men in *his own way*, and upon *his own terms*. What are called *human inventions*, in matters of religion, are not only of no worth, but are in general deceptive and ruinous. Arts and sciences in a certain way may be called inventions of men, for the *spirit of a man knoweth the things of a man*—can comprehend, plan, and execute, under the general influence of God, every thing in which human life is immediately concerned ; but *religion*, as it is the *gift*, so it is the invention of God : its doctrines and its ceremonies proceed from his wisdom and goodness, for He alone could devise the plan by which the human race may be restored to his favour and image, and taught to worship him in spirit and in truth. And that worship which himself has prescribed, we may rest assured, will be most pleasing in his sight. Nadab and Abihu offered *strange fire* before the Lord ; and their destruction by the fire of Jehovah is recorded as a lasting warning to all presumptuous worshippers, and to *all* who attempt to model his religion according to their own caprice, and to minister in sacred things without that authority which proceeds from himself alone. The imposition of hands, whether of pope, cardinal, or bishop, can avail nothing here. The call and unction of God alone can qualify the minister of the gospel of Jesus Christ.

CHAPTER XXXI.

Bezaleel appointed for the work of the tabernacle, 1-5. Aholiab appointed for the same, 6. The particular things on which they were to be employed, the ark and mercy-seat, 7. Table, candlestick, and altar of incense, 8. Altar of burnt-offering and the laver, 9. Priest's garments, 10. Anointing oil and sweet incense, 11. God renews the command relative to the sanctification of the sabbath, 12-17. Delivers to Moses the two tables of stone, 18.

**AND** the LORD spake unto Moses, saying,  
2 \* See, I have called by name Bezaleel the <sup>b</sup> son of Uri, the son of Hur, of the tribe of Judah :

3 And I have <sup>c</sup> filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him <sup>d</sup> Aholiab, the son of Ahisamach, of the tribe of Dan : and in the hearts of all that are <sup>e</sup> wise-hearted I have put wisdom, that they may make all that I have commanded thee ;

7 \* The tabernacle of the congregation, and <sup>g</sup> the ark of the testimony, and <sup>h</sup> the mercy-seat that is thereupon, and all the <sup>i</sup> furniture of the tabernacle,

8 And <sup>j</sup> the table and his furniture, and <sup>k</sup> the pure candlestick with all his furniture, and the altar of incense ;

9 And <sup>l</sup> the altar of burnt-offering with all his furniture, and <sup>m</sup> the laver and his foot,

10 And <sup>n</sup> the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office ;

\* Ch. xxxv. 30. xxxvi. 1.—<sup>b</sup> 1 Chron. ii. 20.—<sup>c</sup> Ch. xxxv. 31. 1 Kings vii. 14.—<sup>d</sup> Ch. xxxv. 34.—<sup>e</sup> Ch. xxxviii. 3. xxxv. 10, 35. xxxvi. 1.—<sup>f</sup> Ch. xxxvi. 8.—<sup>g</sup> Ch. xxxvii. 1.—<sup>h</sup> Ch. xxxvii. 8.—<sup>i</sup> Heb. vessels.—<sup>j</sup> Ch. xxxvii. 10.—<sup>k</sup> Ch. xxxvii. 17.—<sup>l</sup> Ch. xxxviii. 1.—<sup>m</sup> Ch. xxxviii. 8.—<sup>n</sup> Ch. xxxix. 1, 41. Num. iv. 5, 6, &c.—<sup>o</sup> Ch. xxx. 25, 31. xxxvii. 29.—<sup>p</sup> Ch. xxx. 34. xxxvii. 29.—<sup>q</sup> Lev. xix. 8, 30. xxi. 2.

Verse 2. *I have called by name Bezaleel*] That is, I have particularly appointed this person to be the chief superintendent of the whole work. His name is significant, *betsal-el*, in or under the shadow of God, meaning, under the especial protection of the Most High. He was the son of Uri, the son of Hur, the son of Caleb or Chelubai, the son of Esron, the son of Pharez, the son of Judah.

Verse 3. *In wisdom*] *Chochmah*, from *chacham*, to be wise, skilful, or prudent, denoting the compass of mind and strength of capacity necessary to form a wise man.

*Understanding*] *Tebunah*, from *ban* or *bun*, to separate, distinguish, discern ; capacity to comprehend the different parts of a work, how to connect, arrange, &c., in order to make a complete whole.

*Knowledge*] *Doath*, denoting particular acquaintance with a person or thing ; *practical, experimental knowledge*.

Verse 4. *Cunning works*] *Machashaboth*, works of invention or genius, in the goldsmith and silversmith line.

Verse 5. *In cutting of stones, &c.*] Everything that concerned the lapidary's, jeweller's, and carver's art.

Verse 6. *In the hearts of all that are wise-hearted I have put wisdom*] So every man that had a natural genius, as we term it, had an increase of wisdom by immediate inspiration from God, so that he knew how to execute the different works which divine wisdom designed for the tabernacle and its furniture. Dark as were the heathens, yet they acknowledged that all talents, and the seeds of all arts, came from God.

There is something remarkable in the name of this second superintendent, *Aholiab*, the tabernacle of the father, or the father is my tabernacle ; a name nearly similar in its meaning to that of *Bezaleel*.

11 \* And the anointing oil, and <sup>p</sup> sweet incense for the holy place : according to all that I have commanded thee, shall they do.

12 And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, \* Verily my sabbaths ye shall keep : for it is a sign between me and you throughout your generations ; that ye may know that I am the LORD that doth sanctify you.

14 \* Ye shall keep the sabbath therefore ; for it is holy unto you : every one that defileth it shall surely be put to death : for <sup>q</sup> whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15 \* Six days may work be done ; but in the <sup>r</sup> seventh is the sabbath of rest, <sup>s</sup> holy to the LORD : whosoever doeth *any* work in the sabbath, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a <sup>t</sup> sign between me and the children of Israel for ever : for <sup>u</sup> in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, <sup>v</sup> two tables of testimony, tables of stone, written with the finger of God.

Ezek. xx. 12, 20. xlii. 24.—<sup>w</sup> Ch. xx. 8. Deut. v. 12. Ezek. xx. 12.—<sup>x</sup> Ch. xxxv. 2. Num. xv. 35.—<sup>y</sup> Ch. xx. 9.—<sup>z</sup> Gen. ii. 2. Ch. xvi. 23. xx. 10.—<sup>aa</sup> Heb. holiness.—<sup>ab</sup> Ver. 13. Ezek. xx. 12, 20.—<sup>ac</sup> Gen. 1. 31. ii. 2.—<sup>ad</sup> Ch. xxiv. 12. xxxii. 15, 16. xxxiv. 28, 29. Deut. iv. 13. v. 22. ix. 10, 11. 2 Cor. iii. 3.

Verse 8. *The pure candlestick*] Called so, either because of the pure gold of which it was made, or the brightness and splendour of its workmanship, or of the light which it imparted in the tabernacle, as the purest, finest oil was always burnt in it.

Verse 9. *The laver and his foot*] The pedestal on which it stood.

Verse 10. *Cloths of service*] Vestments for the ordinary work of their ministry ; the holy garments—those which were peculiar to the high-priest.

Verse 14. *Every one that defileth it*] By any kind of idolatrous or profane worship.

*Shall surely be put to death*] The magistrates shall examine into the business, and if the accused be found guilty, he shall be stoned to death.

*Shall be cut off*] Because that person who could so far contemn the sabbath, which was a sign to them of the rest which remained for the people of God, was of course an infidel, and should be cut off from all the privileges and expectations of an Israelite.

Verse 16. *A perpetual covenant*] Because it is a sign of this future rest and blessedness, therefore the religious observance of it must be perpetually kept up. The type must continue in force till the antitype come.

Verse 17. *Rested, and was refreshed*] God, in condescension to human weakness, applies to himself here what belongs to man. If a man religiously rests on the sabbath, both his body and soul shall be refreshed ; he shall acquire new light and life.

Verse 18. *When he had made an end of communing*] When the forty days and forty nights were ended.



*Tables of stone*] That the record might be lasting, because it was a testimony that referred to future generations, and therefore the materials should be durable.

It is evident that this writing was properly and literally the writing of God himself. God wrote now on tables of stone what he had originally written on the heart of man,

and in mercy he placed that before his eyes which by sin had been obliterated from his soul; and by this he shows us what, by the Spirit of Christ, must be re-written in the mind, 2 Cor. iii. 8; and this is according to the covenant which God long before promised to make with mankind, Jer. xxxi. 33.

## CHAPTER XXXII.

*The Israelites, finding that Moses delayed his return, desire Aaron to make them gods to go before them, 1. Aaron consents, and requires their ornaments, 2. They deliver them to him, and he makes a molten calf, 3, 4. He builds an altar before it, 5; and the people offer burnt-offerings and peace-offerings, 6. The Lord commands Moses to go down, telling him that the people had corrupted themselves, 7, 8. The Lord is angry, and threatens to destroy them, 9, 10. Moses intercedes for them, 11-13. And the Lord promises to spare them, 14. Moses goes down with the tables in his hands, 15-16. Joshua, hearing the noise they made in their festival, makes some remarks on it, 17, 18. Moses, coming to the camp, and seeing their idolatrous worship, is greatly distressed, throws down, and breaks the two tables, 19. Takes the calf, reduces it to powder, strews it upon the water, and causes them to drink it, 20. Moses expostulates with Aaron, 21. Aaron vindicates himself, 22-24. Moses orders the Levites to slay the transgressors, 25-27. They do so, and 3000 fall, 28, 29. Moses returns to the Lord on the mount, and makes supplication for the people, 30-32. God threatens and yet spares, 33. Commands Moses to lead the people, and promises him the direction of an angel, 34. The people are plagued because of their sin, 35.*

**AND** when the people saw that Moses <sup>a</sup>delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, <sup>b</sup>Up, make us gods, which shall <sup>c</sup>go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the <sup>d</sup>golden ear-rings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought them unto Aaron.

4 <sup>e</sup>And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made <sup>f</sup>proclamation, and said, To-morrow is a feast to the LORD.

<sup>a</sup> Ch. xxiv. 18. Deut. ix. 9.—<sup>b</sup> Acts vii. 40.—<sup>c</sup> Ch. xiii. 21.—<sup>d</sup> Judg. viii. 24, 25, 26, 27.—<sup>e</sup> Ch. xx. 23. Deut. ix. 16. Judg. xvii. 3, 4. 1 Kings xii. 28. Neh. ix. 18. Ps. cvi. 19. Isa. xlvii. 6.

Acts vii. 41. Rom. i. 23.—<sup>f</sup> Lev. xxiii. 2, 4, 21, 37. 2 Kings x. 20. 2 Chron. xxx. 6.

Verse 1. *When the people saw that Moses delayed*] How long this was before the expiration of the forty days, we cannot tell; but it certainly must have been some considerable time, as the ornaments must be collected, and the calf or ox, after having been *founded*, must require a considerable time to fashion it with the graving tool; and certainly not more than two or three persons could work on it at once. This work, therefore, must have required several days.

*The people gathered themselves together*] They came in a tumultuous and seditious manner, insisting on having an object of religious worship made for them, as they intended under its direction to return to Egypt.

As for this Moses, the man that brought us up] This seems to be the language of great contempt, and by it we may see the truth of the character given them by Aaron, verse 22, *they were set on mischief*. It is likely they might have supposed that Moses had perished in the fire, which they saw had invested the top of the mountain into which he went.

Verse 2. *Golden ear-rings*] Both men and women wore these ornaments, and we may suppose that these were a part of the spoils which they brought out of Egypt. How strange, that the very things which were granted them by an especial influence and providence of God, should be now abused to the basest idolatrous purposes! But it is frequently the case that the gifts of God become desecrated by being employed in the service of sin; *I will curse your blessings, saith the Lord, Mal. ii. 2.*

Verse 3. *And all the people brake off the golden ear-rings*] The human being is naturally fond of dress, though this has been improperly attributed to the female sex alone, and those are most fond of it who have the shallowest capacities; but on this occasion the bent of the people to idolatry was greater

than even their love of dress, so that they readily stripped themselves of their ornaments in order to get a molten god.

Verse 4. *Fashioned it with a graving tool*] There has been much controversy about the meaning of the word *cheret*, in the text; some make it a mould, others a garment, cloth, or apron; some a purse, or bag, and others a graver. It is likely that some mould was made on this occasion, that the gold when fused was cast into it, and that afterwards it was brought into form and symmetry by the action of the *chisel* and *graver*.

*These be thy gods, O Israel*] The whole of this is a most strange and unaccountable transaction. Was it possible that the people could have so soon lost sight of the wonderful manifestations of God upon the mount? Was it possible that Aaron could have imagined that he could make any god that could help them? And yet it does not appear that he ever remonstrated with the people! Possibly he only intended to make them some *symbolical* representation of the divine power and energy, that might be as evident to them as the pillar of cloud and fire had been, and to which God might attach an always present energy and influence; or in requiring them to sacrifice their ornaments, he might have supposed they would have desisted from urging their request; but all this is mere conjecture, with very little probability to support it. It must however be granted that Aaron does not appear to have even designed a worship that should supersede the worship of the Most High; hence we find him making proclamation, *To-morrow is a feast to the LORD*; and we find further that some of the proper rites of the true worship were observed on this occasion. It has been supposed that the calf was an exact resemblance of the famous Egyptian god Apis, who was worshipped under the form of an ox, which worship the Israelites no doubt saw often practised in

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the \*people sat down to eat and to drink, and rose up to play.

7 And the LORD said unto Moses, <sup>b</sup>Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, <sup>c</sup>have corrupted themselves:

8 They have turned aside quickly out of the way which <sup>d</sup>I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, \* These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, <sup>e</sup>I have seen this people, and, behold, it is a stiff-necked people:

10 Now therefore <sup>f</sup>let me alone, that <sup>g</sup>my wrath may wax hot against them, and that I may consume them: and <sup>h</sup>I will make of thee a great nation.

11 <sup>i</sup>And Moses besought <sup>k</sup>the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 <sup>l</sup>Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and <sup>m</sup>repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou <sup>n</sup>swarest by thine own self,

\* 1 Cor. x. 7.—<sup>b</sup> Deut. ix. 12. Ver. 1. Ch. xxxiii. 1. Dan. ix. 24.—<sup>c</sup> Gen. vi. 11, 12. Deut. iv. 16. xxxii. 5. Judg. ii. 19. Hos. ix. 9.—<sup>d</sup> Ch. xx. 3, 4, 23. Deut. ix. 16.—<sup>e</sup> 1 Kings xii. 28.—<sup>f</sup> Ch. xxxiii. 3, 5. xxxiv. 9. Deut. ix. 6, 13. xxxi. 27. 2 Chron. xxx. 8. Isa. xlviii. 4. Acts vii. 51.—<sup>g</sup> Deut. ix. 14, 19.—<sup>h</sup> Ch. xxii. 24.—<sup>i</sup> Num. xiv. 12.—<sup>j</sup> Deut. ix. 18, 26, 27, 28, 29. Ps. lxxiv. 1, 2. cvi. 23.—<sup>k</sup> Heb. the face of the LORD.—<sup>l</sup> Num. xiv. 13. Deut. ix.

Egypt. Some however think that this worship of *Apis* was not then established; but we have already had sufficient proof that different animals were sacred among the Egyptians, nor have we any account of any worship in Egypt earlier than that offered to *Apis*, under the figure of an OX.

Verse 6. *The people sat down to eat and to drink*] The burnt-offerings were wholly consumed; the peace-offerings, when the blood had been poured out, became the food of the priests, &c. When therefore the strictly religious part of those ceremonies was finished, the people sat down to eat of the peace-offerings, and this they did merely as the idolaters, eating and drinking to excess. And it appears they went much farther, for it is said they rose up to play, *letsachek*, a word of ominous import, which seems to imply here fornicating, and adulterous intercourse; and in some countries the verb to play is still used precisely in this sense.

Verse 7. *Thy people—have corrupted themselves*] They had not only got into the spirit of idolatry, but they had become abominable in their conduct, so that God disowns them to be his: *Thy people have broken the covenant*, and are no longer entitled to my protection and love.

This is one pretence that the Roman Catholics have for the idolatry in their image worship. Their high-priest, the pope, collects the ornaments of the people, and makes an image, a crucifix, a madonna, &c. The people worship it; but the pope says it is only to keep God in remembrance. But of the whole God says, *Thy people have corrupted themselves*; and thus, as they continue in their idolatry, they have forfeited the blessings of the Lord's covenant.

Verse 9. *A stiff-necked people*] Probably an allusion to the stiff-necked ox, the object of their worship.

Verse 10. *Now therefore let me alone*] Moses had already begun to plead with God in the behalf of this rebellious and ungrateful people; and so powerful was his intercession that even the Omnipotent represents himself as incapable of doing any thing in the way of judgment, unless his creature desisted from praying for mercy!

Verse 14. *And the Lord repented of the evil*] This is spoken merely after the manner of men who, having formed a pur-

and saidst unto them, \* I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

14 And the LORD <sup>a</sup>repented of the evil which he thought to do unto his people.

15 And <sup>b</sup>Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the <sup>c</sup>tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.*

19 And it came to pass, as soon as he came nigh unto the camp, that <sup>d</sup>he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 <sup>e</sup>And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

28. xxxii. 27.—<sup>a</sup> Ver. 14.—<sup>b</sup> Gen. xxii. 16. Heb. vi. 18.—<sup>c</sup> Gen. xii. 7. xiii. 15. xv. 7, 18. xxvi. 4. xxxviii. 13. xxxv. 11, 12.—<sup>d</sup> Deut. xxxii. 20. 2 Sam. xxiv. 16. 1 Chron. xxi. 15. Ps. cvi. 43. Jer. xviii. 8. xxvi. 13, 19. Joel ii. 13. Jonah iii. 10. iv. 2.—<sup>e</sup> Deut. ix. 15.—<sup>f</sup> Ch. xxxi. 18.—<sup>g</sup> Heb. weakness.—<sup>h</sup> Deut. ix. 16, 17.—<sup>i</sup> Deut. ix. 21.

pose, permit themselves to be diverted from it by strong and forcible reasons, and so change their minds relative to their former intentions.

Verse 15. *The tables were written on both their sides*] On this transaction there are the three following opinions: 1. We may conceive the tables of stone to have been thin slabs or a kind of slate, and the writing on the back side to have been a continuation of that on the front, the first not being sufficient to contain the whole. 2. Or the writing on the back side was probably the precepts that accompanied the ten commandments; the latter were written by the Lord, the former by Moses; see the note on chap. xxxiv. 1, 27. 3. Or the same words were written on both sides, so that when held up two parties might read at the same time.

Verse 16. *The tables were the work of God*] Because such a law could proceed from none but himself; God alone is the fountain and author of LAW, of what is right, just, holy, and good.

*The writing was the writing of God*] For as he is the sole author of law and justice, so he alone can write them on the heart of man.

Verse 17. *Joshua—said—There is a noise of war in the camp*] How natural was this thought to the mind of a military man! Hearing a confused noise he supposed that the Israelitish camp had been attacked by some of the neighbouring tribes.

Verse 18. *And he said*] That is, Moses returned this answer to the observations of Joshua.

*He cast the tables out of his hands, and brake them*] He might have done this through distress and anguish of spirit, on beholding their abominable idolatry and dissolute conduct; or he probably did it emblematically, intimating thereby that, as by this act of his the tables were broken in pieces, on which the law of God was written; so they, by their present conduct, had made a breach in the covenant, and broken the laws of their Maker. But we must not excuse this act, it was rash and irreverent; God's writing should not have been treated in this way.

Verse 20. *He took the calf—and burnt—and ground it to*

21 And Moses said unto Aaron, \* What did this people unto thee, that thou hast brought so great a sin upon them ?

22 And Aaron said, Let not the anger of my lord wax hot : <sup>b</sup> thou knowest the people, that they are set on mischief.

23 For they said unto me, \* Make us gods, which shall go before us : for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let him break it off. So they gave it me : then I cast it into the fire, and there <sup>d</sup> came out this calf.

25 And when Moses saw that the people were \* naked, (for Aaron <sup>f</sup> had made them naked, unto their shame, among \* their enemies :)

26 Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? *let him come unto me.* And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD

\* Gen. xx. 9. xxvi. 10.—<sup>b</sup> Ch. xiv. 11. xv. 24. xvi. 2, 20, 28. xvii. 2, 4.—<sup>c</sup> Ver. 1.—<sup>d</sup> Ver. 4.—<sup>e</sup> Ch. xxxiii. 4, 5.—<sup>f</sup> 2 Chron. xxviii. 19.—<sup>g</sup> Heb. those that rose up against them.—<sup>h</sup> Num. xxv. 5. Deut. xxxiii. 9.—<sup>i</sup> Num. xxv. 11, 12, 13. Deut. xiii. 6-11. xxxiii. 9, 10. 1 Sam. xv. 18, 22. Prov. xxi. 3. Zech. xiii. 8. Mat. x. 87.—<sup>j</sup> Or, And Moses said, Consecrate yourselves to

powder, &c.] How truly contemptible must the object of their idolatry appear when they were obliged to drink their god, reduced to powder and strewn on the water ! "But," says an objector, "how could gold, the most ductile of all metals, and the most ponderous, be stamped into dust, and strewn on water ?" In Deut. ix. 21 this matter is fully explained : I took, says Moses, *your sin, the calf which ye had made, and burnt it with fire, that is, melted it down, probably into ingots or gross plates, and stamped it, that is, beat it into thin laminae, something like our gold leaf, and ground it very small, even, until it was as small as dust, which might be very easily done by the action of the hands, when beat into thin plates or leaves, as the original words imply. And I cast the dust thereof into the brook, and being thus lighter than the water, it would readily float, so that they could easily see, in this reduced and useless state, the idol to which they had been lately offering divine honours, and from which they were vainly expecting protection and defence.* No mode of argumentation could have served so forcibly to demonstrate the folly of their conduct, as this method pursued by Moses.

Verse 21. *What did this people unto thee*] It seems, if Aaron had been firm, this evil might have been prevented.

Verse 22. *Thou knowest the people*] He excuses himself by the wicked and seditious spirit of the people, intimating that he was obliged to accede to their desires.

Verse 24. *I cast it into the fire, and there came out this calf*] What a silly, and ridiculous subterfuge ! He seems to insinuate that he only threw the metal into the fire, and that the calf came unexpectedly out by mere accident.

Verse 25. *Moses saw that the people were naked*] They were stripped, says the Targum, of the holy crown that was upon their heads, on which the great and precious name JEHOVAH was engraved. But it is more likely that the word *parua* implies that they were reduced to the most helpless and wretched state, being abandoned by God in the midst of their enemies. This is exactly similar to that expression, 2 Chron. xxviii. 19. *Their nakedness, therefore, though in the first sense it may imply that several of them were despoiled of their ornaments, may also express their defenceless and abandoned state, in consequence of their sin. That they could not literally have all been despoiled of their ornaments, appears evident from their offerings.*

Verse 26. *Who is on the Lord's side ?*] That is, Who among you is free from this transgression ? *And all the sons of Levi, &c.*] It seems they had no part in this idolatrous business.

Verse 27. *From gate to gate*] It is probable that there was an inclosed or intrenched camp, in which the chief rulers and heads of the people were, and that this camp had

God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and <sup>b</sup> slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses : and there fell of the people that day, about three thousand men.

29 <sup>1</sup> For <sup>2</sup> Moses had said, <sup>3</sup> Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother ; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, <sup>1</sup> Ye have sinned a great sin : and now I will go up unto the LORD ; <sup>m</sup> peradventure I shall <sup>n</sup> make an atonement for your sin.

31 And Moses <sup>o</sup> returned unto the LORD, and said, Oh, this people have sinned a great sin, and have <sup>p</sup> made them gods of gold ;

32 Yet now, if thou wilt, forgive their sin— ; and if not, <sup>q</sup> blot me, I pray thee, <sup>r</sup> out of thy book which thou hast written.

day to the LORD, because every man hath been against his son, and against his brother, &c.—<sup>1</sup> Heb. fill your hands.—<sup>2</sup> 1 Sam. xii. 20, 23. Luke xv. 18.—<sup>3</sup> 2 Sam. xvi. 12. Amos v. 15.—<sup>m</sup> Num. xxv. 13.—<sup>n</sup> Deut. ix. 18.—<sup>o</sup> Ch. xx. 23.—<sup>p</sup> Ps. lxxix. 28. Rom. ix. 3.—<sup>q</sup> Ps. lvi. 8. cxxxix. 15. Dan. xii. 1. Phil. iv. 3. Rev. iii. 5. xiii. 8. xviii. 8. xx. 12, 15. xxi. 27. xxii. 10.

two gates or outlets ; and the Levites were commanded to pass from one to the other, slaying as many of the transgressors as they could find.

Verse 28. *There fell—about three thousand men.*] These were no doubt the chief transgressors ; having broken the covenant by having other gods besides Jehovah, they lost the divine protection, and then the justice of God laid hold on and slew them. Moses doubtless had positive orders from God for this act of justice ; for though through his intercession the people were spared, so as not to be exterminated as a nation, yet the principal transgressors, those who were set on mischief, ver. 22, were to be put to death.

Verse 29. *For Moses had said, Consecrate yourselves*] *Fill your hands to the Lord.*

Verse 31. *Moses returned unto the Lord*] Before he went down from the mountain, God had acquainted him with the general defection of the people, whereupon he immediately, without knowing the extent of their crime, began to make intercession for them ; and God, having given him a general assurance that they should not be cut off, hastened him to go down, and bring them off from their idolatry.

Verse 32. *Forgive their sin— ; and if not, blot me—out of thy book*] It is probable that one part of Moses' work during the forty years of his residence on the mount with God, was his regulating the muster-roll of all the tribes and families of Israel, in reference to the parts they were respectively to act in the different transactions in the wilderness, promised land, &c. ; and this being done under the immediate direction of God, is termed *God's book, which he had written* : and it is probable that God had told him, that those who should break the covenant which he had then made with them should be blotted out of that list, and never enter into the promised land. All this Moses appears to have particularly in view : therefore he says, *This people have sinned a great sin, and have made them gods of gold ;* thus they had broken the covenant (see the first and second commandments), and by this had forfeited their right to Canaan. *Yet now, he adds, if thou wilt forgive their sin, that they may yet attain the promised inheritance— ; and if not, blot me, I pray thee, out of thy book which thou hast written—* if thou wilt blot out their names from this register, and never suffer them to enter Canaan, blot me out also : for I cannot bear the thought of enjoying that blessedness, while my people and their posterity shall be for ever excluded. And God, in kindness to Moses, spared him the mortification of going into Canaan without taking the people with him. They had forfeited their lives, and were sentenced to die in the wilderness ; and Moses' prayer was answered in mercy to him, while the people suffered under the hand of justice. But the promise of God did not fail ; for although those who

33 And the LORD said unto Moses, \* Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: <sup>b</sup> behold,

\* Lev. xxiii. 30. Ezek. xviii. 4.—<sup>b</sup> Ch. xxxiii. 2, 14, &c. Num. xx. 16.

sinned were blotted out of the book, yet their posterity enjoyed the inheritance.

This seems to be the simple and pure light in which this place should be viewed; and in this sense St. Paul is to be understood, Rom. ix. 3, where he says: *For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are ISRAELITES; to whom pertaineth the ADOPTION, and the GLORY, and the COVENANTS.* Moses could not survive the destruction of his people, nor their exclusion from the promised land; and St. Paul was willing to be deprived of every earthly blessing, and even to become a sacrifice for them, if this might contribute to the preservation and salvation of the Jews. But certainly, neither Moses nor Paul could wish to go to eternal perdition, to save their countrymen from being cut off, the one by the sword of the *Philistines*, the other by that of the *Romans*. Even the supposition is monstrous.

On this mode of interpretation we may at once see what is implied in the *book of life*, and being written in or blotted out of such a book. In the public registers, all that were born of a particular tribe were entered in the list of their respective families under that tribe. This was the *book of life*; but when any of those died his name might be considered as blotted out from this list.

Verse 33. *Whosoever hath sinned against me, him will I blot out*] As if the Divine Being had said: "All my conduct is regulated by infinite justice and righteousness: in no case shall the innocent ever suffer for the guilty. That no man may transgress through ignorance, I have given you my law, and thus published my covenant; the people themselves have acknowledged its justice and equity, and have voluntarily ratified it. He then that sins against me, him will I blot out of my book." And is it not remarkable that to these conditions of the covenant, God strictly adhered, so that not one soul of these transgressors ever entered into the promised rest? Here was *justice*. And yet, though they deserved death, they were spared! Here was *mercy*. Thus, as far as *justice* would permit, *mercy* extended; and as far as *mercy* would permit, *justice* proceeded. Behold the GOODNESS and SEVERITY of GOD! MERCY saves all that JUSTICE can spare; and JUSTICE destroys all that MERCY should not save.

mine Angel shall go before thee: nevertheless, <sup>c</sup> in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because <sup>d</sup> they made the calf, which Aaron made.

<sup>c</sup> Deut. xxxii. 35. Amos iii. 14. Rom. ii. 5, 6.—<sup>d</sup> 2 Sam. xii. 9. Acts vii. 41.

Verse 34. *Lead the people unto the place*] The word *place* is not in the text, and is with great propriety omitted. For Moses never led this people into that place, they all died in the wilderness except Joshua and Caleb; but Moses led them towards the place, and thus the particle *el* here should be understood, unless we suppose that God designed to lead them to the borders of the land, but not to take them into it.

*I will visit their sin*] I will not destroy them, but they shall not enter into the promised land. They shall wander in the wilderness till the present generation become extinct.

Verse 35. *The Lord plagued the people*] Every time they transgressed afterwards divine justice seems to have remembered this transgression against them. The Jews have a metaphorical saying, apparently founded on this text: "No affliction has ever happened to Israel in which there was not some particle of the dust of the golden calf."

1. For want of a little more dependence upon God, how often does an excellent beginning come to an unhappy conclusion! Many who were just on the borders of the promised land, and about to cross Jordan, have, through an act of unfaithfulness, been turned back to wander many a dreary year in the wilderness. Reader, be on thy guard. Trust in Christ, and watch unto prayer.

2. Many people have been greatly distressed on losing their baptismal register, and have been reduced in consequence to great political inconvenience. But still they had their lives, and should a living man complain? But a man may so sin as to provoke God to cut him off; or, like a fruitless tree, be cut down, because he encumbers the ground. Or he may have sinned a *sin unto death*, 1 John v. 16, 17, that is, a sin which God will punish with temporal death, while he extends mercy to the soul.

3. With respect to the blotting out of God's book, on which there has been so much controversy, is it not evident that a soul could not be blotted out of a book in which it had never been written? And is it not further evident, from ver. 32, 33, that, although a man be written in God's book, if he sins he may be blotted out? Let him that readeth understand; and let him that standeth take heed lest he fall.

## CHAPTER XXXIII.

Moses is commanded to depart from the mount, and lead up the people towards the promised land, 1. An angel is promised to be their guide, 2. The land is described, and the Lord refuses to go with them, 3. The people mourn, and strip themselves of their ornaments, 4-6. The tabernacle or tent is pitched without the camp, 7. Moses goes to it to consult the Lord, and the cloudy pillar descends on it, 8, 9. The people, standing at their tent doors, witness this, 10. The Lord speaks familiarly with Moses; he returns to the camp, and leaves Joshua in the tabernacle, 11. Moses pleads with God, and desires to know whom he will send to be their guide, and to be informed of the way of the Lord, 12, 13. The Lord promises that his presence shall go with them, 14. Moses pleads that the people may be taken under the divine protection, 15, 16. The Lord promises to do so, 17. Moses requests to see the divine glory, 18. And God promises to make his goodness pass before him, and to proclaim his name, 19. Shows that no man can see his glory and live, 20; but promises to put him in a cleft of the rock, and to cover him with his hand while his glory passed by, and then to remove his hand and let him see his back parts, 21-23.

AND the LORD said unto Moses, Depart, and go up hence, thou \* and the people which thou hast brought up out of the land

\* Ch. xxxiii. 7.

of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, <sup>b</sup> Unto thy seed will I give it:

<sup>b</sup> Gen. xii. 7. Ch. xxxii. 13.

Verse 1. *Unto the land*] That is, towards it, or to the borders of it.

Verse 2. *I will send an angel*] In chap. xxxiii. 20, God

promises to send an angel to conduct them into the good land, in whom the name of God should be; that is, in whom God should dwell. Here he promises that an angel shall be

2 \* And I will send an angel before thee; <sup>b</sup> and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite :

3 \* Unto a land flowing with milk and honey : <sup>d</sup> for I will not go up in the midst of thee, for thou art a \* stiff-necked people, lest <sup>f</sup> I consume thee in the way.

4 And when the people heard these evil tidings, <sup>e</sup> they mourned; <sup>h</sup> and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, <sup>i</sup> Ye are a stiff-necked people : I will come up <sup>j</sup> into the midst of thee in a moment, and consume thee; therefore now put off thy ornaments from thee, that I may <sup>k</sup> know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, <sup>l</sup> and called it the Tabernacle of the Congregation. And it came to pass, <sup>m</sup> that every one which <sup>n</sup> sought the LORD went out unto the tabernacle of the congregation, which <sup>o</sup> was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, <sup>p</sup> that all the people rose up, and stood

every man <sup>q</sup> at his tent door, and looked after Moses, until he was gone unto the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and <sup>r</sup> the LORD <sup>s</sup> talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door : and all the people rose up and <sup>t</sup> worshipped, every man <sup>u</sup> in his tent door.

11 And <sup>v</sup> the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp : but <sup>w</sup> his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 And Moses said unto the LORD, See, <sup>x</sup> thou sayest unto me, Bring up this people : and thou hast not let me know whom thou wilt send with me. Yet thou hast said, <sup>y</sup> I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, <sup>z</sup> if I have found grace in thy sight, <sup>a</sup> shew me now thy way, that I may know thee, that I may find grace in thy sight : and consider that this nation is <sup>b</sup> thy people.

14 And he said, <sup>c</sup> My presence shall go with thee, and I will give thee <sup>d</sup> rest.

15 And he said unto him, <sup>e</sup> If thy presence go not with me, carry us not up hence.

\*Ch. xxxii. 34. xxxiv. 11.—<sup>b</sup> Deut. vii. 22. Josh. xxiv. 11.—<sup>c</sup> Ch. iii. 8.—<sup>d</sup> Ver. 15, 17.—<sup>e</sup> Ch. xxxii. 9. xxxiv. 9. Deut. ix. 6, 13.—<sup>f</sup> Ch. xxxii. 21. xxxii. 10. Num. xvi. 21, 45.—<sup>g</sup> Num. xiv. 1, 39.—<sup>h</sup> Lev. x. 6. 2 Sam. xix. 24. 1 Kings xxi. 27. 2 Kings xix. 1. Esther iv. 1, 4. Ezra ix. 3. Job i. 20. ii. 12. Isa. xxxii. 11. Ezek. xxiv. 17, 23. xxvi. 16.—<sup>i</sup> Ver. 3.—<sup>j</sup> See Num. xvi. 45, 46.—<sup>k</sup> Deut. viii. 2. Ps. cxxxix. 28.—<sup>l</sup> Ch. xix. 42, 43.—<sup>m</sup> Deut. iv. 29. 2 Sam. xxi. 1.—<sup>n</sup> Num. xvi.

27.—<sup>o</sup> Ch. xxv. 22. xxxi. 18. Ps. xcix. 7.—<sup>p</sup> Ch. iv. 31.—<sup>q</sup> Gen. xxii. 30. Num. xii. 8. Deut. xxxiv. 10.—<sup>r</sup> Ch. xxiv. 13.—<sup>s</sup> Ch. xxxii. 84.—<sup>t</sup> Ver. 17. Gen. xviii. 19. Ps. i. 6. Jer. i. 5. John x. 14, 15. 2 Tim. ii. 19.—<sup>u</sup> Ch. xxxiv. 9.—<sup>v</sup> Ps. xxv. 4. xxvii. 11. lxxxvi. 11. cxix. 33.—<sup>w</sup> Deut. ix. 26, 29. Joel ii. 17.—<sup>x</sup> Ch. xiii. 21. 34-38. Isa. lxiii. 9.—<sup>y</sup> Deut. xii. 20. Josh. xxi. 44. xxii. 4. xxiii. 1. Ps. xcv. 11.—<sup>z</sup> Ver. 3. Ch. xxxiv. 9.

their conductor; but as there is nothing particularly specified of him, it has been thought that an ordinary angel is intended, and not that Angel of the Covenant promised before. And this sentiment seems to be confirmed by the following verse.

Verse 3. *I will not go up in the midst of thee*] Consequently, the angel here promised to be their guide was not that angel in whom Jehovah's name was : and so the people understood it; hence the mourning which is afterwards mentioned.

Verse 5. *Now put off thy ornaments from thee*] The ancient Jewish commentators were of opinion that the Israelites had the name *Jehovah* inscribed on them in such a way as to ensure them the divine protection; and that this, inscribed probably on a plate of gold, was considered their choicest ornament : and that when they gave their ornaments to make the golden calf, this was given by many, in consequence of which they were considered as *naked and defenceless*. All the remaining parts of their ornaments, which it is likely were all emblematical of spiritual things, God commands them here to lay off; for they could not with propriety bear the symbols of the divine protection, who had forfeited that protection for their transgression.

*That I may know what to do unto thee*] For it seems that while they had these emblematical ornaments on them, they were still considered as under the divine protection. These were a *shield* to them, which God commands them to throw aside. Though many had parted with their choicest ornaments, yet not all, only a few comparatively, of the wives, daughters, and sons of 600,000 men, could have been thus stripped to make one golden calf. The major part still had these ornaments, and they are now commanded to lay them aside.

Verse 7. *Moses took the tabernacle*] Probably the tent of Moses, which was before in the midst of the camp, and to which the congregation came for judgment, and where, no doubt, God frequently met with his servant. This is now removed to a considerable distance from the camp, as God refuses to dwell any longer among this rebellious people. And as this was the place to which all the people came for justice and judgment, hence it was probably called the *Tabernacle*, more properly the *tent*, of the Congregation.

Verse 9. *The cloudy pillar descended*] This very circumstance precluded the possibility of deception. The cloud descending at these times, and at none others, was a full proof that it was *miraculous*, and a pledge of the divine presence. It was beyond the power of human art to counterfeit such an appearance; and let it be observed that all the people saw this, ver. 10. How many indubitable and irrefragable proofs of its own authenticity and divine origin does the Pentateuch contain!

Verse 11. *The Lord spake unto Moses face to face*] That there was no personal appearance here we may readily conceive : and that the communications made by God to Moses were not by *visions, ecstasies, dreams, inward inspirations*, or the *mediation of angels*, is sufficiently evident : we may therefore consider the passage as implying that *familiarity and confidence* with which the Divine Being treated his servant, and that he spake with him by articulate sounds in his own language, though no *shape or similitude* was then to be seen.

*Joshua the son of Nun, a young man*] Joshua certainly was not a young man in the *literal* sense of the word. Perhaps the word *naar*, here translated *young man*, means a *single person*, one *unmarried*.

Verse 12. *Moses said unto the Lord*] We may suppose that after Moses had quitted the tabernacle he went to the camp, and gave the people some general information relative to the conversation he lately had with the Lord : after which he returned to the tabernacle or tent, and began to plead with God, as we find in this and the following verses.

*Thou hast not let me know, &c.*] As God had said he would not go up with this people, Moses wished to know *whom* he would send with him, as he had only said, in general terms, that he would send an angel.

Verse 13. *Shew me now thy way*] Let me know the manner in which thou wouldst have this people led up and governed, because this nation is *thy people*, and should be governed and guided in *thy own way*.

Verse 14. *My presence shall go with thee*] *My faces shall go*. I shall give thee *manifestations* of my grace and goodness through the whole of thy journey. I shall vary my *appearances* for thee as thy necessities shall require.

Verse 15. *If thy presence go not*] Without *supernatural*

16 For wherein shall it be known here that I and thy people have found grace in thy sight? <sup>a</sup> *is it not in that thou goest with us?* so <sup>b</sup> shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, <sup>c</sup> I will do this thing also that thou hast spoken: for <sup>d</sup> thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me <sup>e</sup> thy glory.

19 And he said, 'I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee, <sup>f</sup> and will be <sup>g</sup> gracious to whom I

will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for <sup>h</sup> there shall no man see me, and live.

21 And the LORD said, Behold, *there is a place by me, and thou shalt stand upon a rock:*

22 And it shall come to pass, while my glory passeth by, that I will put thee <sup>i</sup> in a cleft of the rock, and will <sup>k</sup> cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall <sup>l</sup> not be seen.

<sup>a</sup> Num. xiv. 14.—<sup>b</sup> Ch. xxxiv. 10. Deut. iv. 7, 84. 2 Sam. vii. 23. 1 Kings viii. 53. Ps. cxlvii. 20.—<sup>c</sup> Gen. xix. 21. James v. 16.—<sup>d</sup> Ver. 12.—<sup>e</sup> Ver. 20. 1 Tim. vi. 16.—<sup>f</sup> Ch. xxxiv. 5, 6, 7. Jer. xxxi. 14.—<sup>g</sup> Rom. ix. 15, 10, 18.—<sup>h</sup> Rom. iv. 4, 18.—<sup>i</sup> Gen.

xxxii. 30. Deut. v. 24. Judg. vi. 22. xiii. 22. Isa. vi. 5. Rev. i. 16, 17. See ch. xxiv. 10.—<sup>j</sup> Isa. ii. 21.—<sup>k</sup> Ps. xci. 1, 4.—<sup>l</sup> Ver. 20. John i. 18.

assistance, and a most particular providence, he knew that it would be impossible either to govern such a people, or support them in the desert; and therefore he wishes to be well assured on this head, that he may lead them up with confidence, and be able to give them the most explicit assurances of support and protection. But by what means should these manifestations take place? This question seems to be answered by the prophet Isaiah, chap. lxiii. 9: *In all their affliction he was afflicted, and the Angel of his presence (paravit, of his faces) saved them.*

Verse 16. *So shall we be separated.* By having this divine protection we shall be saved from idolatry, and be preserved in thy truth and in the true worshipping of thee; and thus shall we be separated from all the people that are upon the face of the earth: as all the nations of the world, the Jews only excepted, were at this time idolaters.

Verse 17. *I will do this thing also.* My presence shall go with thee, and I will keep thee separate from all the people of the earth. Both these promises have been remarkably fulfilled. God continued miraculously with them till he brought them into the promised land: and from the day in which he brought them out of Egypt to the present day, he has kept them a distinct, unmixed people! Who can account for this on any principle but that of a continual especial providence, and a constant divine interference? The Jews have ever been a people fond of money; had they been mingled with the people of the earth among whom they have been scattered, their secular interests would have been greatly promoted by it; and they who have sacrificed every thing besides to their love of money, on this point have been incorruptible! They chose in every part of their dispersions rather to be a poor, despised, persecuted people, and continue separate from all the people of the earth, than to enjoy ease and affluence by becoming mixed with the nations.

Verse 18. *Shew me thy glory.* Moses probably desired to see that which constitutes the peculiar glory or excellence of the divine nature as it stands in reference to man. By many this is thought to signify his eternal mercy in sending Christ Jesus into the world. Moses perceived that what God was now doing had the most important and gracious designs, which at present he could not distinctly discover; therefore he desires God to show him his glory. God graciously promises to indulge him in this request as far as possible, by proclaiming his name, and making all his goodness pass before him, ver. 19. But at the same time he assures him that he could not see his face—the fulness of his perfections and the grandeur of his designs, and live, as no human being could bear, in the present state, this full discovery. But he adds, *Thou shalt see my back parts, etc. achorai*, probably meaning that appearance which he should assume in after times, when it should be said, *God is manifest in the flesh.* This appearance did take place, for we find God putting him into a cleft of a rock, covering him with his hand, and passing by in such a way as to exhibit a human similitude. John may have had this in view when he said, *The word was made flesh, and dwelt among us, full of grace and truth, and we beheld his glory.* What this glory was, and what was implied by this grace and truth, we shall see in the succeeding chapter.

Verse 19. *I will make all my goodness pass before thee.* Thou shalt not have a sight of my justice, for thou couldst not bear the infinite splendour of my purity; but I shall show myself to thee as the fountain of inexhaustible compassion, the sovereign Dispenser of my own mercy in my own way, being gracious to whom I will be gracious, and showing mercy on whom I will show mercy.

Verse 20. *No man see me, and live.* The splendour would be insufferable to man; he only, whose mortality is swallowed up of life, can see God as he is. See 1 John iii. 2.

Verse 21. *Behold, there is a place by me.* There seems to be a reference here to a well-known place on the mount where God was accustomed to meet with Moses.

1. The conclusion of this chapter is very obscure; and it is very probable that the whole concerned Moses alone. He had received general directions to decamp, and lead the people towards the promised land; but this was accompanied with a threat that Jehovah would not go with them. The prospect that was before him was exceedingly gloomy and discouraging; and it was rendered the more so because God predicted their persevering stiff-neckedness, and gave this as one reason why he would not go up among them, for their provocations would be so great and so frequent that his justice would be so provoked as to break through in a moment, and consume them. Moses, well knowing that God must have some great and important design in delivering them and bringing them thus far, earnestly entreated him to give him some discovery of it, that his own mind might be satisfied. God mercifully condescends to meet his wishes in such a way as no doubt gave him full satisfaction; but as this referred to himself alone, the circumstances are not related, as probably they could be of no further use to us than the mere gratifying of a principle of curiosity.

2. On some occasions to be kept in the dark is as instructive as to be brought into the light. In many cases those words of the prophet are strictly applicable: *Verily, thou art a God who hidest thyself, O God of Israel, the Saviour!* One point we see here very plainly, that while the people continued obstinate and rebellious, that presence of God by which his approbation was signified could not be manifested among them; and yet, without his presence to guide, protect, and provide for them, they could neither go up, nor be saved. This presence is promised, and on the fulfilment of the promise the safety of Israel depended. The church of God is often now in such a state that the approbation of God cannot be manifested in it; and yet if his presence were wholly withdrawn, truth would fall in the streets, equity go backward, and the church must become extinct. How have the seeds of light and life been preserved, during the long, dark, and cold periods when error was triumphant, and the pure worship of God adulterated by the impurities of idolatry and the thick darkness of superstition, by the presence of his endless mercy, preserving his own truth in circumstances in which he could not show his approbation! He was with the church in the wilderness, and preserved the living oracles, kept alive the heavenly seeds, and is now showing forth the glory of those designs which before he concealed from mankind.



CHAPTER XXXIV.

*Moses is commanded to hew two tables similar to the first, and bring them up to the mount, to get the covenant renewed, 1-3. He prepares the tables and goes up to meet the Lord, 4. The Lord descends, and proclaims his name JEHOVAH, 5. What this name signifies, 6, 7. Moses worships and intercedes, 8, 9. The Lord promises to renew the covenant, work miracles among the people, and drive out the Canaanites, &c., 10, 11. No covenant to be made with the idolatrous nations, but their altars and images to be destroyed, 12-15. No matrimonial alliances to be contracted with them, 16. The Israelites must have no mollen gods, 17. The commandment of the feast of unleavened bread, and of the sanctification of the first-born renewed, 18-20; as also that of the sabbath, and the three great annual feasts, 21-23. The promise that the surrounding nations shall not invade their territories, while all the males were at Jerusalem celebrating the annual feasts, 24. Directions concerning the passover, 25; and the first-fruits, 26. Moses is commanded to write all these words, as containing the covenant which God had now renewed with the Israelites, 27. Moses, being forty days with God without eating or drinking, writes the words of the covenant; and the Lord writes the ten commandments upon the tables of stone, 28. Moses descends with the tables; his face shines, 29. Aaron and the people are afraid to approach him, because of his glorious appearance, 30. Moses delivers to them the covenant and commandments of the Lord; and puts a veil over his face while he is speaking, 31-33, but takes it off when he goes to minister before the Lord, 34, 35.*

**AND** the LORD said unto Moses, \*Hew thee two tables of stones like unto the first: <sup>b</sup>and I will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me <sup>c</sup>in the top of the mount.

3 And no man shall <sup>d</sup>come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

\* Ch. xxxii. 16, 19. Deut. x. 1.—<sup>b</sup> Ver. 28. Deut. x. 2, 4.—<sup>c</sup> Ch. xix. 20. xxiv. 12.—<sup>d</sup> Ch. xix. 12, 13, 21.—<sup>e</sup> Ch. xxxiii. 19. Num. xiv. 17.—<sup>f</sup> Num. xiv. 18. 2 Chron. xxx. 9. Neh. ix. 17. Ps. lxxxvi. 15.

Verse 1. *Hew thee two tables of stone like unto the first*] God wrote the first tables himself. But here, in ver. 27, it seems as if Moses was commanded to write these words, and in ver. 28 it is said, *And he wrote upon the tables*; but in Deut. x. 1-4 it is expressly said that God wrote the second tables as well as the first.

In order to reconcile these accounts, let us suppose that the *ten words*, or ten commandments, were written on both tables by the hand of God himself, and that what Moses wrote, ver. 27, was a copy of these to be delivered to the people, while the tables themselves were laid up in the ark before the testimony, whither the people could not go to consult them, and therefore a copy was necessary for the use of the congregation; this copy, being taken off under the direction of God, was authenticated equally with the original, and the original itself was laid up as a record to which all succeeding copies might be continually referred, in order to prevent corruption. This supposition removes the apparent contradiction; and thus both God and Moses may be said to have written the covenant and the ten commandments: the former, the original; the latter, the copy. This supposition is rendered still more probable by the 27th verse itself: "And the Lord said unto Moses, Write thou these words (that is, as I understand it, a copy of the words which God had already written); for AFTER THE TENOR (al pi, ACCORDING TO THE MOUTH) of these words, I have made a covenant with thee and with Israel." Here the original writing is represented by an elegant prosopopoeia, or personification, as *speaking* and *giving out from its own mouth* a copy of itself. It may be supposed that this mode of interpretation is contradicted by the 28th verse: *AND HE wrote upon the tables the words of the covenant*; but that the pronoun *HE* refers to the Lord, and not to Moses, is sufficiently proved by the parallel place, Deut. x. 1-4.

There still remains a controversy whether what are called the *ten commandments* were at all written on the *first tables*, those tables containing, according to some, only the terms of the covenant without the *ten words*, which are supposed to

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and \*proclaimed the name of the LORD.

6 And the LORD passed before him, and proclaimed, The LORD, The LORD 'God, merciful and gracious, long-suffering, and abundant in 'goodness and <sup>b</sup>truth,

ciii. 8. cxi. 4. cxii. 4. cxvi. 5. cxlv. 8. Joel ii. 13.—<sup>e</sup> Ps. xxxi. 19. Rom. ii. 4.—<sup>b</sup> Ps. lviii. 10. cviii. 4.

be added here for the first time. It is very likely that the commandments, laws, &c., were first published by the Lord in the hearing of the people; repeated afterwards by Moses; and the *ten words* or *commandments*, containing the sum and substance of the whole, afterwards written on the first tables of stone, to be kept for a record in the ark. These being broken, as is related chap. xxxii. 19, Moses is commanded to hew out two tables like to the first, and bring them up to the mountain, that God might write upon them what he had written on the former. chap. xxxiv. 1.

Verse 6. *And the Lord passed by—and proclaimed, The Lord, &c.*] It would be much better to read this verse thus: "And the LORD passed by before him, and proclaimed JEHOVAH," that is, showed Moses fully what was implied in this august name. Moses had requested God to show him his glory, and God promised to proclaim or fully declare the name JEHOVAH (verse 19); by which proclamation or interpretation Moses should see how God would "be gracious to whom he would be gracious," and how he would "be merciful to those to whom he would show mercy." Here therefore God fulfils that promise by proclaiming this name. It has long been a question, what is the meaning of the word JEHOVAH, *Yehovah, Yehue, Yehveh, or Yewe, Jeeu, Jao, Iao, Jhueh, and Jove*; for it has been as variously pronounced as it has been differently interpreted. Some have maintained that it is utterly inexplicable; these of course have offered no mode of interpretation. Others say that it implies the essence of the divine nature. Others, that it expresses the doctrine of the Trinity connected with the incarnation; the letter *yod* standing for the Father, *he* for the Son, and *vau* (the connecting particle) for the Holy Spirit; and they add that the *he* being repeated in the word, signifies the human nature united to the divine in the incarnation. These speculations are calculated to give very little satisfaction. How strange is it that none of these learned men have discovered that God himself interprets this name in verses 6 and 7 of this chapter!

The different names in this and the following verse have

7 \*Keeping mercy for thousands, <sup>b</sup>forgiving iniquity and transgression and sin, and <sup>c</sup>that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and <sup>d</sup>bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, <sup>e</sup>let my LORD, I pray thee, go among us; for <sup>f</sup>it is a stiff-necked people; and pardon our iniquity and our sin, and take us for <sup>g</sup>thine inheritance.

10 And he said, Behold, <sup>h</sup>I make a covenant: before all thy people I will <sup>i</sup>do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD; for it is <sup>j</sup>a terrible thing that I will do with thee.

11 <sup>k</sup>Observe thou that which I command thee this day; behold, <sup>l</sup>I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 <sup>m</sup>Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for <sup>n</sup>a snare in the midst of thee:

13 But ye shall <sup>o</sup>destroy their altars, break their <sup>p</sup>images, and <sup>q</sup>cut down their groves:

14 For thou shalt worship <sup>r</sup>no other god: for the LORD, whose <sup>s</sup>name is Jealous, is <sup>t</sup>a jealous God:

\*Ch. xx. 6.—Deut. v. 10. Ps. lxxxvi. 15. Jer. xxxii. 18. Dan. ix. 4.—Ps. ciii. 3. xxxiv. 4. Dan. ix. 8. Eph. iv. 32. 1 John i. 9.—Ch. xxiii. 7, 21. Josh. xxiv. 19. Job x. 14. Mic. vi. 11. Nah. i. 3.—Ch. iv. 31.—Ch. xxxiii. 15, 16.—Ch. xxxiii. 3.—Deut. xxxii. 2. Ps. xxviii. 9. xxxiii. 12. lxxviii. 62. xcliv. 14. Jer. x. 16. Zech. ii. 12.—Ch. Deut. v. 2. xxix. 12, 14. —Deut. iv. 32. 2 Sam. vii. 23. Ps. lxxviii. 14. lxxviii. 12. cxlvi. 30.—Deut. x. 21. Ps. cxlv. 6. Isa. lxiv. 3.—Deut. v. 32. vi. 3. 25. xli. 28. 32. xxviii. 1.—Ch. xxxiii. 2.—Ch. xxxiii. 32. Deut. vii. 2. Judg. ii. 2.—Ch. xxxiii. 33.—Ch. xxxiii. 24. Deut. xii. 3. Judg. ii. 2.—Heb. *statues*.—Deut. vii. 5. xii. 2. Judg. vi. 25. 2 Kings xviii. 4. xxiii. 14. 2 Chron. xxxi. 1. xxxiv. 3, 4.—Ch.

been considered as so many attributes of the divine nature. Commentators divide them into eleven, thus: 1. JEHOVAH. 2. EL, the strong or mighty God. 3. RACHUM, the merciful Being, who is full of tenderness and compassion. 4. CHANUN, the gracious One; he whose nature is goodness itself; the loving God. 5. ERECH APPAYIM, long-suffering; the Being who, because of his goodness and tenderness, is not easily irritated, but suffers long and is kind. 6. RAB, the great or mighty One. 7. CHESED, the bountiful Being; he who is exuberant in his beneficence. 8. EMEH, the truth or true One; he alone who can neither deceive nor be deceived, who is the fountain of truth, and from whom all wisdom and knowledge must be derived. 9. NOTSER CHESED, the preserver of bountifulness; he whose beneficence never ends, keeping mercy for thousands of generations, showing compassion and mercy while the world endures. 10. NOSSE AVON VAPHESHA VECHATAH, he who bears away iniquity and transgression and sin: properly, the REDEEMER, the Pardoner, the Forgiver: the Being whose prerogative alone it is to forgive sin and save the soul. NAKKEH LO YENNAKEH, the righteous Judge, who distributes justice with an impartial hand, with whom no innocent person can ever be condemned. And 11. POKED AVON, &c.; he who visits iniquity, who punishes transgressors, and from whose justice no sinner can escape. The God of retributive and vindictive justice.

These eleven attributes, as they have been termed, are all included in the name JEHOVAH, and are, as we have before seen, the proper interpretation of it; but the meaning of several of these words has been variously understood.

Verse 7. *That will by no means clear the guilty*] This last clause is rather difficult; literally translated, it signifies, *in clearing he will not clear*. But the Samaritan, reading *lo*, to him, instead of the negative, *lo*, not, renders the clause thus: *With whom the innocent shall be innocent*; i.e., an innocent or holy person shall never be treated as if he were a transgressor, by this just and holy God. The Arabic

15 \*Lest thou make a covenant with the inhabitants of the land, and they <sup>r</sup>go a whoring after their gods, and do sacrifice unto their gods, and *one* <sup>s</sup>call thee, and thou <sup>t</sup>eat of the sacrifice;

16 And thou take of <sup>u</sup>their daughters unto thy sons, and their daughters <sup>v</sup>go a whoring after their gods, and make thy sons go a whoring after their gods.

17 <sup>w</sup>Thou shalt make thee no molten gods.

18 The feast of <sup>xx</sup>unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the <sup>xxi</sup>month Abib thou camest out from Egypt.

19 <sup>xxii</sup>All that openeth the matrix is mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But <sup>xxiii</sup>as the firstling of an ass thou shalt redeem with a <sup>xxiv</sup>lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me <sup>xxv</sup>empty.

21 <sup>xxvi</sup>Six days thou shalt work, but on the seventh day thou shalt rest: in eaving time and in harvest thou shalt rest.

22 <sup>xxvii</sup>And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the <sup>xxviii</sup>year's end.

23 <sup>xxix</sup>Thrice in the year shall all your men-children appear before the LORD God, the God of Israel.

xx. 3, 5.—So Isa. ix. 6. lvii. 15.—Ch. xx. 5.—Ver. 12.—Deut. xxxi. 16. Judg. ii. 17. Jer. iii. 9. Ezek. vi. 9.—Num. xxv. 2. 1 Cor. x. 27.—Ps. cvi. 28. 1 Cor. viii. 4, 7, 10.—Deut. vii. 3. 1 Kings xi. 2. Ezra ix. 2. Neh. xiii. 25.—Num. xxv. 1, 2. 1 Kings xi. 4.—Ch. xxxii. 8. Lev. xix. 4.—Ch. xii. 15. xlii. 15. Ch. xiii. 4.—Ch. xiii. 2, 12. xlii. 29. Ezek. xlv. 30. Luke ii. 23.—Ch. xiii. 13. Num. xviii. 15.—Or, *id.*—Ch. xlii. 15. Deut. xvi. 16. 1 Sam. ix. 7, 8. 2 Sam. xxiv. 24.—Ch. xx. 9. xlii. 12. xxv. 2. Deut. v. 12, 13. Luke xiii. 14.—Ch. xlii. 16. Deut. xvi. 10, 13.—Heb. *revolution of the year*.—Ch. xlii. 14, 17. Deut. xvi. 16.

Version has it, *He justifies and is not justified*; and the Septuagint is nearly as our English text, and he doth not purify the guilty. The Alexandrian copy of the Septuagint, edited by Dr. Grabe, has, *And the guilty he will not cleanse with a purification-offering*. The Coptic is to the same purpose. The Vulgate is a paraphrase: "and no person is innocent by or of himself before thee." This gives a sound theological sense, stating a great truth, *That no man can make an atonement for his own sins, or purify his own heart; and that all have sinned and come short of the glory of God*.

Verse 9. *O Lord, let my Lord, I pray thee, go among us*] The original is not *Jehovah*, but *Adonai* in both these places, and seems to refer particularly to the Angel of the Covenant, the Messiah.

Verse 10. *I will do marvels*] This seems to refer to what God did in putting them in possession of the land of Canaan, causing the walls of Jericho to fall down; making the sun and moon to stand still, &c. And thus God made his covenant with them; binding *himself* to put them in possession of the promised land, and binding *them* to observe the precepts laid down in the following verses, from the 11th to the 26th inclusive.

Verse 21. *In eaving time and in harvest thou shalt rest*.] This commandment is worthy of especial note; many break the sabbath on the pretence of absolute necessity, because, if in harvest-time the weather happens to be what is called *bad*, and the sabbath-day be *fair* and *fine*, they judge it perfectly lawful to employ that day in endeavouring to save the fruits of the field, and think that the goodness of the day beyond the preceding, is an indication from Providence that it should be thus employed. But is not the above command pointed directly against this? No man ever yet ultimately suffered loss by a conscientious attachment to his duty to God. He who is willing and obedient, shall eat the good of the land; and God will ever distinguish those in his providence who respect his commandments.

24 For I will <sup>a</sup>cast out the nations before thee and <sup>b</sup>enlarge thy borders: <sup>c</sup>neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 <sup>a</sup>Thou shalt not offer the blood of my sacrifice with leaven; <sup>c</sup>neither shall the sacrifice of the feast of the passover be left unto the morning.

26 <sup>a</sup>The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. <sup>c</sup>Thou shalt not see the kid in his mother's milk.

27 And the LORD said unto Moses, Write thou <sup>b</sup>these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 <sup>a</sup>And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And <sup>b</sup>he wrote upon the tables the words of the covenant, the ten <sup>c</sup>commandments.

29 And it came to pass, when Moses came down from Mount Sinai with the <sup>a</sup>two tables of testimony in Moses' hand, when he came down from the mount,

<sup>a</sup>Ch. xxxiii. 2. Lev. xviii. 24. Deut. vii. 1. Ps. lxxviii. 55. lxxx. 8.—<sup>b</sup>Deut. xii. 20. xix. 8.—<sup>c</sup>See Gen. xxxv. 5. 2 Chron. xvii. 10. Prov. xvi. 7. Acts xviii. 10.—<sup>d</sup>Ch. xxxii. 18.—<sup>e</sup>Ch. xii. 10.—<sup>f</sup>Ch. xxxiii. 19. Deut. xxvi. 2, 10.—<sup>g</sup>Ch. xxxii. 19.

Verse 24. *Neither shall any man desire thy land*] What a manifest proof was this of the power and particular providence of God! Was not this a standing proof of the divine origin of their religion, and a barrier which no deistical mind could possibly surmount? Thrice every year did God work an especial miracle for the protection of his people; controlling even the very desires of their enemies, that they might not so much as meditate evil against them. They who have God for their protector have a sure refuge; and how true is the proverb, *The path of duty is the way of safety!*

Verse 25. *The blood of my sacrifice*] That is, the paschal lamb.

Verse 27. *Write thou these words*] Moses either wrote a transcript of the ten words and the accompanying precepts for the use of the people, or he wrote the precepts themselves in addition to the ten commandments which were written by the finger of God. Allowing this mode of interpretation, the accompanying precepts were, probably, what was written on the back side of the tables by Moses; the ten commandments, what were written on the front by the finger of Jehovah: for we must pay but little attention to the supposition of the rabbins, that the letters on each table were cut through the stone, so as to be legible on each side.

Verse 29. *The skin of his face shone*] *Karan*, was horned: having been long in familiar intercourse with his Maker, his flesh, as well as his soul, was penetrated with the effulgence of the divine glory, and his looks expressed the light and life which dwelt within. Probably Moses appeared now as he did when, in our Lord's transfiguration, he was seen with Elijah on the mount, Matt. xvii. As the original word *karan* signifies to shine out, to dart forth, as horns on the head of an animal, or rays of light reflected from a polished surface, we may suppose that the heavenly glory which filled the soul of this holy man darted out from his face in coruscations, in that manner in which light is generally represented. The Vulgate renders the passage, "and he did not know that his face was horned;" which version, *misunderstood*, has induced painters in general to represent Moses with two very large horns, one proceeding from each temple! But we might naturally ask, while they were indulging themselves in such fancies, why only two horns? for it is very likely that there were hundreds of these radiations, proceeding at once from the face of Moses. It was no doubt, from this very circumstance, that almost all the nations of the world who have heard of this transaction, have agreed in representing those men to whom they attributed extraordinary sanctity, and whom they supposed to have had familiar intercourse with the Deity, with a lucid nimbus or glory round their heads.

Verse 30. *They were afraid to come nigh him.*] A sight of his face alarmed them; their consciences were still guilty from their late transgression, and they had not yet received

that Moses wist not that <sup>a</sup>the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterwards all the children of Israel came nigh: <sup>a</sup>and he gave them in commandment all that the LORD had spoken with him in Mount Sinai.

33 And till Moses had done speaking with them, he put <sup>a</sup>a veil on his face.

34 But <sup>a</sup>when Moses went in before the LORD to speak with him, he took the veil off until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Deut. xiv. 21.—<sup>a</sup>Ver. 10. Deut. iv. 13. xxxi. 9.—<sup>b</sup>Ch. xxiv. 18. Deut. ix. 8, 18.—<sup>c</sup>Ver. 1. Ch. xxxi. 18. xxxii. 16. Deut. iv. 13. x. 2, 4.—<sup>d</sup>Heb. words.—<sup>e</sup>Ch. xxxii. 15.—<sup>f</sup>Matt. xvii. 2. 2 Cor. iii. 7, 13.—<sup>g</sup>Ch. xxiv. 3.—<sup>h</sup>2 Cor. iii. 13.—<sup>i</sup>2 Cor. iii. 16.

the atonement. The very appearance of superior sanctity often awes the guilty into respect.

Verse 33. *And till Moses had done speaking*] The meaning of the verse appears to be this: As often as Moses spoke in public to the people, he put the veil on his face, because they could not bear to look on the brightness of his countenance; but when he entered into the tabernacle to converse with the Lord, he removed this veil, ver. 34. St. Paul, 2 Cor. iii. 7, &c., makes a very important use of the transaction recorded in this place. He represents the brightness of the face of Moses as emblematical of the glory or excellence of that dispensation; but he shows that however glorious or excellent that was, it had no glory when compared with the superior excellence of the gospel. As Moses was glorious in the eyes of the Israelites, but that glory was absorbed and lost in the splendour of God when he entered into the tabernacle, or went to meet the Lord upon the mount; so the brightness and excellence of the Mosaic dispensation are eclipsed and absorbed in the transcendent brightness or excellence of the gospel of Christ. One was the shadow, the other is the substance. One showed SIN in its exceeding sinfulness, together with the justice and immaculate purity of God; but, in and of itself, made no provision for pardon or sanctification. The other exhibits Jesus, the Lamb of God, typified by all the sacrifices under the law, putting away sin by the sacrifice of himself, reconciling God to man and man to God, diffusing his spirit through the souls of believers, and cleansing the very thoughts of their hearts by his inspiration, and causing them to perfect holiness in the fear of God. The one seems to shut heaven against mankind, because by the law was the knowledge, not the cure, of SIN: the other opens the kingdom of heaven to all believers. The former was a ministration of death, the latter a dispensation of life. The former ministered terror, so that even the high-priest was afraid to approach, the people withdrew and stood afar off, and even Moses, the mediator of it, exceedingly feared and trembled; by the latter we have boldness to enter into the holiest through the blood of Jesus, who is the end of the law for righteousness—justification, to every one that believeth.

The apostle further considers the veil on the face of Moses, as being emblematical of the metaphorical nature of the different rites and ceremonies of the Mosaic dispensation, each covering some spiritual meaning or a spiritual subject; and that the Jews did not lift the veil to penetrate the spiritual sense, and did not look to the end of the commandment, which was to be abolished, but rested in the letter or literal meaning, which conferred neither light nor life.

He considers the veil also as being emblematical of that state of intellectual darkness into which the Jewish people, by their rejection of the gospel, were plunged, and from

which they have never yet been recovered. When a Jew, even at the present day, reads the law in the synagogue, he puts over his head an oblong woollen veil, with four tassels at the four corners, which is called the *taled* or *thalet*. This is a very remarkable circumstance, as it appears to be

an emblem of the intellectual veil referred to by the apostle, which is still upon their hearts when Moses is read, and which prevents them from looking to the end of that which God designed should be abrogated, and which has been abolished by the introduction of the gospel.

## CHAPTER XXXV.

*Moses assembles the congregation to deliver to them the commandments of God, 1. Directions concerning the sabbath, 2, 3. Free-will offerings of gold, silver, brass, &c., for the tabernacle, 4-7. Of oil and spices, 8. Of precious stones, 9. Proper artists to be employed, 10. The tabernacle and its tent, 11. The ark, 12. Table of the shew-bread, 13. Candlestick, 14. Altar of incense, 15. Altar of burnt-offering, 16. Hangings, pins, &c., 17, 18. Cloths of service, and holy vestments, 19. The people cheerfully bring their ornaments as offerings to the Lord, 20-22; together with blue, purple, scarlet, &c., &c., 23, 24. The women spin, and bring the produce of their skill and industry, 25, 26. The rulers bring precious stones, &c., 27, 28. All the people offer willingly, 29. Bezaleel and Aholiab appointed to conduct and superintend all the work of the tabernacle, for which they are qualified by the spirit of wisdom, 30-35.*

**AND** Moses gathered all the congregation of the children of Israel together, and said unto them, \* These are the words which the LORD hath commanded, that ye should do them.

2 <sup>b</sup> Six days shall work be done, but on the seventh day there shall be to you 'an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 <sup>a</sup> Ye shall kindle no fire throughout your habitation upon the sabbath day.

4 And Moses spake unto all the congregation of the children of Israel, saying, \* This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: 'whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' hair,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, \* and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And \* every wise hearted among you shall come, and make all that the LORD hath commanded;

11 'The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 'The ark, and the staves thereof, with the mercy-seat, and the veil of the covering;

13 The <sup>a</sup> table, and his staves, and all his vessels, <sup>a</sup> and the shew-bread;

<sup>a</sup> Ch. xxxiv. 32. — <sup>b</sup> Ch. xx. 9. xxxi. 14, 15. Lev. xxiii. 3. Num. xv. 82, &c. Deut. v. 12. Luke xiii. 14. — <sup>c</sup> Heb. holiness. — <sup>d</sup> Ch. xvi. 23. — <sup>e</sup> Ch. xxv. 1, 2. — <sup>f</sup> Ch. xxv. 2. — <sup>g</sup> Ch. xxv. 6. — <sup>h</sup> Ch. xxxi. 6. <sup>i</sup> Ch. xxvi. 1, 2, &c. — <sup>j</sup> Ch. xxv. 10, &c. — <sup>k</sup> Ch. xxv. 23. — <sup>l</sup> Ch. xxv. 30. Lev. xxiv. 5, 6. — <sup>m</sup> Ch. xxv. 31, &c. — <sup>n</sup> Ch. xxx. 1. — <sup>o</sup> Ch. xxx.

Verse 3. *Ye shall kindle no fire*] The Jews understand this precept as forbidding the kindling of fire only for the purpose of doing work or dressing victuals; but to give them light and heat, they judge it lawful to light a fire on the sabbath-day, though themselves rarely kindle it—they get Christians to do this work for them.

Verse 5. *An offering*] A *terumah* or heave-offering; see Lev. vii. 1, &c.

Verse 19. *The cloths of service*] Probably aprons, towels, and such like, used in the common service, and different from the vestments for Aaron and his sons.

14 \* The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 \* And the incense altar and his staves, \* and the anointing oil, and <sup>a</sup> the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 <sup>a</sup> The altar of burnt-offering, with his brasen grate, his staves, and all his vessels, the laver, and his foot;

17 \* The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 \* The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one ' whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD.

23 And \* every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer an offering of silver

23. — <sup>p</sup> Ch. xxx. 34. — <sup>q</sup> Ch. xxvii. 1. — <sup>r</sup> Ch. xxvii. 9. — <sup>s</sup> Ch. xxxi. 10. xxxix. 1, 41. Num. iv. 5, 6, &c. — <sup>t</sup> Ver. 5, 22, 28, 29. Ch. xxv. 2. xxxvi. 2. 1 Chron. xxviii. 2, 9. xxxix. 9. Ezra vii. 27. 2 Cor. viii. 12. ix. 7. — <sup>u</sup> 1 Chron. xxix. 8.

Verse 21. *Every one whose heart stirred him up*] Literally, whose heart was lifted up—whose affections were set on the work, being cordially engaged in the service of God.

Verse 22. *As many as were willing hearted*] For no one was forced to lend his help in this sacred work; all was a free-will offering to the Lord.

*Bracelets*] *Chach*, whatever hooks together; ornaments for the wrists, arms, legs, or neck.

*Rings*] *Tabbath*, from *taba*, to penetrate, enter into; probably rings for the fingers.

*Tablets*] *Cumas*, a word only used here and in Num.

and brass, brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

25 And all the women that were <sup>a</sup>wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom, spun goats' hair.

27 And <sup>b</sup>the rulers brought onyx stones, and stones to be set, for the ephod and for the breast-plate;

28 And <sup>c</sup>spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a <sup>d</sup>willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 And Moses said unto the children of Israel,

<sup>a</sup>Ch. xxviii. 3. xxxi. 6. xxxvi. 1. 2 Kings xxiii. 7. Prov. xxxi. 19, 22, 24.—<sup>b</sup>1 Chron. xxix. 6. Ezra ii. 68.—<sup>c</sup>Ch. xxx. 23.—<sup>d</sup>Ver. 21. 1 Chron. xxix. 9.—<sup>e</sup>Ch. xxxi. 2, &c.—<sup>f</sup>Ch. xxxi. 6.

xxx. 50, supposed to be a girdle to support the breasts, Verse 25. *All the women that were wise hearted did spin.* They had before learned this art, they were wise hearted; and now they practise it, and God condescends to require and accept their services. The spinning practised at this time was simple, and required little apparatus. It was the plain distaff or twirling pin, which might be easily made out of any wood they met with in the wilderness.

Verse 27. *The rulers brought onyx stones.* These, being persons of consequence, might be naturally expected to furnish the more scarce and costly articles. See how all join in this service! The men worked and brought offerings, the women spun and brought their ornaments, the rulers united with them and delivered up their jewels! And all the children of Israel brought a willing offering unto the Lord, ver. 29.

1. From the nature of the offerings made for the service of the tabernacle, we see of what sort the spoils were which the Israelites brought out of Egypt: gold, silver, brass, blue, purple, scarlet, fine linen, rams' skins dyed red, what we call badgers' skins, oil, spices, incense, onyx stones, and other stones, the names of which are not here mentioned. They must also have brought looms, spinning wheels, instruments for cutting precious stones, anvils, hammers, furnaces, melting-pots, with a vast variety of tools for the different artists employed on the work of the tabernacle, viz., smiths, joiners, carvers, gilders, &c.

2. God could have erected his tabernacle without the help

See, \* the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass.

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, both he, and <sup>a</sup>Aholiab, the son of Ahisamach, of the tribe of Dan:

35 Them hath he <sup>b</sup>filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

Isa. xxviii. 24-29.—<sup>c</sup>Ver. 31. Ch. xxxi. 3, 6. 1 Kings vii. 14. 2 Chron. ii. 14. Isa. xxviii. 26.

or skill of man; but he condescended to employ him. As all are interested in the worship of God, so all should bear a part in it; here God employs the whole congregation: every male and female, with even their sons and their daughters, and the very ornaments of their persons, are given to raise and adorn the house of God. The women who had not ornaments, and could neither give gold nor silver, could spin goats' hair, and the Lord graciously employs them in this work, and accepts what they can give and what they can do, for they did it with a willing mind; they were wise of heart—had learned a useful business, their hearts were lifted up in the work, ver. 21, and all felt it a high privilege to be able to put only a nail in the holy place. By the free-will offerings of the people the tabernacle was erected, and all the costly utensils belonging to it provided. This was the primitive mode of providing proper places for divine worship; and as it was the primitive, so it is the most rational mode. Taxes levied by law for building or repairing churches were not known in the ancient times of religious simplicity. It is an honour to be permitted to do any thing for the support of public worship; and he must have a strange, unfeeling, and ungodly heart, who does not esteem it a high privilege to have a stone of his own laying or procuring in the house of God. How easily might all the buildings necessary for the purpose of public worship be raised, if the money that is spent in needless self-indulgence by ourselves, our sons, and our daughters, were devoted to this purpose! By sacrifices of this kind the house of the Lord would be soon built, and the top-stone brought on with shouting Grace, grace, unto it!

## CHAPTER XXXVI.

Moses appoints Bezaleel, Aholiab, and their associates, to the work, and delivers to them the free-will offerings of the people, 1-3. The people bring offerings more than are needed for the work, and are only restrained by the proclamation of Moses, 4-7. The curtains, their loops, taches, &c., for the tabernacle, 8-18. The covering for the tent, 19. The boards, 20-30. The bars, 31-34. The veil and its pillars, 35, 36. The hangings and their pillars, 37, 38.

**THEN** wrought Bezaleel and Aholiab, and every <sup>a</sup>wise hearted man, in whom the LORD put wisdom and understanding, to

<sup>a</sup>Ch. xxviii. 3. xxxi. 6. xxxv. 10, 35.

Verse 1. *Then wrought, &c.* The first verse of this chapter should end the preceding chapter, and this should begin with verse the second; as it now stands, it does not make a very consistent sense.

know how to work all manner of work for the service of the <sup>b</sup>sanctuary, according to all that the LORD had commanded.

<sup>b</sup>Ch. xxv. 8.

By reading the first word *veasah*, then wrought, in the future tense instead of the past, the proper connexion will be preserved; for all grammarians know that the conjunction *vau* is often conversive, i.e. it turns the preterite tense of

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even every one* <sup>a</sup> whose heart stirred him up to come unto the work to do it :

3 And they received of Moses all the offering which the children of Israel <sup>b</sup> had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made.

5 And they spake unto Moses, saying, <sup>c</sup> The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 <sup>d</sup> And every wise hearted man among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet : *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits : the curtains *were* all of one size.

10 And he coupled the five curtains one unto another : and the *other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling : likewise he made in the uppermost side of *another* curtain, in the coupling of the second.

12 <sup>e</sup> Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second : the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches : so it became one tabernacle.

14 <sup>f</sup> And he made curtains of goats' hair for the tent over the tabernacle : eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain : the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

<sup>a</sup> Ch. xxxv. 2, 23. <sup>1</sup> Chron. xxix. 5.—<sup>b</sup> Ch. xxxv. 27.—<sup>c</sup> 2 Cor. viii. 2, 8.—<sup>d</sup> Ch. xxvi. 1.—<sup>e</sup> Ch. xxvi. 5.—<sup>f</sup> Ch. xxvi. 7.—<sup>g</sup> Ch. xxvi. 14.—<sup>h</sup> Ch. xxvi. 15.—<sup>i</sup> Heb. *twined*.—<sup>j</sup> Heb. *two sockets, two sockets*

those verbs to which it is prefixed into the future, and the future into the preterite : this power it evidently has here ; and joined with the last verse of the preceding chapter, the connexion will appear thus, chap. xxv. ver. 30, &c. : *The Lord hath called by name Bezaleel and Aholiab ; them hath he filled with wisdom of heart to work all manner of work, chap. xxxvi. 1. And Bezaleel and Aholiab SHALL WORK, and every wise hearted man, in whom the Lord put wisdom.*

Verse 5. *The people bring much more than enough*] Had Moses been intent upon gain, and had he not been perfectly disinterested, he would have encouraged them to continue their contributions, as thereby he might have multiplied to himself gold, silver, and precious stones. But he was doing

18 And he made fifty taches of brass, to couple the tent together, that it might be one.

19 <sup>g</sup> And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.

20 <sup>h</sup> And he made boards for the tabernacle of shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another : thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle ; twenty boards for the south side southward :

24 And forty sockets of silver he made under the twenty boards ; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which* is toward the north corner, he made twenty boards.

26 And their forty sockets of silver ; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were <sup>i</sup> coupled beneath, and coupled together at the head thereof, to one ring : thus he did to both of them, in both the corners.

30 And there were eight boards ; and their sockets *were* sixteen sockets of silver, <sup>j</sup> under every board two sockets.

31 And he made <sup>k</sup> bars of shittim wood ; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 And he made <sup>l</sup> a veil of blue, and purple, and scarlet, and fine twined linen : *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim wood, and overlaid them with gold : their hooks *were* of gold ; and he cast for them four sockets of silver.

37 And he made an <sup>m</sup> hanging for the tabernacle door, of blue, and purple, and scarlet, and fine twined linen, <sup>n</sup> of needlework ;

38 And the five pillars of it with their hooks ; and he overlaid their chapters and their fillets with gold ; but their five sockets *were* of brass.

under one board.—<sup>1</sup> Ch. xxvi. 28.—<sup>2</sup> Ch. xxvi. 31.—<sup>3</sup> Ch. xxvi. 36.—<sup>4</sup> Heb. *the work of a needle-worker or embroiderer.*

the Lord's work, under the inspiration of the Divine Spirit, and therefore he sought no secular gain. Every thing necessary for the worship of God will be cheerfully provided by a people whose hearts are in that worship. In a state where all forms of religion and modes of worship are tolerated by the laws, it would be well to find out some less exceptionable way of providing for the national clergy than by *tithes*. Let them by all means have the provision allowed them by the law ; but let them not be needlessly exposed to the resentment of the people by the *mode* in which this provision is made, as this often alienates the affections of their flocks from them, and exceedingly injures their usefulness.

Verse 8. *Cherubims of cunning work*] Probably the word



means no more than *figures* of any kind wrought in the *diaper* fashion in the loom, or by the *needle* in embroidery, or by the *chisel* or *graving tool* in wood, stone, metal; see on chap. xxv. 18. In some places the word seems to be restricted

to express a particular figure then well known; but in many other places it seems to imply any kind of figure commonly formed by sculpture on stone, by carving on wood, by engraving upon brass, and by weaving in the loom, &c.

## CHAPTER XXXVII.

*Bezaleel and Aholiab make the ark, 1-5. The mercy-seat, 6. The two cherubim, 7-9. The table of the shew-bread, and its vessels, 10-16. The candlestick, 17-24. The golden altar of incense, 25-28. The holy anointing oil and perfume, 29.*

**AND** Bezaleel made <sup>a</sup> the ark of shittim wood: two cubits and a half <sup>was</sup> the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, <sup>to be set</sup> by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 And he made the <sup>b</sup> mercy-seat of pure gold: two cubits and a half <sup>was</sup> the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat.

8 One cherub <sup>c</sup> on the end on this side, and another cherub <sup>d</sup> on the other end on that side: out of the mercy-seat made he the cherubims, on the two ends thereof.

9 And the cherubims spread out <sup>their</sup> wings on high, and covered with their wings over the mercy-seat, with their faces one to another; <sup>even</sup> to the mercy-seatward were the faces of the cherubims.

10 And he made <sup>e</sup> the table of shittim wood: two cubits <sup>was</sup> the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that <sup>were</sup> in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which <sup>were</sup> upon the

table, his <sup>f</sup> dishes, and his spoons, and his bowls, and his covers <sup>g</sup> to cover withal, of pure gold.

17 And he made the <sup>h</sup> candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same;

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick <sup>were</sup> four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it <sup>was</sup> one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 <sup>i</sup> And he made the incense altar of shittim wood: the length of it <sup>was</sup> a cubit, and the breadth of it a cubit; <sup>it was</sup> foursquare; and two cubits <sup>was</sup> the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, <sup>both</sup> the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 And he made <sup>j</sup> the holy anointing oil and the pure incense of sweet spices, according to the work of the apothecary.

<sup>a</sup> Ch. xxv. 10.—<sup>b</sup> Ch. xxv. 17.—<sup>c</sup> Or, out of, &c.—<sup>d</sup> Or, out of, &c.—<sup>e</sup> Ch. xxv. 23.—<sup>f</sup> Ch. xxv. 29.—<sup>g</sup> Or, to pour out withal.—<sup>h</sup> Ch. xxv.

31.—<sup>i</sup> Ch. xxx. 1.—<sup>j</sup> Ch. xxx. 23, 34. Isa. lxi. 1. 1 John ii. 20, 27. Ps. cxli. 2.

As this chapter is a repetition of what has been mentioned

in preceding chapters, the reader is desired to refer to them.

CHAPTER XXXVIII.

*Bezaleel makes the altar of burnt-offering, 1-7. He makes the laver and its foot, out of the mirrors given by the women, 8. The court, its pillars, hangings, &c., 9-20. The whole tabernacle and its work finished by Bezaleel, Aholiab, and their assistants, 21-23. The amount of the gold contributed, 24. The amount of the silver, and how it was expended, 25-28. The amount of the brass, and how this was used, 29-31.*

**AND** <sup>a</sup>he made the altar of burnt-offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar a brasen grate of network, under the compass thereof beneath, unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass to be places for the staves.

6 And he made the staves of shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar to bear it withal; he made the altar hollow with boards.

8 And he made <sup>b</sup>the laver of brass, and the foot of it of brass, of the <sup>c</sup>looking-glasses of the women: <sup>d</sup>assembling, which assembled at the door of the tabernacle of the congregation.

9 And he made <sup>e</sup>the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits:

10 Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver.

11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward, fifty cubits.

14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits: their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of the chapters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

20 And all the <sup>f</sup>pins of the tabernacle, and of the court round about, were of brass.

21 This is the sum of the tabernacle, even of <sup>g</sup>the tabernacle of testimony, as it was counted, according

<sup>a</sup>Ch. xxvii. 1-8. Ch. xl. 6, 20.—<sup>b</sup>Ch. xxx. 18.—<sup>c</sup>Or, *brass*en glasses.—<sup>d</sup>Hob. *assembling by troops*, as 1 Sam. ii. 22.—<sup>e</sup>Ch. xxvii. 9.—<sup>f</sup>Ch.

Verse 8. *The looking-glasses*] The word *maroth*, from *raah*, he saw, signifies *reflectors* or *mirrors* of any kind. Here *metal*, highly polished, must certainly be meant, as glass was not yet in use; and had it even been in use, we are sure that *looking-glasses* could not make a *brass*en laver. The word therefore should be rendered *mirrors*, not *looking-glasses*, which in the above verse is perfectly absurd, because from those *maroth* the *brass*en laver was made. The first mirrors known among men were the clear, still *fountain*, and *unruffled lake*; and probably the mineral called *mica*, which is a very general substance through all parts of the earth. Plates of it have been found of three feet square, and it is so extremely divisible into luminae, that it has been divided into plates so thin as to be only the *three hundred thousandth part of an inch*. A plate of this forms an excellent mirror when any thing black is attached to the opposite side. The first artificial mirrors were apparently made of brass, afterwards of polished steel, and when luxury increased they were made of silver; but they were made at a very early period of mixed metal, particularly of tin and copper, the best of which, as Pliny tells us, were formerly manufactured at Brundisium. But, according to him, the most esteemed were those made of tin; and he says that *silver mirrors* became so common that even the *servant girls* used them. When the Egyptian women went to the temples, they always carried their mirrors with them. The Israelitish women probably did the same, and Dr. Shaw states that the Arabian women carry them constantly hung at their breasts. It is worthy of remark, that at first these women freely gave up their ornaments for this important service, and now give their very mirrors, probably as being of little further service,

xxvii. 19.—<sup>g</sup>Num. i. 50, 53. ix. 15. x. 11. xvii. 7, 8. xviii. 2. 2 Chron. xxiv. 6. Acts vii. 44.

seeing they had already given up the principal decorations of their persons. Woman has been invidiously defined by Aristotle, *an animal fond of dress* (though this belongs to the whole human race, and not exclusively to woman). Had this been true of the Israelitish women, in the present case we must say they nobly sacrificed their incentives to pride to the service of their God. Woman, go thou and do likewise.

*Of the women—which assembled at the door*] What the employment of these women was at the door of the tabernacle, is not easily known. Some think they assembled there for purposes of devotion. Others, that they kept watch there during the night; and this is the most probable opinion, for they appear to have been in the same employment as those who assembled at the door of the tabernacle of the congregation in the days of Samuel, who were abused by the sons of the high-priest Eli, 1 Sam. ii. 22. Among the ancients women were generally employed in the office of *porters* or *doorkeepers*. Such were employed about the house of the high-priest in our Lord's time; for a woman is actually represented as keeping the door of the palace of the high-priest, John xviii. 17: see also Matt. xxvi. 69. In 2 Sam. iv. 6, both the *Septuagint* and *Vulgate* make a woman *porter* or *doorkeeper* to Ishbosheth. They relieved each other, a *troop* or *company* regularly keeping watch: this seems to be implied in the original, *tsabeu*, they came by troops; and these troops successively consecrated their mirrors to the service of the tabernacle.

Verse 17. *The hooks—and their fillets*] The capitals, and the silver bands that went round them.

Verse 21. *This is the sum of the tabernacle*] That is, The foregoing account contains a detail of all the articles which

to the commandment of Moses, for the service of the Levites, \* by the hand of Ithamar, son to Aaron the priest.

22 And <sup>b</sup> Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after <sup>c</sup> the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary :

26 <sup>a</sup> A bekah for <sup>e</sup> every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that

\* Num. iv. 28, 33.—<sup>b</sup> Ch. xxxi. 2, 6.—<sup>c</sup> Ch. xxx. 13, 24. Lev. v. 15. xxvii. 3, 25. Num. iii. 47. xviii. 16.—<sup>d</sup> Ch. xxx. 13, 15—

Bezaleel and Aholiab were commanded to make ; and which were reckoned up by the Levites, over whom Ithamar, the son of Aaron, presided.

Verse 21. *All the gold that was occupied for the work, &c.* To be able to ascertain the quantum and value of the gold, silver, and brass, which were employed in the tabernacle, and its different utensils, altars, &c., it will be necessary to enter into the subject in detail.

In the course of my notes on this and the preceding book, I have had frequent occasion to speak of the *shekel* in use among the Hebrews, which, following Dean Prideaux, I have always computed at 3s. English.

There were *twenty-nine talents seven hundred and thirty shekels of GOLD ; one hundred talents one thousand seven hundred and seventy-five shekels of SILVER ; and seventy talents two thousand four hundred shekels of BRASS.*

If with Dean Prideaux we estimate the value of the *silver shekel* at *three shillings* English, we shall obtain the weight of the shekel by making use of the following proportion. As *sixty-two shillings*, the value of a pound weight of silver, as settled by the British laws, is to *two hundred and forty*, the number of *pennyweights* in a pound troy, so is *three shillings*, the value of a *shekel* of silver, to 11 dwts.  $14\frac{2}{3}$  grains, the weight of the *shekel* required.

In the next place, to find the value of a shekel of gold we must make use of the proportion following : As *one ounce troy* is to £3 17s. 10½d., the legal value of an ounce of gold, so is 11 dwts.  $14\frac{2}{3}$  grains, the weight of the shekel, as found by the last proportion, to £2 5s. 2½d., the value of the *shekel* of gold required. From this datum we shall soon be able to ascertain the value of all the gold employed in the work of this holy place, by the following arithmetical process : Reduce £2 5s. 2½d. to the lowest term mentioned, which is 201,852 ninety-third parts of a farthing. Multiply this last number by 3000, the number of shekels in a talent, and the product by 29, the number of talents ; and add in 730 times 201,852, on account of the 730 shekels which were above the 29 talents employed in the work, and we shall

went to be numbered, from twenty years old and upward, for 'six hundred thousand, and three thousand, and five hundred and fifty men.

27 And of the hundred talents of silver were cast <sup>a</sup> the sockets of the sanctuary, and the sockets of the veil ; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them.

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brassen altar, and the brassen grate for it, and all the vessels of the altar.

31 And the <sup>b</sup> sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

<sup>a</sup> Heb. a poll.—<sup>c</sup> Num. i. 46.—<sup>d</sup> Ch. xxvi. 19, 21, 25, 32.—<sup>e</sup> Ch. xxvii. 37. Ch. xxvii. 10, 17.

have for the last product 17,708,475,960, which, divided successively by 93, 4, 12, and 20, will give £198,317 12s. 6d. for the total value of the gold employed in the tabernacle, &c.

The value of the silver contributed by 603,550 Israelites, at half a shekel or *eighteen pence* per man, may be found by an easy arithmetical calculation to amount to £45,206 5s.

The value of the brass at 1s. per pound will amount to £513 17s.

The gold of the holy place weighed 4245 pounds.

The silver of the tabernacle 14,602 pounds.

The brass 10,277 pounds troy weight.

The total value of all the gold, silver, and brass of the tabernacle will consequently amount to £244,127 14s. 6d.

And the total weight of all these three metals amounts to 29,124 pounds troy, which, reduced to *avoirdupois* weight, is nearly *ten tons and a half*. When all this is considered, besides the quantity of gold which was employed in the golden calf, and which was all destroyed, it is no wonder that the sacred text should say the Hebrews spoiled the Egyptians, particularly as in those early times the precious metals were probably not very plentiful in Egypt.

Verse 26. *A bekah for every man*] The Hebrew word *beka*, from *baka*, to divide, separate into two, seems to signify, not a particular coin, but a shekel broken or cut in two ; so, anciently, our farthing was a penny divided in the midst, and then subdivided, so that each division contained the fourth part of the penny ; hence its name *fourthing* or *fourthling*, since computed into farthing.

There appear to be three particular reasons why much riches should be employed in the construction of the tabernacle, &c. 1. To impress the people's minds with the glory and dignity of the Divine Majesty, and the importance of his service. 2. To take out of their hands the occasion of covetousness. 3. To prevent pride and vain-glory, by leading them to give up to the divine service even the ornaments of their persons, which would have had too direct a tendency to divert their minds from better things.

## CHAPTER XXXIX.

Bezaleel makes the cloths of service for the holy place, and the holy garments, 1. The ephod, 2. Gold is beaten into plates, and cut into wires for embroidery, 3. He makes the shoulder-pieces of the ephod, 4. The curious girdle, 5. Cuts the onyx stones for the shoulder-pieces, 6. Makes the breast-plate, its chains,ouches, rings, &c., 7-21. The robe of the ephod, 22-26. Coats of fine linen, 27. The mitre, 28. The girdle, 29. The plate of the holy crown, 30, 31. The completion of the work of the tabernacle, 32. All the work is brought unto Moses, 33-41. Moses, having examined the whole, finds every thing done as the Lord had commanded, in consequence of which he blesses the people, 42, 43.

**A**ND of the blue, and purple, and scarlet, they made <sup>b</sup> cloths of service, to do service in the holy place, and made the holy garments for Aaron; <sup>c</sup> as the Lord commanded Moses.

2 <sup>d</sup> And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen,

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

6 <sup>e</sup> And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, that they should be stones for a <sup>f</sup> memorial to the children of Israel; as the Lord commanded Moses.

8 <sup>g</sup> And he made the breastplate of cunning work like the work of the ephod: of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.

10 <sup>h</sup> And they set it in four rows of stones: the first row was a <sup>i</sup> sardius, a topaz, and a carbuncle: this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it.

19 And they made two rings of gold, and put

them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod: as the Lord commanded Moses.

22 <sup>j</sup> And he made the robe of the ephod of woven work, all of blue.

23 And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made <sup>k</sup> bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in, as the Lord commanded Moses.

27 <sup>l</sup> And they made coats of fine linen of woven work for Aaron, and for his sons,

28 <sup>m</sup> And a mitre of fine linen, and goodly bonnets of fine linen, and <sup>n</sup> linen breeches of fine twined linen,

29 <sup>o</sup> And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the Lord commanded Moses.

30 <sup>p</sup> And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did <sup>q</sup> according to all that the Lord commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his tables, his boards, his bars, and his pillars, and his sockets.

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering.

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

<sup>a</sup> Ch. xxxv. 23.—<sup>b</sup> Ch. xxxi. 10. xxxv. 19.—<sup>c</sup> Ch. xxviii. 4.—<sup>d</sup> Ch. xxviii. 6.—<sup>e</sup> Ch. xxviii. 9.—<sup>f</sup> Ch. xxviii. 12.—<sup>g</sup> Ch. xxviii. 15.—<sup>h</sup> Ch. xxviii. 17, &c.—<sup>i</sup> Or, ruby.—<sup>j</sup> Ch. xxviii. 31.—<sup>k</sup> Ch. xxviii. 33.—<sup>l</sup> Ch.

xxviii. 30, 40.—<sup>m</sup> Ch. xxviii. 4, 39. Ezek. xlv. 18.—<sup>n</sup> Ch. xxviii. 42.—<sup>o</sup> Ch. xxviii. 39.—<sup>p</sup> Ch. xxviii. 36, 37.—<sup>q</sup> Ver. 42, 43. Ch. xxv. 40.

Verse 8. *They did beat the gold into thin plates*] For the purpose, as it is supposed, of cutting it into wires or threads; for to twist or twine is the common acceptance of the root *pathal*. I cannot suppose that the Israelites had not then the art of making gold thread, as they possessed several ornamental arts much more difficult: but in the present instance, figures made in a more solid form than that which could have been effected by gold thread, might have been required.

Verse 6. *Onyx stones*] Possibly the Egyptian pebble.

Verse 23. *As the hole of an habergeon*] The habergeon or hauberk was a small coat of mail, something in the form of a half shirt, made of small iron rings curiously united together. It covered the neck and breast, was very light, and

resisted the stroke of a sword. Sometimes it went over the whole head as well as over the breast. This kind of defensive armour was used among the Asiatics, particularly the ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Norman crusaders.

Verse 30. *The holy crown of pure gold*] On Asiatic monuments, particularly those that appear in the ruins of Persopolis and on many Egyptian monuments, the priests are represented as wearing crowns or tiaras, and sometimes their heads are crowned with laurel.

Verse 32. *Did according to all that the Lord commanded Moses*] This refers to the command given chap. xxv. 40; and Moses has taken care to repeat every thing in the most

36 The table, and all the vessels thereof, and the show-bread,

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot.

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his

<sup>a</sup> Heb. the incense of sweet spices.—  
<sup>b</sup> Ch. xxxv. 10.

circumstantial detail, to show that he had conscientiously observed all the directions he had received.

Verse 37. *The lamps to be set in order*] To be trimmed and fresh oiled every day, for the purpose of being lighted in the evening.

Verse 43. *And Moses did look upon all the work*] As being the general superintendent of the whole, under whom Bezaleel and Aholiab were employed, as the other workmen were under them.

*They had done it as the Lord had commanded*] Exactly according to the pattern which Moses received from the Lord, and which he laid before the workmen to work by.

*And Moses blessed them.*] Gave them that praise which was due to their skill, diligence, and fidelity. See a fine instance of ancient courtesy between masters and their servants, in the case of Boaz and his reapers, Ruth ii. 4. It is however very probable that Moses prayed to God in their behalf, that they might be prospered in all their undertakings, saved from every evil, and be brought at last to the inheritance that fadeth not away. This blessing seems to have been given, not only to the workmen, but to all the people. The people contributed liberally, and the workmen wrought faithfully, and the blessing of God was pronounced upon ALL.

The promptitude, cordiality, and dispatch used in this business cannot be too highly commended, and are worthy of the imitation of all who are employed in any way in the service of God. The prospect of having God to dwell among them inflamed every heart, because they well knew that on this depended their prosperity and salvation. They there-

cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service, to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the Lord commanded Moses, so the children of Israel <sup>b</sup> made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses <sup>c</sup> blessed them.

<sup>c</sup> Lev. ix. 22, 23. Num. vi. 21. Josh. xxii. 6. 2 Sam. vi. 18. 1 Kings viii. 14. 2 Chron. xxx. 27.

fore hastened to build him a house, and they spared no expence or skill to make it, as far as a house made with hands could be, worthy of that Divine Majesty who had promised to take up his residence in it. This tabernacle, like the temple, was a type of the human nature of the Lord Jesus; that was a shrine not made with hands, formed by God himself, and worthy of that fulness of the Deity that dwelt in it.

It is scarcely possible to form an adequate opinion of the riches, costly workmanship, and splendour of the tabernacle; and who can adequately conceive the glory and excellence of that human nature in which the fulness of the Godhead bodily dwelt? That this tabernacle typified the human nature of Christ, and the divine *shechinah* that dwelt in it the Deity that dwelt in the man Christ Jesus, the words of St. John sufficiently prove: John i. 1, 14. And hence the Evangelist adds, *And we beheld his glory*; as the Israelites beheld the glory of God resting on the tabernacle, so did the disciples of Christ see the divine glory resting on him, and shewing itself forth in all his words, spirit, and works. And for what purpose was the tabernacle erected? That God might dwell in it among the children of Israel. And for what purpose was the human nature of Christ so miraculously produced? That the Godhead might dwell in it; and that God and man might be reconciled through this wonderful economy of divine grace, God being in Christ, reconciling the world unto himself, 2 Cor. v. 19. And what was implied by this reconciliation? The union of the soul with God, and the indwelling of God in the soul. Reader, has God yet filled thy tabernacle with his glory?

## CHAPTER XL.

*Moses is commanded to set up the tabernacle, the first day of the first month of the second year of their departure from Egypt, 1, 2. The ark to be put into it, 3. The table and candlestick to be brought in also, with the golden altar, 4, 5. The altar of burnt-offering to be set up before the door, and the laver between the tent and the altar, 6, 7. The court to be set up, 8. The tabernacle and its utensils to be anointed, 9-11. Aaron and his sons to be washed, clothed, and anointed, 12-15. All these things are done accordingly, 16. The tabernacle is erected; and all its utensils, &c., placed in it on the first of the first month of the second year, 17-33. The cloud covers the tent, and the glory of the Lord fills the tabernacle, so that even Moses is not able to enter, 34, 35. When they were to journey, the cloud was taken up; when to encamp, the cloud rested on the tabernacle, 36, 37. A cloud by day and a fire by night was upon the tabernacle, in the sight of all the Israelites, through the whole course of the journeyings, 38.*

**AND** the LORD spake unto Moses, saying,  
2 On the first day of the <sup>a</sup> first month shalt thou set up <sup>b</sup> the tabernacle of the tent of the congregation.

3 And <sup>c</sup> thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4 And <sup>d</sup> thou shalt bring in the table, and <sup>e</sup> set in

<sup>a</sup> Ch. xii. 2. xiii. 4.—<sup>b</sup> Ver. 17. Ch. xxvi. 1, 30.—<sup>c</sup> Ver. 21. Ch. xxvi. 33. Num. iv. 5.—<sup>d</sup> Ver. 22. Ch. xxvi. 35.—<sup>e</sup> Ver. 23. Ch.

order <sup>f</sup> the things that are to be set in order upon it; <sup>g</sup> and thou shalt bring in the candlestick, and light the lamps thereof.

5 <sup>h</sup> And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering

xxv. 30. Lev. xxiv. 5, 6.—<sup>f</sup> Heb. the order thereof.—<sup>g</sup> Ver. 24, 25.—<sup>h</sup> Ver. 26.

as the work was finished about the end of the first year of their exodus (for it was set up the first day of the second year), that therefore they had spent about six months in

before the door of the tabernacle of the tent of the congregation.

7 And <sup>a</sup>thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and <sup>b</sup>anoint the tabernacle, and all that *is* therein, and hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and <sup>c</sup>it shall be an altar <sup>d</sup>most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 <sup>e</sup>And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, <sup>f</sup>and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be <sup>g</sup>an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the Lord commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first *day* of the month, *that* the <sup>h</sup>tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

<sup>a</sup> Ver. 30. Ch. xxx. 18.—<sup>b</sup> Ch. xxx. 26.—<sup>c</sup> Ch. xxix. 36, 37.—<sup>d</sup> Heb. holiness of holinesses.—<sup>e</sup> Lev. viii. 1-13.—<sup>f</sup> Ch. xxviii. 41.—<sup>g</sup> Num. xxv. 13.—<sup>h</sup> Ver. 1. Num. vii. 1.—<sup>i</sup> Ch. xxv. 16.—<sup>j</sup> Ch. xxvi. 33. xxv. 12.—<sup>k</sup> Ch. xxvi. 35.—<sup>l</sup> Ver. 4.—<sup>m</sup> Ch. xxvi. 35.—<sup>n</sup> Ver. 4. Ch. xxv. 37.—<sup>o</sup> Ver. 5. Ch. xxx. 6.—<sup>p</sup> Ch. xxx. 7.—

making it: so that the tabernacle was erected one year all but fifteen days, after they had left Egypt. Such a building, with such a profusion of curious and costly workmanship, was never got up in so short a time. But it was the work of the Lord, and the people did service as unto the Lord; for the people had a mind to work.

Verse 4. *Thou shalt bring in the table, and set in order the things, &c.* That is, Thou shalt place the twelve loaves upon the table in the order before mentioned.

Verse 15. *For their anointing shall surely be an everlasting priesthood.* By this anointing a right was given to Aaron and his family to be high-priests among the Jews for ever; so that all who should be born of this family should have a right to the priesthood without the repetition of this unction, as they should enjoy this honour in their father's right, who had it by a particular grant from God. But it appears that the high-priest on his consecration did receive the *holy unction*; see Lev. iv. 3, vi. 22, xxi. 10. And this continued till the destruction of the first temple, and the Babylonish captivity; and according to Eusebius, Cyril of Jerusalem, and others, this custom continued among the Jews to the advent of our Lord, after which there is no evidence it was ever practised. The Jewish high-priest was a type of Him who is called the *high-priest over the house of God*, Heb. x. 21; and when he came, the functions of the other necessarily ceased. This case is worthy of observation. The Jewish sacrifices were never resumed after the destruc-

20 And he took and put <sup>1</sup>the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

21 And he brought the ark into the tabernacle, and <sup>2</sup>set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

22 <sup>3</sup>And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

23 <sup>4</sup>And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

24 <sup>5</sup>And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And <sup>6</sup>he lighted the lamps before the Lord: as the Lord commanded Moses.

26 <sup>7</sup>And he put the golden altar in the tent of the congregation before the veil:

27 <sup>8</sup>And he burnt sweet incense thereon; as the Lord commanded Moses.

28 <sup>9</sup>And he set up the hanging *at* the door of the tabernacle.

29 <sup>10</sup>And he put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and <sup>11</sup>offered upon it the burnt-offering and the meat-offering; as the Lord commanded Moses.

30 <sup>12</sup>And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron and his sons, washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; <sup>13</sup>as the Lord commanded Moses.

33 <sup>14</sup>And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 <sup>15</sup>Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

<sup>1</sup> Ver. 5. Ch. xxvi. 33.—<sup>2</sup> Ver. 6.—<sup>3</sup> Ch. xxix. 38, &c.—<sup>4</sup> Ver. 7. Ch. xxx. 18.—<sup>5</sup> Ch. xxx. 19, 20.—<sup>6</sup> Ver. 8. Ch. xxvii. 9, 16.—<sup>7</sup> Ch. xxx. 43. Lev. xvi. 2. Num. ix. 15. 1 Kings viii. 10, 11. 2 Chron. v. 13. vii. 2. Isa. vi. 4. Hag. ii. 7, 9. Rev. xv. 8.

tion of their city and temple, for they hold it unlawful to sacrifice any where out of Jerusalem; and the unction of their high-priests ceased from that period also; and why? Because the true priest and the true sacrifice were come, and the types of course were no longer necessary after the manifestation of the *antitype*.

Verse 19. *He spread abroad the tent over the tabernacle.* By the tent, in this and several other places, we are to understand the coverings made of rams' skins, goats' hair, &c., which were thrown over the building; for the tabernacle had no other kind of roof.

Verse 20. *And put the testimony into the ark.* That is, the two tables on which the ten commandments had been written.

Verse 34. *Then a cloud covered the tent.* Thus God gave his approbation of the work; and as this was visible, so it was a sign to all the people that Jehovah was among them.

*And the glory of the Lord filled the tabernacle.* How this was manifested we cannot tell; it was probably by some light or brightness which was insufferable to the sight, for Moses himself could not enter in because of the cloud and the glory, ver. 35. Precisely the same happened when Solomon had dedicated his temple, for it is said that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord; 1 Kings viii. 10, 11. Previously to this the cloud of the divine glory had rested



35 And Moses <sup>a</sup> was not able to enter into the tent of the congregation, because the cloud abode thereon; and the glory of the LORD filled the tabernacle.

36 <sup>b</sup> And when the cloud was taken up from over the tabernacle the children of Israel <sup>c</sup> went onward in all their journeys :

<sup>a</sup> Lev. xvi. 2. <sup>1</sup> Kings viii. 11. <sup>2</sup> Chron. v. 14.—<sup>b</sup> Num. ix. 17. x. 11. Neh. ix. 9.

upon that *tent* or tabernacle which Moses had pitched *without the camp*, after the transgression in the matter of the molten calf; but now the cloud removed from that tabernacle and rested upon this one, which was made by the command and under the direction of God himself. And there is reason to believe that *this* tabernacle was pitched in the centre of the camp, all the twelve tribes pitching their different tents in a certain order around it.

Verse 38. *For the cloud of the Lord was upon the tabernacle by day*] This daily and nightly appearance was at once both a merciful providence and a demonstrative proof of the divinity of their religion; and these tokens continued with them *throughout all their journeys*; for, notwithstanding their frequently repeated disobedience and rebellion, God never withdrew these tokens of his presence from them till they were brought into the promised land. When, therefore, the tabernacle became *fixed*, because the Israelites had obtained their inheritance, this mark of the divine presence was no longer visible in the sight of all Israel, but appears to have been confined to the holy of holies, where it had its fixed residence upon the mercy-seat between the cherubim; and in this place continued till the first temple was destroyed, after which it was no more seen in Israel till God was manifested in the flesh.

As in the book of GENESIS we have God's own account of the commencement of the WORLD, the origin of nations, and the peopling of the earth; so in the book of EXODUS we have an account, from the same source of infallible truth, of the commencement of the Jewish CHURCH, and the means used by the endless mercy of God to propagate and continue his pure and undefiled religion in the earth, against which neither human nor diabolic power or policy have ever been able to prevail! The preservation of this religion, which has ever been opposed by the great mass of mankind, is a

37 But <sup>d</sup> if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For <sup>e</sup> the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

<sup>d</sup> Heb. journeyed.—<sup>e</sup> Num. ix. 19-22.—<sup>f</sup> Ch. xiii. 21. Num. ix. 15.

standing proof of its divinity. As it has ever been in hostility against the corrupt passions of men, testifying against the world that its deeds were evil, these passions have ever been in hostility to it. Cunning and learned men have argued to render its authority dubious, and its tendency suspicious; whole states and empires have exerted themselves to the uttermost to oppress and destroy it; and its professed friends, by their conduct, have often betrayed it: yet, supported by the arm of God and its own intrinsic excellence, it lives and flourishes; and the *river* that makes glad the city of God has run down with the tide of time 5800 years, and is running on with a more copious and diffusive current.

We have seen how, by the miraculous cloud, all the movements of the Israelites were directed. They struck or pitched their tents, as it removed or became stationary. Every thing that concerned them was under the direction and management of God. But these things happened unto them for ensamples; and it is evident, from Isa. iv. 5, that all these things typified the presence and influence of God in his church, and in the souls of his followers. His church can possess no sanctifying knowledge, no quickening power, but from the presence and influence of his Spirit. By this influence all his followers are taught, enlightened, led, quickened, purified, and built up on their most holy faith; and without the *indwelling* of his Spirit, light, life, and salvation are impossible. These divine influences are necessary, not only for a time, but through *all our journeys*, ver. 38; through every changing scene of providence, and through every step in life. And these the followers of Christ are to possess, not by inference or inductive reasoning, but *consciously*. The influence is to be *felt*, and the fruits of it to appear as fully as the *cloud of the Lord by day*, and the *fire by night*, appeared in the sight of all the house of Israel.



## PREFACE TO THE BOOK

OF

## LEVITICUS.

THE Greek Version of the SEPTUAGINT, and the VULGATE *Latin*, have given the title of LEVITICUS to the third book of the Pentateuch, and the name has been retained in almost all the modern Versions. The book was thus called because it treats principally of the laws and regulations of the *Levites* and priests in general. In *Hobrew* it is termed *Vaiyikra*, "And he called," which is the *first* word in the book, and which, as in preceding cases, became the running title to the whole. It contains an account of the ceremonies to be observed in the offering of burnt-sacrifices; meat, peace, and sin-offerings; the consecration of priests, together with the institution of the three grand national festivals of the Jews, the PASSOVER, PENTECOST, and TABERNACLES, with a great variety of other ecclesiastical matters. It seems to contain little more than the history of what passed during the *eight days* of the consecration of Aaron and his sons, though Archbishop Usher supposes that it comprises the history of the transactions of a whole month, viz., from *April 21* to *May 21*, of the year of the world 2514, which answers to the *first* month of the *second* year after the departure from Egypt. As there are no *data* by which any chronological arrangement of the facts mentioned in it can be made, it would be useless to encumber the page with conjectures which, because *uncertain*, can answer no end to the serious reader for doctrine, reproof, or edification in righteousness. As the *law was our schoolmaster unto Christ*, the whole sacrificial system was intended to point out that *Lamb of God*, Christ Jesus, who takes away the sin of the world. In reading over *this* book, *this* point should be kept particularly in view, as without *this* spiritual reference, no interest can be excited by a perusal of the work.



# THE THIRD BOOK OF MOSES,

CALLED

## LEVITICUS.

### CHAPTER I.

*The Lord calls to Moses out of the tabernacle, and gives him directions concerning burnt-offerings of the beeve kind, 1, 2. The burnt-offering to be a male without blemish, 3. The person bringing it to lay his hands upon its head, that it might be accepted for him, 4. He is to kill, flay, and cut it in pieces, and bring the blood to the priests, that they might sprinkle it round about the altar, 5, 6. All the pieces to be laid upon the altar and burnt, 7-9. Directions concerning offerings of the SMALLER CATTLE, such as sheep and goats, 10-13. Directions concerning offerings of FOWLS, such as doves and pigeons, 14-17.*

**AND** the LORD <sup>a</sup>called unto Moses, and spake unto him <sup>b</sup>out of the tabernacle of the congregation, saying,

<sup>2</sup> Speak unto the children of Israel, and say unto them, <sup>c</sup>If any man of you bring an offering

unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

<sup>3</sup> If this offering be a burnt-sacrifice of the herd, let him offer a male <sup>d</sup>without blemish: he shall offer it of his own voluntary will at the door

<sup>a</sup> Exod. xix. 3.—<sup>b</sup> Exod. xl. 34, 35. Num. xii. 4, 5.—  
<sup>c</sup> Ch. xxii. 18, 19.

<sup>d</sup> Exod. xii. 5. Ch. iii. 1. xxii. 20, 21. Deut. xv. 21. Mal. i. 14.  
Eph. v. 27. Heb. ix. 14. 1 Pet. i. 19.

Verso 1. *And the Lord called unto Moses*] From the manner in which this book commences, it appears plainly to be a continuation of the preceding; and indeed the whole is but one law, though divided into five portions, and why thus divided is not easy to be conjectured.

Previously to the erection of the tabernacle God had given no particular directions concerning the manner of offering the different kinds of sacrifices; but as soon as this divine structure was established and consecrated, Jehovah took it as his dwelling-place; described the rites and ceremonies which he would have observed in his worship, that his people might know what was best pleasing in his sight; and that, when thus worshipping him, they might have confidence that they pleased him, every thing being done according to his own directions. A consciousness of acting according to the revealed will of God, gives strong confidence to an upright mind.

Verso 2. *Bring an offering*] The word *korban*, from *karab*, to approach or draw near, signifies an offering or gift by which a person had access unto God: and this receives light from the universal custom that prevails in the East, no man being permitted to approach the presence of a superior without a present or gift; and the offering thus brought was called *korban*, which properly means the introduction-offering, or offering of access.

*Of the cattle*] *Habbehemah*, animals of the beeve kind, such as the bull, heifer, bullock, and calf; and restrained to these alone by the term *herd*, *bakar*, which from its general use in the Levitical writings, is known to refer to the ox, heifer, &c. And therefore other animals of the beeve kind were excluded.

*Of the flock*.] The animals mentioned in this chapter as proper for sacrifice are the very same which God commanded Abraham to offer; see Gen. xv. 9. And thus it is evident

that God delivered to the patriarchs an epitome of that law which was afterwards given in detail to Moses, the essence of which consisted in its sacrifices; and those sacrifices were of clean animals, the most perfect, useful, and healthy, of all that are brought under the immediate government and influence of man. Gross-feeding and ferocious animals were all excluded, as were also all birds of prey. In the pagan worship it was widely different; for although the ox was esteemed among them, according to *Livy*, as the major *hostia*; and according to *Pliny* "the chief sacrifice, and the most availing offering that could be made to the gods;" yet obscene fowls and ravenous beasts, according to the nature of their deities, were frequently offered in sacrifice. Thus they sacrificed horses to the SUN, wolves to MARS, asses to PRIAPUS, swine to CERES, dogs to HECATE, &c., &c. But in the worship of God all these were declared *unclean*, and only the three following kinds of QUADRUPEDS were commanded to be sacrificed: 1. The bull or ox, the cow or heifer, and the calf. 2. The he-goat, she-goat, and the kid. 3. The ram, the ewe, and the lamb. Among FOWLS, only pigeons and turtle-doves were commanded to be offered, except in the case of cleansing the leper mentioned chap. xiv. 4, where two clean birds, generally supposed to be sparrows, or other small birds, though of what species is not well known, are specified. Fish were not offered, because they could not be readily brought to the tabernacle alive.

Verso 3. *Burnt-sacrifice*] The most important of all the sacrifices offered to God; it was wholly consumed, which was not the case in any other offering.

*His own voluntary will*] *Lirtsono*, to gain himself acceptance before the Lord: in this way all the Versions appear to have understood the original words, and the connexion in which they stand obviously requires this meaning. [Literally "for good pleasure for him," i.e. the offerer.]

of the tabernacle of the congregation before the LORD.

4 \* And he shall put his hand upon the head of the burnt-offering; and it shall be <sup>b</sup> accepted for him <sup>c</sup> to make atonement for him.

5 And he shall kill the <sup>d</sup> bullock before the LORD: \* and the priests, Aaron's sons, shall bring the blood, <sup>e</sup> and sprinkle the blood round about upon the altar, that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and <sup>f</sup> lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is on* the fire which *is* upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a <sup>g</sup> sweet savour unto the LORD.

10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male <sup>h</sup> without blemish.

11 \* And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's

sons, shall sprinkle his blood round about upon the altar:

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is on* the fire which *is* upon the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of <sup>i</sup> turtle-doves, or of young pigeons.

15 And the priests shall bring it unto the altar, and <sup>j</sup> wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with <sup>k</sup> his feathers, and cast it <sup>l</sup> beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, but <sup>m</sup> shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: <sup>n</sup> it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

\* Ch. iv. 15. iii. 2, 8, 13. viii. 14, 22. xvi. 21. Exod. xxix. 10, 15, 19.—<sup>b</sup> Ch. xxii. 21, 27. Isa. lvi. 7. Rom. xii. 1. Phil. iv. 18.—<sup>c</sup> Ch. iv. 20, 26, 31, 35. ix. 7, xvi. 24. Num. xv. 25. 2 Chron. xxix. 23, 24. Rom. v. 11.—<sup>d</sup> Micah vi. 6.—<sup>e</sup> 2 Chron. xxx. 11. Heb. x. 11.—<sup>f</sup> Ch. iii. 8. Heb. xii. 24. 1 Pet. i. 2.—<sup>g</sup> Gen. xxii. 9.—

<sup>h</sup> Gen. viii. 21. Ezek. xx. 28, 41. 2 Cor. ii. 15. Eph. v. 2. Phil. iv. 18.—<sup>i</sup> Ver. 3.—<sup>j</sup> Ver. 5.—<sup>k</sup> Ch. v. 7. xii. 8. Luke ii. 24.—<sup>l</sup> Or, pinch off the head with the nail.—<sup>m</sup> Or, the filth thereof.—<sup>n</sup> Ch. vi. 10.—<sup>o</sup> Gen. xv. 10.—<sup>p</sup> Ver. 9, 13.

Verse 4. *He shall put his hand upon the head of the burnt-offering*] By the imposition of hands the person bringing the victim acknowledged, 1. The sacrifice as his own. 2. That he offered it as an atonement for his sins. 3. That he was worthy of death because he *had* sinned, having forfeited his life by breaking the law. 4. That he entreated God to accept the life of the innocent animal in place of his own. 5. And all this, to be done profitably, must have respect to HIM whose life, in the fulness of time, should be made a sacrifice for sin. 6. The blood was to be sprinkled round about upon the altar, ver. 5, as by the sprinkling of blood the atonement was made; for the blood was the life of the beast, and it was always supposed that life went to redeem life. Almost all the people of the earth had their burnt-offerings, on which also they placed the greatest dependence. It was a general maxim through the heathen world, that there was no other way to appease the incensed gods; and they sometimes even offered human sacrifices, from the supposition that life was necessary to redeem life, and that the gods would be satisfied with nothing less.

Verse 6. *He shall flay*] Probably meaning the person who brought the sacrifice, who, according to some of the rabbins, killed, flayed, cut up, and washed the sacrifice, and then presented the parts and the blood to the priest, that he might burn the one, and sprinkle the other upon the altar. But it is certain that the priests also, and the Levites, flayed the victims, and the priest had the skin to himself; see chap. vii. 8, and 2 Chron. xxix. 34. The red heifer alone was not flayed, but the whole body, with the skin, &c., consumed with fire. See Num. xix. 5.

Verse 7. *Put fire*] The fire that came out of the tabernacle from before the LORD, and which was kept perpetually burning; see chap. ix. 24. Nor was it lawful to use any other fire in the service of God. See the case of Nadab and Abihu, chap. x.

Verse 8. *The priests—shall lay the parts*] The sacrifice was divided according to its larger joints. 1. After its blood was poured out, and the skin removed, the head was cut off. 2. They then opened it and took out the omentum, or caul, that invests the intestines. 3. They took out the intestines with the mesentery, and washed them well, as also the fat. 4. They then placed the four quarters upon the altar, covered them with the fat, laid the remains of the intestines upon them, and then laid the head above all.

5. The sacred fire was then applied, and the whole mass was consumed. This was the *holocaust*, or complete burnt-offering.

Verse 9. *An offering—of a sweet savour*] A fire-offering, an odour of rest, or, as the Septuagint express it, "a sacrifice for a sweet-smelling savour;" which place St. Paul had evidently in view when he wrote Eph. v. 2; where he uses the same terms as the Septuagint. Hence we find that the *holocaust*, or burnt-offering, typified the sacrifice and death of Christ for the sins of the world.

Verse 16. *Pluck away his crop with his feathers*] In this sacrifice of fowls the head was violently wrung off, then the blood was poured out, then the feathers were plucked off, the breast was cut open, and the crop, stomach, and intestines taken out, and then the body was burnt. Though the bird was split up yet it was not divided asunder. This circumstance is particularly remarked in Abram's sacrifice, Gen. xv. 10. [The word rendered "*feathers*" should be *feces* or excrement.]

We have already seen, on ver. 2, that four kinds of animals might be made burnt-offerings to the LORD. All these must be without spot or blemish—the most perfect of their respective kinds, and be wholly consumed by fire. The RICH were to bring the most costly; the POOR, those of least price. Even in this requisition of justice how much mercy was mingled! If a man could not bring a bullock or a heifer, a goat or a sheep, let him bring a calf, a kid, or a lamb. If he could not bring any of these because of his poverty, let him bring a turtle-dove or a young pigeon (see chap. v. 7); and it appears that in cases of extreme poverty, even a little meal or fine flour was accepted by the bountiful LORD as a sufficient oblation; see chap. v. 11. This brought down the benefits of the sacrificial service within the reach of the poorest of the poor; as we may take for granted that every person, however low in his circumstances, might be able to provide the tenth part of an ephah, about three quarts of meal, to make an offering for his soul unto the LORD. But every man must bring something; the law stooped to the lowest circumstances of the poorest of the people, but every man must sacrifice, because every man had sinned. Reader, what sort of a sacrifice dost thou bring to God? Has he the refuse of thy time, and the offal of thy estate? God requires thee to sacrifice as his providence has blessed thee. If thou



have much, thou shouldst give *liberally* to God and the poor; if thou have but little, *do thy diligence to give of that little*. God's *justice* requires a measure of that which his *mercy* has bestowed. But remember that as thou hast *sinned*, thou needest a *Saviour*. Jesus is that lamb without spot which has been offered to God for the sin of the world, and which thou must offer to him for thy sin; and it is only *through*

*Him* that thou canst be accepted, even when thou dedicatest thy whole body, soul, and substance to thy Maker. Even when we present ourselves a living sacrifice to God, we are accepted for *his sake* who carried our sins, and bore our sorrows. Thanks be to God, the rich and the poor have equal access unto him through the Son of his love, and equal right to claim the benefits of the great sacrifice!

## CHAPTER II.

*The meat-offering of flour with oil and incense, 1-3. The oblation of the meat-offering baked in the oven, and in the pan, 4-6. The meat offering baked in the frying-pan, 7-10. No leaven nor honey to be offered with the meat-offering, 11. The oblation of the first-fruits, 12. Salt to be offered with the meat-offering, 13. Green ears dried by the fire, and corn to be beaten out of full ears, with oil and frankincense, to be offered as a meat-offering of first-fruits, 14-16.*

**AND** when any will offer <sup>a</sup>a meat-offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn <sup>b</sup>the memorial of it upon the altar, *to be an offering made by fire, of a sweet savour unto the LORD:*

3 And <sup>c</sup>the remnant of the meat-offering *shall be* Aaron's and his sons': <sup>d</sup>*it is a thing most holy of the offerings of the LORD made by fire.*

4 And if thou bring an oblation of a meat-offering baked in the oven, *it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers* <sup>e</sup>*anointed with oil.*

5 And if thy oblation *be a meat-offering baked* <sup>f</sup>*in*

a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: *it is a meat-offering.*

7 And if thy oblation *be a meat-offering baked in the frying-pan*, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering <sup>a</sup>a memorial thereof, and shall burn *it* upon the altar: *it is an* <sup>b</sup>*offering made by fire, of a sweet savour unto the LORD.*

10 And <sup>c</sup>that which is left of the meat-offering *shall be* Aaron's and his sons': *it is a thing most holy of the offerings of the LORD made by fire.*

11 No meat offering, which ye shall bring unto

<sup>a</sup> Ch. vi. 14. ix. 17. Num. xv. 4.—<sup>b</sup> Ver. 9. Ch. v. 12. vi. 15. xxiv. 7. Isa. lxvi. 3. Eccles. xlv. 16. Acts x. 4.—<sup>c</sup> Ch. vii. 9. x. 12, 13. Eccles. vii. 31.—<sup>d</sup> Exod. xxix. 37. Num. xviii. 9.—<sup>e</sup> Exod.

xxix. 2.—<sup>f</sup> Or, on a flat plate or slice.—<sup>g</sup> Ver. 2.—<sup>h</sup> Exod. xxix. 18.—<sup>i</sup> Ver. 3.

Verse 1. *Meat-offering*] Calmet has remarked that there are five kinds of the *minchah* mentioned in this chapter, 1. *Soleth*, simple flour or meal, ver. 1. 2. *Cakes and wafers*, or whatever was baked in the oven, ver. 4. 3. *Cakes baked in the pan*, ver. 5. 4. *Cakes baked on the frying-pan*, or probably a *gridiron*, ver. 7. 5. *Green ears* of corn parched, ver. 14. All these were offered without honey or leaven, but accompanied with wine, oil, and frankincense. It is very likely that the *minchah*, in some or all of the above forms, was the earliest oblation offered to the Supreme Being, and probably was in use before sin entered into the world, and consequently before bloody sacrifices or piacular victims had been ordained. The *minchah* of green ears of corn dried by the fire, &c., was properly the *gratitude-offering* for a good seed-time, and the prospect of a plentiful harvest. This appears to have been the offering brought by Cain, Gen. iv. <sup>a</sup>; see the note there. The *flour*, whether of wheat, rice, barley, rye, or any other grain used for aliment, was in all likelihood equally proper; for in Num. v. 15, we find the *flour of barley*, or *barley-meal*, is called *minchah*. It is plain that in the institution of the *minchah* no animal was here included, though in other places it seems to include both kinds; but in general the *minchah* was not a bloody offering, nor used by way of atonement or expiation, but merely in a eucharistic way, expressing gratitude to God for the produce of the soil. It is such an offering as what is called *natural religion* might be reasonably expected to suggest: but alas! so far lost is man, that even *thankfulness* to God for the fruits of the earth must be taught by a divine revelation; for in the heart of man even the seeds of *gratitude* are not found, till sown there by the hand of divine grace.

Offerings of different kinds of grain, flour, bread, fruits, &c., are the most ancient among the heathen nations; and

even the people of God have had them from the beginning of the world.

God, says Calmet, requires nothing here which was not in common use for nourishment; but he commands that these things should be offered with such articles as might give them the most exquisite relish, such as salt, oil, and wine, and that the flour should be of the finest and purest kind.

Verse 2. *His handful of the flour*] This was for a memorial, to put God in mind of his covenant with their fathers, and to recall to their mind his gracious conduct towards them and their ancestors.

In this case a handful only was burnt, the rest was reserved for the priest's use; but all the frankincense was burnt, because from it the priest could derive no advantage.

Verse 5. *Baken in a pan*] Supposed to be a flat iron plate, placed over the fire; such as is called a *griddle* in some countries.

Verse 7. *The frying-pan*] Supposed to be the same with that called by the Arabs a *ta-jen*, a shallow earthen vessel like a *frying-pan*, used not only to fry in, but for other purposes.

Verse 8. *Thou shalt bring the meat-offering*] It is likely that the person himself who offered the sacrifice brought it to the priest, and then the priest presented it before the Lord.

Verse 11. *No meat-offering—shall be made with leaven*] See the reason of this prohibition in the note on Exod. xii. 8.

*Nor any honey*] Because it was apt to produce acidity, as some think, when wrought up with flour paste; or rather because it was apt to gripe and prove purgative. This effect, which it has in most constitutions, was a sufficient reason why it should be prohibited here, as a principal part of all these offerings was used by the priests as a part of their ordi-

the LORD, shall be made with <sup>a</sup> leaven, for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 <sup>b</sup> As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they shall not <sup>c</sup> be burnt on the altar for a sweet savour.

13 And every oblation of thy meat-offering <sup>d</sup> shalt thou season with salt: neither shalt thou suffer <sup>e</sup> the salt of the covenant of thy God to be lacking from thy meat-offering: 'with all thine offerings thou shalt offer salt.

<sup>a</sup> Ch. vi. 17. See Mat. xvi. 12. Mark viii. 15. Luke xii. 1. 1 Cor. v. 8. Gal. v. 9. <sup>b</sup> Exod. xxii. 29. Ch. xxiii. 10, 11. <sup>c</sup> Heb.

nary diet; and these offerings, being those of the poorer sort, were in greater abundance than most others. As leaven was forbidden because producing fermentation, it was considered a species of corruption, and was therefore used to signify hypocrisy, malice, &c., which corrupt the soul; it is possible that honey might have had a moral reference also, and have signified, as St. Jerome thought, carnal pleasures and sensual gratifications. Some suppose that the honey mentioned here was a sort of saccharine matter extracted from dates. Leaven and honey might be offered with the first-fruits, as we learn from the next verse; but they were forbidden to be burnt on the altar.

Verse 13. With all thine offerings thou shalt offer salt.] SALT was the opposite to leaven, for it preserved from putrefaction and corruption, and signified the purity and persevering fidelity that were necessary in the worship of God. Every thing was seasoned with it, to signify the purity and perfection that should be extended through every part of the divine service, and through the hearts and lives of God's worshippers. It was called the salt of the covenant of God, because as salt is incorruptible, so was the covenant made with Abram, Isaac, Jacob, and the patriarchs, relative to the redemption of the world by the incarnation and death of Jesus Christ. Among the heathens salt was a common ingredient in all their sacrificial offerings; and as it was considered essential to the comfort and preservation of life, and an emblem of the most perfect corporeal and mental endowments, so it was supposed to be one of the most acceptable presents they could make unto their gods, from whose sacrifices it was never absent.

Verse 14. Green ears of corn dried by the fire] Green or

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, <sup>a</sup> thou shalt offer for the meat-offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of <sup>b</sup> full ears.

15 And <sup>c</sup> thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16 And the priest shall burn <sup>d</sup> the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

ascend.—<sup>a</sup> Mark. ix. 49. Col. iv. 6.—<sup>b</sup> Num. xviii. 19.—<sup>c</sup> Ezek. xliii. 24.—<sup>d</sup> Ch. xxiii. 10, 14.—<sup>e</sup> 2 Kings iv. 42.—<sup>f</sup> Ver. 1.—<sup>g</sup> Ver. 2.

half-ripe ears of wheat parched with fire is a species of food in use among the poor people of Palestine and Egypt to the present day. As God is represented as keeping a table among his people (for the tabernacle was his house, where he had the golden table, shew-bread, &c.), so he represents himself as partaking with them of all the aliments that were in use, and even sitting down with the poor to a repast on parched corn! We have already seen that these green ears were presented as a sort of eucharistical offering for the blessings of seed-time, and the prospect of a plentiful harvest. See the note on ver. 1; several other examples might be added here, but they are not necessary.

The command to offer salt with every oblation, which was punctually observed by the Jews, will afford the pious reader some profitable reflections. It is well known that salt has two grand properties. 1. It seasons and renders palatable the principal aliments used for the support of life. 2. It prevents putrefaction and decay. The covenant of God, that is, his agreement with his people, is called a covenant of salt, to denote, as we have seen above, its stable undecaying nature, as well as to point out its importance and utility in the preservation of the life of the soul. The grace of God by Christ Jesus is represented under the emblem of salt (see Mark ix. 49, Eph. iv. 29, Col. iv. 6), because of its relishing, nourishing, and preserving quality. Without it, no offering, no sacrifice, no religious service, no work even of charity and mercy can be acceptable in the sight of God. In all things we must come unto the Father THROUGH HIM. And from none of our sacrifices or services must this salt of the covenant of our God be lacking.

### CHAPTER III.

The law of the peace offering in general, 1-5. That of the peace offering taken from the flock, 6-11; and the same when the offering is a goat, 12-17.

AND if this oblation be a <sup>a</sup> sacrifice of peace-offering, if he offer it of the herd, whether it be a male or female, he shall offer it <sup>b</sup> without blemish before the LORD.

2 And <sup>c</sup> he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD;

<sup>a</sup> Ch. vii. 11, 29. xxii. 21.—<sup>b</sup> Ch. i. 3.—<sup>c</sup> Ch. i. 4, 5. Exod. xxix. 10.—<sup>d</sup> Exod. xxix. 13, 22. Ch. iv. 8, 9.

Verse 1. Peace-offering] *Shelamim*, an offering to make peace between God and man.

Verse 2. Lay his hand upon the head of his offering] See this rite explained on Exod xxix. 10, and chap. i. 4.

Verse 3. The fat that covereth the inwards] The omentum, caul or web, as some term it. The fat that is upon the inwards; probably the mesentery or fatty part of the sub-

<sup>d</sup> the <sup>e</sup> fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the <sup>f</sup> caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6 And if his offering for a sacrifice of peace-

<sup>a</sup> Or, suet.—<sup>b</sup> Or, midriff over the liver and over the kidneys.—<sup>c</sup> Ch. vi. 12. Exod. xxix. 13.

stance which connects the convolutions of the alimentary canal or small intestines.

Verse 5. Aaron's sons shall burn it] As the fat was deemed the most valuable part of the animal, it was offered in preference to all other parts; and the heathens probably borrowed this custom from the Jews, for they burnt the omentum or caul in honour of their gods.

offering unto the LORD *be* of the flock, male or female, \* he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation : and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD ; the fat thereof, *and* the whole rump, it shall he take off hard by the back-bone ; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar : *it is* <sup>b</sup> the food of the offering made by fire unto the LORD.

\* Ver. 1, &c.—<sup>b</sup> See ch. xxi. 6, 8, 17, 21, 22. xxii. 25. Ezek. xlv. 7. Mal. i. 7, 12.—<sup>c</sup> Ver. 1, 7, &c.—<sup>d</sup> Ch. vii. 23, 25. 1 Sam. ii. 15. 2 Chron. vii. 7.—<sup>e</sup> Ch. vi. 18. vii. 38, xvii. 7. xxiii. 14.—<sup>f</sup> Ver. 16.

Verse 11. *It is the food of the offering*] We have already remarked that God is frequently represented as *feasting with his people* on the sacrifices they offered ; and because those sacrifices were consumed by that fire which was kindled from heaven, therefore they were considered as *the food of that fire*, or rather of the Divine Being who was represented by it.

Verse 12. *A goat*] Implying the whole species, *he-goat, she-goat, and kid*, as we have already seen.

Verse 17. *That ye eat neither fat nor blood.*] It is not likely that the fat should be forbidden in the same manner and in the same latitude as the *blood*. The blood was the *life* of the beast, and that was offered to make an atonement for their souls ; consequently, this was never eaten in all their generations ; but it was impossible to separate the fat from the flesh, which in many parts is so intimately intermixed with the muscular fibres ; but the blood, being contained in separate vessels, the *arteries* and *veins*, might with great ease be entirely removed by cutting the throat of the animal, which was the Jewish method. By the *fat* therefore mentioned here and in the preceding verse, we may understand any fat that exists in a *separate* or *unmixed* state, such as the *omentum* or *caul*, the fat of the *mesentery*, the fat on the *kidneys*, and whatever else of the internal fat was easily separable, together with the whole of the *tail* already described. And probably it was the fat of such

12 And if his offering *be* a goat, then <sup>c</sup> he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation : and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD ; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar : *it is* the food of the offering made by fire for a sweet savour : <sup>d</sup> all the fat *is* the LORD's.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither <sup>e</sup> fat nor <sup>f</sup> blood.

Compare with Deut. xxxii. 14. Neh. viii. 10.—<sup>g</sup> Gen. ix. 4. Ch. vii. 23, 26. xvii. 10, 14. Deut. xii. 16. 1 Sam. xiv. 33. Ezek. xlv. 7, 15.

animals only as were offered to God in sacrifice, that was unlawful to be eaten.

As all temporal as well as spiritual blessings come from God, he has a right to require that such of them should be dedicated to his service as he may think proper to demand. He required the most perfect of all the animals, and the best parts of these perfect animals. This he did, not that he needed any thing, but to show the perfection of his nature and the purity of his service. Had he condescended to receive the *meanest animals* and the *meanest parts* of animals as his offerings, what opinion could his worshippers have entertained of the perfection of his nature ? If such imperfect offerings were worthy of this God, then his nature must be only worthy of such offerings. It is necessary that every thing employed in the worship of God should be the most perfect of its kind that the time and circumstances can afford. As sensible things are generally the medium through which spiritual impressions are made, and the impression usually partakes of the nature of the medium through which these impressions are communicated ; hence every thing should not only be *decent*, but, as far as circumstances will admit, *dignified*, in the worship of God : the *object* of religious worship, the *place* in which he is worshipped, and the worship itself, should have the strongest and most impressive correspondence possible.

## CHAPTER IV.

*The law concerning the sin-offering for transgressions committed through ignorance, 1, 2. For the priest thus sinning, 3-12. For the sins of ignorance of the whole congregation, 13-21. For the sins of ignorance of a ruler, 22-26. For the sins of ignorance of any of the common people, 27-35.*

AND the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel, saying, \* If a soul shall sin through ignorance against any of the commandments of the

\* Ch. v. 15, 17. Num. xv. 22, &c. 1 Sam. xiv. 27. Ps. xix. 12.

Verse 2. *If a soul shall sin through ignorance*] That is, if any man shall do what God has forbidden, or leave undone what God has commanded, through ignorance of the law relative to these points ; as soon as the transgression or omission comes to his knowledge, he shall offer the sacrifice here prescribed, and shall not suppose that his *ignorance* is an excuse for his sin. He who, when his iniquity comes to his knowledge, refuses to offer such a sacrifice, sins obstinately and *wilfully*, and to him there *remains* no other sacrifice for sin—no other mode by which he can be recon-

LORD, concerning things which ought not to be done, and shall do against any of them :

3 <sup>b</sup> If the priest that is anointed do sin according to the sin of the people ; then let him bring for his

<sup>b</sup> Ch. viii. 12.

ciled to God, but he has a certain fearful looking for of judgment—which shall devour such adversaries ; and this seems the case to which the apostle alludes, Heb. x. 26, &c., in the words above quoted. There have been a great number of subtle questions started on this subject, both by Jews and Christians, but the above I believe to be the sense and spirit of the law.

Verse 3. *If the priest that is anointed*] Meaning, most probably, the high-priest. According to the sin of the people ; for although he had greater advantages than the people

sin, which he hath sinned, <sup>a</sup>a young bullock without blemish, unto the LORD, for a sin-offering.

4 And he shall bring the bullock <sup>b</sup>unto the door of the tabernacle of the congregation, before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed <sup>c</sup>shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.

7 And the priest shall <sup>d</sup>put some of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour <sup>e</sup>all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 <sup>f</sup>As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 <sup>g</sup>And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth <sup>h</sup>without the camp unto a clean place, <sup>i</sup>where the ashes are poured out, and <sup>j</sup>burn him on the wood with fire: <sup>k</sup>where the ashes are poured out shall he be burnt.

13 And <sup>l</sup>if the whole congregation of Israel sin through ignorance, <sup>m</sup>and the thing be hid from the eyes of the assembly, and they have done *somewhat* against any of the commandments of the LORD, concerning things which should not be done, and are guilty:

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

<sup>a</sup>Ch. ix. 2.—Ch. i. 3, 4.—Ch. xvi. 14. Num. xix. 4.—Ch. viii. 15. ix. 9. xvi. 18.—Ch. v. 9.—Ch. iii. 3, 4, 5.—Exod. xxix. 14. Num. xix. 5.—<sup>b</sup>Heb. to without the camp.—Ch. vi. 11.—<sup>c</sup>Heb. xlii. 11.—<sup>d</sup>Heb. at the pouring out of the ashes.—<sup>e</sup>Num. xv. 24. Josh. vii. 11.—<sup>f</sup>Ch. v. 2, 3, 4, 17.—<sup>g</sup>Ch. i. 4.—

could have, in being more conversant with the law of God, yet it was possible even for him, in that time in which the word of God had not been fully revealed, to transgress through ignorance; and his transgression might have the very worst tendency, because the people might be thereby led into sin. Hence several critics understand this passage in this way, and translate it thus: *If the anointed priest shall lead the people to sin; or, literally, if the anointed priest shall sin to the sin of the people; that is, so as to cause the people to transgress, the shepherd going astray, and the sheep following after him.*

Verse 6. *Seven times*] The blood of this sacrifice was applied in three different ways: 1. The priest put his finger in it, and sprinkled it seven times before the veil, ver. 6. 2. He put some of it on the horns of the altar of incense. 3. He poured the remaining part at the bottom of the altar of burnt-offerings, ver. 7.

Verse 12. *Without the camp*] This was intended figuratively to express the sinfulness of this sin, and the availability of the atonement. The sacrifice, as having the sin of the priest transferred from himself to it by his confession and imposition of hands, was become unclean and abominable, and was carried, as it were, out of the Lord's sight;

15 And the elders of the congregation <sup>n</sup>shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 <sup>o</sup>And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did <sup>p</sup>with the bullock for a sin-offering, so shall he do with this: <sup>q</sup>and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: *it is* a sin-offering for the congregation.

22 When a ruler hath sinned, and <sup>r</sup>done *somewhat* through ignorance against any of the commandments of the LORD his God, concerning things which should not be done, and is guilty;

23 Or <sup>s</sup>if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And <sup>t</sup>he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: *it is* a sin-offering.

25 <sup>u</sup>And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as <sup>v</sup>the fat of the sacrifice of peace-offerings: <sup>w</sup>and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And <sup>x</sup>if <sup>y</sup>any one of the <sup>z</sup>common people sin through ignorance, while he doeth *somewhat*

<sup>a</sup>Ver. 5. Heb. ix. 12, 13, 14.—<sup>b</sup>Ver. 3.—<sup>c</sup>Num. xv. 25. Dan. ix. 24. Rom. v. 11. Heb. ii. 17. x. 10, 11, 12. 1 John i. 7. ii. 2.—<sup>d</sup>Ver. 2, 13.—<sup>e</sup>Ver. 14.—<sup>f</sup>Ver. 4, &c.—<sup>g</sup>Ver. 30.—<sup>h</sup>Ch. iii. 5.—<sup>i</sup>Ver. 20. Num. xv. 23.—<sup>j</sup>Ver. 2. Num. xv. 27.—<sup>k</sup>Heb. any soul.—<sup>l</sup>Heb. people of the land.

from the tabernacle and congregation it must be carried without the camp, and thus its own offensiveness was removed, and the sin of the person in whose behalf it was offered (see Heb. xiii. 11-13).

Verse 13. *If the whole congregation of Israel sin*] This probably refers to some oversight in acts of religious worship, or to some transgression of the letter of the law, which arose out of the peculiar circumstances in which they were then found, such as the case mentioned 1 Sam. xiv. 32, &c.

The sacrifices and rites in this case were the same as those prescribed in the preceding, only here the elders of the congregation, i.e., *three of the Sanhedrim*, according to Maimonides, laid their hands on the head of the victim in the name of all the congregation.

Verse 22. *When a ruler hath sinned*] Under the term *nasi*, it is probable that any person is meant who held any kind of political dignity among the people, though the rabbins generally understand it of the king.

*A kid of the goats was the sacrifice* in this case, the rites nearly the same as in the preceding cases, only the fat was burnt as that of the peace-offering.

Verse 27. *The common people*] *The people of the land*, that is, any individual who was not a priest, king, or ruler

against any of the commandments of the LORD, concerning things which ought not to be done, and be guilty;

28 Or \*if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 <sup>b</sup> And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And <sup>c</sup> he shall take away all the fat thereof, <sup>d</sup> as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a <sup>e</sup> sweet savour unto the LORD; 'and

\* Ver. 23.—<sup>b</sup> Ver. 4, 24.—<sup>c</sup> Ch. iii. 14.—<sup>d</sup> Ch. iii. 3.—<sup>e</sup> Exod. xxix.

among the people; any of the poor or ordinary sort. Any of these, having transgressed through ignorance, was obliged to bring a lamb or a kid, the ceremonies being nearly the same as in the preceding cases. The original may denote the very lowest of the people, the labouring or agricultural classes.

Such institutions as those which are detailed in this chapter could not be considered as terminating in themselves; they necessarily had reference to something of infinitely higher moment; in a word, they typified Him whose soul was made an offering for sin, Isa. liii. 10. And taken out of this reference they seem both absurd and irrational. It is obviously in reference to these innocent creatures being brought as sin-offerings to God for the guilty that St. Paul alludes 2 Cor. v. 21, where he says, *He (God) made him to be sin (a sin-offering) for us who KNEW NO SIN, that we might be made the righteousness of God—holy and pure by the power and grace of God, in or through him.* And it is worthy of remark, that the Greek word used by the apostle is the same by which the Septuagint, in more than fourscore places in the

the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, <sup>a</sup> he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering, in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, <sup>a</sup> according to the offerings made by fire unto the LORD: 'and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

18. Ch. i. 9.—<sup>f</sup> Ver. 26.—<sup>g</sup> Ver. 28.—<sup>h</sup> Ch. iii. 5.—<sup>i</sup> Ver. 26, 31.

Pentateuch, translate the Hebrew word *chattaah*, sin, which in all those places our translation renders *sin-offering*. Even sins of ignorance cannot be unnoticed by a strict and holy law; these also need the great atonement: on which account we should often pray, with David, *Cleanse thou me from secret faults!* How little attention is paid to this solemn subject! Sins of this kind—sins committed sometimes ignorantly, and more frequently *heedlessly*, are permitted to accumulate in their number, and consequently in their guilt; and from this very circumstance we may often account for those painful *desertions*, as they are called, under which many comparatively good people labour. They have committed sins of *ignorance* or *heedlessness*, and have not offered the sacrifice which can alone avail in their behalf. How necessary in ten thousand cases is the following excellent prayer! "That it may please thee to give us *true repentance*; to forgive us all our *sins, negligences, and ignorances*; and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy HOLY WORD."—*Litany.*

## CHAPTER V.

*Concerning witnesses who, being adjured, refuse to tell the truth, 1. Of those who contract defilement by touching unclean things or persons, 2, 3. Of those who bind themselves by vows or oaths, and do not fulfil them, 4, 5. The trespass-offering prescribed in such cases, a lamb or a kid, 6; a turtle-dove or two young pigeons, 7-10; or an ephah of fine flour with oil and frankincense, 11-13. Other laws relative to trespasses, through ignorance in holy things, 14-16. Of trespasses in things unknown, 17-19.*

**AND** if a soul sin, <sup>a</sup> and hear the voice of swearing, and <sup>a</sup> is a witness, whether he hath seen or known of it; if he do not utter it, then he shall <sup>b</sup> bear his iniquity.

2 Or <sup>c</sup> if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcases of unclean creeping

things, and if it be hidden from him; he also shall be unclean, and <sup>d</sup> guilty.

3 Or if he touch <sup>e</sup> the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips

\* 1 Kings viii. 31. Mat. xxvi. 63.—<sup>b</sup> Ver. 17. Ch. vii. 18. xviii. 16. xix. 8. xx. 17. Num. ix. 13.

\* Ch. xi. 24, 28, 31, 39. Num. xix. 11, 13, 16.—<sup>d</sup> Ver. 17.—<sup>e</sup> Ch. xii. i. xiii. xv.

Verse 1. *If a soul sin*] The case referred to here is that of a person who, being demanded by the civil magistrate to answer upon oath, refuses to tell what he knows concerning the subject; such an one shall bear his iniquity—shall be considered as guilty, in the sight of God, of the transgression which he has endeavoured to conceal, and must expect to be punished by him for hiding the iniquity to which he was privy.

Verse 2. *Any unclean thing*] Either the dead body of a

clean animal, or the living or dead carcase of any unclean creature. All such persons were to wash their clothes and themselves in clean water, and were considered as unclean till the evening. But if this had been neglected, they were obliged to bring a *trespass-offering*.

Verse 4. *To do evil, or to do good*] It is very likely that rash promises are here intended; for if a man vow to do an act that is evil, though it would be criminal to keep such an oath or vow, yet he is guilty because he made it, and therefore

\*to do evil, or <sup>b</sup> to do good, whatsoever *it* be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of *it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things* that he shall <sup>c</sup> confess that he hath sinned in that *thing*:

6 And he shall bring his trespass-offering unto the LORD, for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 And <sup>c</sup> if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two <sup>d</sup> turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and <sup>e</sup> wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle the blood of the sin-offering upon the side of the altar; and <sup>b</sup> the rest of the blood shall be wrung out at the bottom of the altar: *it is* a sin-offering.

10 And he shall offer the second for a burnt-offering, according to the <sup>f</sup> manner: <sup>g</sup> and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; <sup>h</sup> he shall put no oil upon it, neither shall he put *any* frankincense thereon: for *it is* a sin-offering.

\* See 1 Sam. xxv. 22. Acts xxiii. 12.—<sup>b</sup> See Mark vi. 23.—<sup>c</sup> Ch. xvi. 21. xxvi. 40. Num. v. 7. Ezra x. 11, 12.—<sup>d</sup> Ch. xii. 8. xiv. 21.—<sup>e</sup> Heb. *his hand cannot reach to the sufficiency of a lamb.*—<sup>f</sup> Ch. i. 14.—<sup>g</sup> Ch. i. 15.—<sup>h</sup> Ch. iv. 7, 18, 30, 34.—<sup>i</sup> Or, ordinance.—<sup>j</sup> Ch. i. 14.—<sup>k</sup> Ch. iv. 26.—<sup>l</sup> Num. v. 15.—<sup>m</sup> Ch. ii. 2.—<sup>n</sup> Ch. iv. 35.—<sup>o</sup> Ch. iv.

must offer the *trespass-offering*. If he neglect to do the good he has vowed, he is guilty, and must in both cases confess his iniquity, and bring his trespass-offering.

Verse 5. *He shall confess that he hath sinned*] Even restitution was not sufficient without this confession, because a man might make restitution without being much humbled; but the confession of sin has a direct tendency to humble the soul, and without *humiliation* there can be no salvation.

Verse 10. *He shall offer the second for a burnt-offering*] The pigeon for the burnt-offering was wholly consumed, it was the Lord's property; that for the sin-offering was the priest's property, and was to be eaten by him after its blood had been partly sprinkled on the side of the altar, and the rest poured out at the bottom of the altar.

Verse 11. *Tenth part of an ephah*] About three quarts. The ephah contained a little more than seven gallons and a half.

Verse 15. *In the holy things of the Lord*] This law seems to relate particularly to *sacrilege*, and *defrauds* in spiritual matters; such as the neglect to consecrate or redeem the first-born, the withholding of the first fruits, tithes, and such like; and, according to the rabbins, making any secular gain of divine things, keeping back any part of the price of things dedicated to God, or withholding what man had vowed to pay.

*With thy estimation*] The wrong done or the fraud committed should be estimated at the number of shekels it was worth, or for which it would sell. These the defrauder was to pay down, to which he was to add a fifth part more, and bring a ram without blemish for a sin-offering besides. There is an obscurity in the text, but this seems to be its meaning. [The estimate was originally made by Moses; afterwards by the officiating priest: chap. xxvii. 12.]

Verse 16. *Shall make amends*] Make restitution for the

12 Then he shall bring it to the priest, and the priest shall take his handful of it, <sup>a</sup> even a memorial thereof, and burn *it* on the altar, <sup>b</sup> according to the offerings made by fire unto the LORD: *it is* a sin-offering.

13 <sup>c</sup> And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and <sup>d</sup> the remnant shall be the priest's, as a meat-offering.

14 And the Lord spake unto Moses, saying,

15 <sup>e</sup> If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then <sup>f</sup> he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the <sup>g</sup> shekel of the sanctuary, for a trespass-offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and <sup>h</sup> shall add the fifth part thereto, and give it unto the priest: <sup>i</sup> and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 And if a <sup>j</sup> soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; <sup>k</sup> though he wist *it* not, yet is he <sup>l</sup> guilty, and shall bear his iniquity.

18 <sup>m</sup> And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: <sup>n</sup> and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 *It is* a trespass-offering: <sup>o</sup> *he hath certainly trespassed against the LORD.*

26.—<sup>p</sup> Ch. ii. 3.—<sup>q</sup> Ch. xxii. 14.—<sup>r</sup> Ezra x. 19.—<sup>s</sup> Exod. xxx. 13. Ch. xxvii. 25.—<sup>t</sup> Ch. vi. 5. xxii. 14. xxvii. 13, 15, 27, 31. Num. v. 7.—<sup>u</sup> Ch. iv. 20.—<sup>v</sup> Ch. iv. 2.—<sup>w</sup> Ver. 15. Ch. iv. 2, 13, 23, 27. Ps. xix. 12. Luke xii. 48.—<sup>x</sup> Ver. 1, 2.—<sup>y</sup> Ver. 15.—<sup>z</sup> Ver. 16.—<sup>aa</sup> Ezra x. 2.

wrong he had done according to what is laid down in the preceding verse.

Verse 19. *He hath certainly trespassed*] And because he hath sinned, therefore he must bring a sacrifice. On no other ground shall he be accepted by the Lord. Reader, how dost thou stand in the sight of thy Maker?

When the infinite purity and strict justice of God are considered, the exceeding breadth of his commandment, our slowness of heart to believe, and our comparatively cold performance of sacred duties, no wonder that there is sinfulness found in our *holy things*; and at what a low ebb must the Christian life be found when this is the case! This is a sore and degrading evil in the church of God; but there is one even worse than this, that is, the strenuous endeavour of many religious people to reconcile their minds to this state of inexcusable imperfection, and defend it zealously on the supposition that it is at once both *unavoidable* and *useful*—unavoidable, for they think they cannot live without it; and useful, because they suppose it tends to humble them! The more inward sin a man has, the more *pride* he will feel; the less, the more *humility*. A sense of God's infinite kindness to us, and our constant dependence on him, will ever keep the soul in the dust. Sin can never be necessary to the maintenance or extension of the Christian life, it is the thing which Jesus Christ came into the world to *destroy*; and his name is called *JESUS* or *Saviour*, because he *saves his people from their sins*. Should any Christian refuse to offer up the following prayer to God? "Almighty God, unto whom all hearts be open, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and *worthily magnify thy holy Name*, through Christ our Lord. Amen."—*The Liturgy*.



CHAPTER VI.

*Laws relative to detention of property intrusted to the care of another, to robbery, and deceit, 1, 2; finding of goods lost, keeping them from their owner, and swearing falsely, 3. Such a person shall not only restore what he has thus unlawfully gotten, but shall add a fifth part of the value of the property besides, 4, 5; and bring a ram without blemish, trespass-offering to the Lord, 6, 7. Laws relative to the burnt-offering and the perpetual fire, 8-13. Law of the meat-offering, and who may lawfully eat of it, 14-18. Laws relative to the offerings of Aaron and his sons and their successors, on the day of their anointing, 19-23. Laws relative to the sin-offering, and those who might eat of it, 24-30.*

AND the LORD spake unto Moses, saying,  
2 If a soul sin, and <sup>a</sup>commit a trespass

against the LORD, and <sup>b</sup>lie unto his neighbour in that <sup>c</sup>which was delivered him to keep, or in <sup>d</sup>fellowship, <sup>e</sup>or in a thing taken away by violence, or hath <sup>f</sup>deceived his neighbour;

3 Or <sup>g</sup>have found that which was lost, and lieth concerning it, and <sup>h</sup>swareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

5 Or all that about which he hath sworn falsely; he shall even <sup>i</sup>restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, <sup>j</sup>in <sup>k</sup>the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, <sup>l</sup>a ram without blemish out of the flock,

<sup>a</sup> Num. v. 6.—<sup>b</sup> Ch. xix. 11. Acts v. 4. Col. iii. 9.—<sup>c</sup> Exod. xii. 7, 10.—<sup>d</sup> Or, in dealing.—<sup>e</sup> Heb. putting of the hand.—<sup>f</sup> Prov. xxiv. 28. xxvi. 19.—<sup>g</sup> Deut. xxii. 1, 2, 3.—<sup>h</sup> Exod. xxii. 11. Ch. xix. 12. Jer. vii. 9. Zech. v. 4.—<sup>i</sup> Ch. v. 16. Num. v. 7. 2 Sam. xii.

Verse 2. *Lie unto his neighbour, &c.*] This must refer to a case in which a person delivered his property to his neighbour to be preserved for him, and took no witness to attest the delivery of the goods; such a person therefore might deny that he had ever received such goods. On the other hand, a man might accuse his neighbour of detaining property which had never been confided to him, or, after having been confided, had been restored again; hence the law here is very cautious on these points: and because in many cases it was impossible to come at the whole truth without a direct revelation from God, which should in no common case be expected, the penalties are very moderate; for in such cases, even when guilt was discovered, the man might not be so criminal as appearances might intimate.

Verse 3. *Have found that which was lost*] The Roman lawyers laid it down as a sound maxim of jurisprudence, "That he who found any property, and applied it to his own use, should be considered as a thief, whether he knew the owner or not. On this subject every honest man must say, that the man who finds any lost property, and does not make all due inquiry to find out the owner should, in sound policy, be treated as a thief. In this kingdom, in the time of Alfred the Great, about A.D. 888, golden bracelets, hung up on the public roads, were untouched by the finger of rapine. One of Solon's laws was, *Take not up what you laid not down*. When all due inquiry is made, if no owner can be found, the lost property may be legally considered to be the property of the finder.

Verse 5. *All that about which he hath sworn falsely*] This supposes the case of a man who, being convicted by his own conscience, comes forward and confesses his sin.

*Restore it in the principal*] The property itself, if still remaining, or the full value of it, to which a fifth part more was to be added.

Verse 8. *And the Lord spake unto Moses*] The best edited Hebrew Bibles begin the sixth chapter at this verse.

Verse 9. *This is the law of the burnt-offering*] This law

with thy estimation, for a trespass-offering unto the priest:

7 <sup>m</sup> And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, <sup>n</sup>because of the burning upon the altar all night unto the morning: and the fire of the altar shall be burning in it.

10 <sup>o</sup> And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them <sup>p</sup>beside the altar.

11 And <sup>q</sup>he shall put off his garments, and put on other garments, and carry forth the ashes without the camp <sup>r</sup>unto a clean place.

12 And the fire upon the altar shall be burning

6. Luke xix. 8.—Or, in the day of his being found guilty.—<sup>k</sup> Heb. in the day of his trespass.—<sup>l</sup> Ch. v. 15.—<sup>m</sup> Ch. iv. 26.—<sup>n</sup> Or, for the burning.—<sup>o</sup> Ch. xvi. 4. Exod. xxviii. 39, 40, 41, 43. Ezek. xiv. 17, 18.—<sup>p</sup> Ch. i. 16.—<sup>q</sup> Ezek. xlv. 19.—<sup>r</sup> Ch. iv. 12.

properly refers to that burnt-offering which was daily made in what was termed the morning and evening sacrifice: and as he had explained the nature of this burnt-offering in general, with its necessary ceremonies, as far as the persons who brought them were concerned, he now takes up the same in relation to the priests who were to receive them from the hands of the offerer, and present them to the Lord on the altar of burnt-offerings.

*Because of the burning upon the altar all night*] If the burnt-offering were put all upon the fire at once, it could not be burning all night. We may therefore reasonably conclude that the priests sat up by turns the whole night, and fed the fire with portions of this offering till the whole was consumed, which they would take care to lengthen out till the time of the morning sacrifice. The same we may suppose was done with the morning sacrifice; it was also consumed by piecemeal through the whole day, till the time of offering the evening sacrifice. Thus there was a continual offering by fire unto the Lord; and hence in ver. 13 it is said: *The fire shall ever be burning upon the altar, it shall never go out*. If at any time any extraordinary offerings were to be made, the daily sacrifice was consumed more speedily, in order to make room for such extra offerings.

The Hebrew doctors teach that no sacrifice was ever offered in the morning before the morning sacrifice; and none, the passover excepted, ever offered in the evening after the evening sacrifice; for all sacrifices were made by daylight. The fat seems to have been chiefly burned in the night-season, for the greater light and convenience of keeping the fire alive, which could not be so easily done in the night as in the day-time.

Verse 11. *And put on other garments*] The priests approached the altar in their holiest garments; when carrying the ashes, &c., from the altar, they put on other garments, the holy garments being only used in the holy place.

*Clean place.*] A place where no dead carcases, dung, or filth of any kind was laid; for the ashes were holy,

in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar, it shall never go out.

14 And this is the law of the meat-offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations, concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

19 And the LORD spake unto Moses, saying,

20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed: the tenth part of an ephah of fine flour for a meat-offering perpetual,

\* Ch. iii. 3, 9, 14.—b Ch. ii. 1. Num. xv. 4.—c Ch. ii. 2, 9.—d Ch. ii. 3. Ezek. xlv. 29.—e Ver. 26. Ch. x. 12, 13. Num. xviii. 10.—f Ch. ii. 11.—g Num. xviii. 9, 10.—h Ver. 25. Ch. ii. 3. vii. 1. Exod. xxix. 37.—i Ver. 29. Num. xviii. 10.—j Ch. iii. 17.—k Ch. xiii. 3, 4, 5, 6, 7. Exod. xxix. 37.—l Exod. xxix. 2.—m Exod. xvi.

as being the remains of the offerings made by fire unto the LORD.

Vorse 13. *The fire shall ever be burning*] In imitation of this perpetual fire the ancient Persian Magi and their descendants, the *Parsees*, kept up a perpetual fire; the latter continue it to the present day. This is strictly enjoined in the *Zend Avesta*, which is a code of laws as sacred among them as the *Pentateuch* is among the Jews.

Vorse 15. *His handful of the flour*] An *omer* of flour, which was the tenth part of an *ephah*, and equal to about three quarts of our measure, was the least quantity that could be offered even by the poorest sort, and this was generally accompanied with a *log* of oil, which was a little more than half a pint. This quantity both of flour and oil might be increased at pleasure, but no less could be offered.

Vorse 20. *In the day when he is anointed*] Not only in that day, but from that day forward, for this was to them and their successors a statute for ever.

Vorse 23. *For every meat-offering for the priest shall be wholly burnt*] Whatever the priest offered was wholly the LORD's, and therefore must be entirely consumed: the sacrifices of the common people were offered to the LORD, but the priests partook of them: and thus they who ministered at the altar were fed by the altar. Had the priests been permitted to live on their own offerings as they did on those of the people, it would have been as if they had offered nothing, as they would have taken again to themselves what they appeared to give unto the LORD.

Vorse 25. *In the place where the burnt-offering is killed, &c.*] The north side of the altar.

Vorse 26. *The priest—shall eat it*] From the expostulation of Moses with Aaron, chap. x. 17, we learn that the priest, by eating the sin-offering of the people, was considered as bearing their sin, and typically removing it from them: and besides, this was a part of their maintenance, or what the scripture calls their *inheritance*; see Ezek. xlv. 27-30. This was afterwards greatly abused; for improper persons endeavoured to get into the priest's office merely

half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it; it is a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 And the LORD spake unto Moses, saying, 25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof on any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile within in the holy place, shall be eaten: it shall be burnt in the fire.

36.—a Ch. iv. 3.—b Exod. xxix. 25.—c Ch. iv. 2.—d Ch. i. 3, 5, 11. v. 24, 29, 33.—e Ver. 17. Ch. xxi. 22.—f Ch. x. 17, 18. Num. xviii. 9, 10. Ezek. xlv. 28, 29.—g Ver. 16.—h Exod. xlix. 37. xxx. 29.—i Ch. xi. 33. xv. 12.—j Ver. 18. Num. xviii. 10.—k Ver. 25.—l Ch. iv. 7, 11, 12, 18, 21. x. 18. xvi. 27. Heb. xiii. 11.

that they might get a secular provision, which is a horrible profanity in the sight of God.

Vorse 28. *The earthen vessel—shall be broken*] This should be considered as implying the vessels brought by individuals to the court of the temple or tabernacle, and not of the vessels that belonged to the priests for the ordinary service. The people dressed their sacrifices sometimes in the court of the tabernacle; see 1 Sam. ii. 13, 14.

The perpetual meat-offering, the perpetual fire, and the perpetual burnt-offering, all cast much light on Heb. vii. 25, where it is said, Christ is able to save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for them; in which words there is a manifest allusion to the perpetual *minchah*, the perpetual fire, and the perpetual burnt-offering, mentioned here by Moses. As the *minchah*, or gratitude-offering, should be perpetual, so our gratitude for the innumerable mercies of God should be perpetual. As the burnt-offering must be perpetual, so should the sacrifice of our blessed Lord be considered as a perpetual offering, that all men, in all ages, should come unto God through him who is ever living, in his sacrificial character, to make intercession for men; and who is therefore represented even in the heavens as the Lamb just slain, standing before the throne, Rev. v. 6, Heb. i. 19-22. And as the fire on the altar must be perpetual, so should the influences of the Holy Spirit in every member of the church, and the flame of pure devotion in the hearts of believers, be ever energetic and permanent. A continual sacrifice for continual successive generations of sinners was essentially necessary. Continual influences of the Holy Spirit on the souls of men were essentially necessary to apply and render effectual this atonement, to the salvation of the soul. And incessant gratitude for the ineffable love of God, manifested by his unspeakable gift, is surely required of all those who have tasted that the LORD is gracious. Reader, dost thou feel thy obligations to thy Maker? Does the perpetual fire burn on the altar of thy heart? If not, of what benefit has the religion of Christ been to thee to the present day?

CHAPTER VII.

*The law of the trespass-offering, and the priest's portion in it, 1-7. As also in the sin-offerings and meat-offerings, 8-10. The law of the sacrifice of peace-offering, 11, whether it was a thanksgiving-offering, 12-15; or a vow or voluntary offering, 16-18. Concerning the flesh that touched any unclean thing, 19, 20, and the person who touched any thing unclean, 21. Laws concerning eating of fat, 22, 25, and concerning eating of blood, 26, 27. Farther ordinances concerning the peace-offerings and the priest's portion in them, 28-36. Conclusion of the laws and ordinances relative to burnt-offerings, meat offerings, sin-offerings, and peace-offerings, delivered in this and the preceding chapters, 37, 38.*

**LIKEWISE** <sup>a</sup>this is the law of the trespass-offering: <sup>b</sup>it is most holy.

2 <sup>c</sup>In the place where they kill the burnt-offering, shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it <sup>d</sup>all the fat thereof; the rump, and the fat that covereth the inwards.

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass-offering.

6 <sup>e</sup>Every male among the priests shall eat thereof: it shall be eaten in the holy place: <sup>f</sup>it is most holy.

7 As the sin-offering is, so is <sup>g</sup>the trespass-offering: there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And <sup>h</sup>all the meat-offering that is baked in the oven, and all that is dressed in the frying-pan, and <sup>i</sup>in the pan, shall be the priest's that offereth it.

10 And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 And <sup>j</sup>this is the law of the sacrifice of peace-offerings, which he shall offer unto the Lord.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers <sup>k</sup>anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering <sup>l</sup>leavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation for an heave-offering unto the Lord, <sup>m</sup>and it shall be the priest's that sprinkleth the blood of the peace-offerings.

<sup>a</sup> Ch. v. vi. 1-7.—<sup>b</sup> Ch. vi. 17, 25. xxi. 22.—<sup>c</sup> Ch. i. 3, 5, 11. iv. 24, 29, 33.—<sup>d</sup> Ch. iii. 4, 9, 10, 14, 15, 16. iv. 8, 9. Exod. xxix. 13.—<sup>e</sup> Ch. vi. 16, 17, 18. Num. xviii. 9, 10.—<sup>f</sup> Ch. ii. 3.—<sup>g</sup> Ch. vi. 25, 26, xiv. 13.—<sup>h</sup> Ch. ii. 3, 10. Num. xviii. 9. Ezek. xlv. 29.—<sup>i</sup> Or, on the flat plate or slice.—<sup>j</sup> Ch. iii. 1. xxii. 18, 21.—<sup>k</sup> Ch. ii. 4. Num. vi. 15.—<sup>l</sup> Amos iv. 5.—<sup>m</sup> Num. xviii. 8, 11, 19.—<sup>n</sup> Ch. xxii. 30.—<sup>o</sup> Ch.

Verse 4. *The fat that is on them*] Chiefly the fat that was found in a detached state, not mixed with the muscles; such as the omentum or caul, the fat of the mesentery, the fat about the kidneys, &c.

Verse 8. *The priest shall have to himself the skin*] Bishop Patrick supposes that this right of the priest to the skin commenced with the offering of Adam, "for it is probable," says he, "that Adam himself offered the first sacrifice, and had the skin given him by God to make garments for him and his wife; in conformity to which the priests ever after had the skin of the whole burnt-offerings for their portion."

Verse 15. *He shall not leave any of it until the morning*.]

15 <sup>a</sup>And the flesh of the sacrifice of his peace-offering for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But <sup>b</sup>if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if <sup>c</sup>any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be <sup>d</sup>imputed unto him that offereth it: it shall be an <sup>e</sup>abomination, and the soul that cateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that cateth of the flesh of the sacrifice of peace-offerings that pertain unto the Lord, <sup>f</sup>having his uncleanness upon him, even that soul <sup>g</sup>shall be cut off from his people.

21 Moreover the soul that shall touch any unclean thing, as <sup>h</sup>the uncleanness of man, or any <sup>i</sup>unclean beast, or any <sup>j</sup>abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings, which pertain unto the Lord, even that soul <sup>k</sup>shall be cut off from his people.

22 And the Lord spake unto Moses, saying, <sup>l</sup>Speak unto the children of Israel, saying, <sup>m</sup>Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the <sup>n</sup>beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that cateth it shall be cut off from his people.

26 <sup>o</sup>Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

xix. 6, 7, 8.—<sup>p</sup> Num. xviii. 27.—<sup>q</sup> Ch. xi. 10, 11, 41. xix. 7.—<sup>r</sup> Ch. xv. 3.—<sup>s</sup> Gen. xvii. 14.—<sup>t</sup> Ch. xii. xiii. xv.—<sup>u</sup> Ch. xi. 24, 28.—<sup>v</sup> Ezek. iv. 14.—<sup>w</sup> Ver. 20.—<sup>x</sup> Ch. iii. 17.—<sup>y</sup> Heb. carcase. Ch. xvii. 15. Deut. xiv. 21. Ezek. i. 14. xlv. 31.—<sup>z</sup> Gen. ix. 4. Ch. iii. 17. xvii. 10-14.

Because in such a hot country it was apt to putrefy, and as it was considered to be holy, it would have been very improper to expose that to putrefaction which had been consecrated to the Divine Being.

Verse 20. *Having his uncleanness upon him*] Having touched any unclean thing by which he became legally defiled, and had not washed his clothes, and bathed his flesh.

Verse 21. *The uncleanness of man*] Any ulcer, sore, or leprosy; or any sort of cutaneous disorder, either loathsome or infectious.

Verse 23. *Fat, of ox, or of sheep, or of goat*.] Any other

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, \* He that offereth the sacrifice of his peace-offerings unto the LORD shall bring his oblation unto the LORD, of the sacrifice of his peace-offerings.

30 <sup>b</sup> His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring that \* the breast may be waved for a wave-offering before the LORD.

31 <sup>d</sup> And the priest shall burn the fat upon the altar: \* but the breast shall be Aaron's and his sons'.

32 And 'the right shoulder shall ye give unto the priest for an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34 For \* the wave breast and the heave shoulder

\* Ch. iii. 1.—<sup>b</sup> Ch. iii. 3, 4, 9, 14.—<sup>c</sup> Exod. xxix. 24, 27. Ch. viii. 27. ix. 21. Num. vi. 20.—<sup>d</sup> Ch. iii. 5, 11, 16.—<sup>e</sup> Ver. 34.—<sup>f</sup> Ver. 34. Ch. ix. 21. Num. vi. 20.—<sup>g</sup> Exod. xxix. 28. Ch. x. 14.

fat they might eat, but the fat of those was sacred, because they were the only animals which were offered in sacrifice, though many others ranked among the clean animals as well as those. But it is likely that this prohibition is to be understood of these animals when offered in sacrifice, and then only in reference to the inward fat, as mentioned on ver. 4. Of the fat in any other circumstances it cannot be intended, as it was one of the especial blessings which God gave to the people.

Verse 27. *Whatsoever soul—that eateth any manner of blood*] Shall be cut off—excommunicated from the people of God, and so deprived of any part in their inheritance, and in their blessings.

Verse 29. *Shall bring his oblation*] Meaning those things which were given out of the peace-offerings to the Lord and to the priest.

Verse 33. *In the wilderness of Sinai.*] These laws were probably given to Moses while he was on the mount with God; the time was quite sufficient, as he was there with God not less than fourscore days in all; forty days at the giving, and forty days at the renewing of the law.

The following is a list of the different kinds of sacrifices to be offered, with a definition of the original terms, as well as of all others relative to this subject which are used in the Old Testament, and the reference in which they all stood to the great sacrifice offered by Christ.

1. ASHAM, TRESPASS-offering, from *asham*, to be guilty, or liable to punishment; for in this sacrifice the guilt was considered as being transferred to the animal offered up to God, and the offerer redeemed from the penalty of his sin, ver. 37. Christ is said to have made his soul an offering for sin, Isa. liii. 10.

2. ISHSEH, FIRE-offering, probably from *ashash*, to be grieved, angered, inflamed; either pointing out the distressing nature of sin, or its property of incensing divine justice against the offender, who, in consequence, deserving burning for his offence, made use of this sacrifice to be freed from the punishment due to his transgression.

3. HABHABIM, ITERATED or REPEATED offerings, from *yahab*, to supply. The word occurs only in Hos. viii. 13, and probably means no more than the continual repetition of the accustomed offerings, or continuation of each part, of the sacred service.

4. ZEBACH, a SACRIFICE, a creature slain in sacrifice, from *zabach*, to slay; hence the altar on which such sacrifices were offered was termed *mizbeach*, the place of sacrifice. *Zebach* is a common name for sacrifices in general.

5. CHAG, a festival, especially such as had a periodical return, from *chagay*, to celebrate a festival, to dance round and round in circles. The circular dance was probably intended to point out the revolution of the heavenly bodies, and the exact return of the different seasons.

have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office,

36 Which the LORD commanded to be given them of the children of Israel, <sup>b</sup> in the day that he anointed them, by a statute for ever throughout their generations.

37 This is the law <sup>c</sup> of the burnt-offering, <sup>d</sup> of the meat-offering, <sup>e</sup> and of the sin-offering, <sup>f</sup> and of the trespass-offering, <sup>g</sup> and of the consecrations, and <sup>h</sup> of the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in Mount Sinai, in the day that he commanded the children of Israel <sup>i</sup> to offer their oblations unto the LORD, in the wilderness of Sinai.

15. Num. xviii. 18, 19. Deut. xviii. 3.—<sup>b</sup> Ch. viii. 12, 30. Exod. xl. 13, 15.—<sup>c</sup> Ch. vi. 9.—<sup>d</sup> Ch. vi. 14.—<sup>e</sup> Ch. vi. 25.—<sup>f</sup> Ver. 1.—<sup>g</sup> Ch. vi. 20. Exod. xxix. 1.—<sup>h</sup> Ver. 11.—<sup>i</sup> Ch. i. 2.

6. CHATTATH and CHATTAH, SIN-offering, from *chata*, to miss the mark; it also signifies sin in general, and is a very apt term to express its nature by. A sinner is continually aiming at and seeking happiness; but as he does not seek it in God, hence the scripture represents him as *missing his aim*, or *missing his mark*. This is precisely the meaning of the Greek word, translated *sin* and *sin-offering* in our Version; and this is the term by which the Hebrew word is translated both by the Septuagint and the inspired writers of the New Testament. The sin-offering was at once an acknowledgment of guilt, and also of the firm purpose of the offerer to return to God.

7. COPHER, the EXPIATION or ATONEMENT, from *capbar*, to cover, to smear over, or obliterate, or annul a contract. Used often to signify the atonement or expiation made for the pardon or cancelling of iniquity.

8. MOED, an APPOINTED annual festival, from *yaad*, to appoint or constitute, signifying such feasts as were instituted in commemoration of some great event or deliverance, such as the deliverance from Egypt.

9. MILLUM, CONSECRATIONS or consecration-offerings, from *mala*, to fill; those offerings made in consecrations, of which the priests partook, or, in the Hebrew phrase, had their hands filled, or which had filled the hands of them that offered them.

10. MINCHAH, MEAT-offering, from *nach*, to rest, settle after toil. It generally consisted of things without life, such as green ears of corn, full ears of corn, flour, oil, and frankincense; and may be considered as having its name from that rest from labour and toil which a man had when the fruits of the autumn were brought in, or when, in consequence of obtaining any rest, ease, &c., a significant offering or sacrifice was made to God. The jealousy-offering (Num. v. 15) was a simple *minchah*, consisting of barley-meal only.

11. MESECH and MIMSACH, a MIXTURE-offering, or MIXED LIBATION, called a DRINK-offering, from *masach*, to mingle; it seems in general to mean *old wine mixed with the lees*, which made it extremely intoxicating. This offering does not appear to have had any place in the worship of the true God; but from Isa. lxxv. 11, and Prov. xxiii. 30, it seems to have been used for idolatrous purposes, such as the Bacchanalia among the Greeks and Romans, "when all got drunk in honour of the gods."

12. MASEETH, an OBLATION, things carried to the temple to be presented to God, from *nasa*, to bear or carry, to bear sin; typically, Exod. xxviii. 38, chap. x. 17, xvi. 21; really, Isa. liii. 4, 12. The sufferings and death of Christ were the true *maseeth* or vicarious bearing of the sins of mankind, as the passage in Isaiah above referred to sufficiently proves.

13. NEDABAH, FREE-WILL or voluntary offering, from *nadab*, to be free, liberal, princely. An offering not commanded, but given as a particular proof of extraordinary gratitude to

God for especial mercies, or on account of some vow or engagement voluntarily taken, ver. 16.

14. NESECH, LIBATION or DRINK-offering, from *nasach*, to *diffuse* or *pour out*. Water or wine poured out at the conclusion or confirmation of a treaty or covenant. To this kind of offering there is frequent allusion and reference in the New Testament, as it typified the blood of Christ poured out for the sin of the world; and to this our Lord himself alludes in the institution of the holy Eucharist. The whole gospel economy is represented as a covenant or treaty between God and man, Jesus Christ being not only the mediator, but the *covenant sacrifice*, whose blood was poured out for the ratification and confirmation of this covenant or agreement between God and man.

15. OLAH, BURNT-offering, from *alah*, to *ascend*, because this offering, as being wholly consumed, *ascended* as it were to God in *smoke* and *vapour*. It was a very expressive type of the sacrifice of Christ, as nothing less than his complete and full sacrifice could make atonement for the sin of the world. In most other offerings the priest, and often the offerer, had a *share*, but in the whole burnt-offering *all* was given to God.

16. KETORETH, INCENSE or PERFUME offering, from *katar*, to *burn*, i.e. the *frankincense*, and other aromatics used as a perfume in different parts of the divine service. To this St. Paul compares the agreeableness of the sacrifice of Christ to God, Eph. v. 2: *Christ hath given himself for us, an offering—to God for a SWEET-SMELLING savour*. From Rev. v. 8 we learn that it was intended also to represent the *prayers of the saints*, which, offered up on that altar, Christ Jesus, that sanctifies every gift, are highly pleasing in the sight of God.

17. KORBAN, the GIFT-offering, from *karab*, to *draw nigh* or *approach*. *Korban* was a general name for *any kind of offering*, because through these it was supposed a man had access to his Maker.

18. SHELAMIM, PEACE-offering, from *shalam*, to *complete*, *make whole*; for by these offerings that which was lacking was considered as being now *made up*, and that which was broken, viz., the covenant of God, by his creatures' transgression, was supposed to be *made whole*; so that after such an offering, the sincere and conscientious mind had a right to consider that the breach was made up between God and it, and that it might lay confident hold on this covenant of peace. To this the apostle evidently alludes, Eph. ii. 14-19.

19. TODAH, THANK-offering, from *yadah*, to *confess*; offerings made to God with public confession of his power, goodness, mercy, &c.

20. TENUPHAH, WAVE-offering, from *naph*, to *stretch out*; an offering of the first-fruits *stretched out before God*, in acknowledgment of his providential goodness. This offering was moved from the right hand to the left.

21. TERUMAH, HEAVE-offering, from *ram*, to *lift up*, because the offering was *lifted up* towards heaven, as the *wave-offering*, in token of the kindness of God in granting rain and fruitful seasons, and filling the heart with food and gladness. As the *wave-offering* was moved from *right to left*, so the *heave-offering* was moved *up and down*; and in both cases this was done several times. These offerings had a blessed tendency to keep alive in the breasts of the people a due sense of their dependence on the divine providence and bounty, and of their obligation to God for his continual and liberal supply of all their wants.

## CHAPTER VIII.

Moses is commanded to consecrate Aaron and his sons, 1-3. Moses convenes the congregation; washes, clothes, and anoints Aaron, 4-12. He also clothes Aaron's sons, 13. Offers a bullock for them as a sin-offering, 14-17. And a ram for a burnt-offering, 18-21. And another ram for a consecration-offering, 22-24. The fat, with cakes of unleavened bread, and the right shoulder of the ram, he offers as a wave-offering, and afterwards burns, 25-28. The breast, which was the part of Moses, he also waves, 29. And sprinkles oil and blood upon Aaron and his sons, 30. The flesh of the consecration-ram is to be boiled and eaten at the door of the tabernacle, 31, 32. Moses commands Aaron and his sons to abide seven days at the door of the tabernacle of the congregation, which they do accordingly, 33-36.

AND the Lord spake unto Moses, saying,  
2 Take Aaron, and his sons with him, and <sup>b</sup> the garments, and <sup>c</sup> the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him: and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, <sup>d</sup> This is the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, <sup>e</sup> and washed them with water.

7 And he put upon him the <sup>f</sup> coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with

the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breastplate upon him: also he <sup>h</sup> put in the breastplate the Urim and the Thummim.

9 <sup>i</sup> And he put the mitre upon his head; also upon the mitre, *even*, upon his forehead, did he put the golden plate, the holy crown; as the LORD<sup>j</sup> commanded Moses.

10 <sup>k</sup> And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he <sup>l</sup> poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 <sup>m</sup> And Moses brought Aaron's sons, and put

<sup>a</sup> Exod. xxix. 1, 2, 3.—<sup>b</sup> Exod. xxviii. 2, 4.—<sup>c</sup> Exod. xxx. 24, 25.—<sup>d</sup> Exod. xxix. 4.—<sup>e</sup> Exod. xxix. 4.—<sup>f</sup> Exod. xxix. 5.—<sup>g</sup> Exod. xxviii. 4.—<sup>h</sup> Exod. xxviii. 30.—<sup>i</sup> Exod. xxix. 6.—<sup>j</sup> Exod. xxviii. 37.

Verse 2. *Take Aaron, and his sons*] The whole subject of this chapter has been anticipated in the notes on Exod. xxviii. 1, &c., and xxix. 1, &c., in which all the sacrifices, rites, and ceremonies have been explained in considerable

&c.—<sup>k</sup> Exod. xxx. 26, 27, 28, 29.—<sup>l</sup> Ch. xxi. 10, 12. Exod. xxix. 7, xxx. 30. Ps. cxxxiii. 2. Eccles. xlv. 15.—<sup>m</sup> Exod. xxix. 8, 9.

detail; and to those notes the reader is referred. It is only necessary to observe that Aaron and his sons were not anointed until now. Before the thing was commanded; now, first performed.

coats upon them, and girded them with girdles, and <sup>a</sup> put bonnets upon them; as the Lord commanded Moses.

14 <sup>b</sup> And he brought the bullock for the sin-offering: and Aaron and his sons <sup>c</sup> laid their hands upon the head of the bullock for the sin-offering.

15 And he slew it; <sup>d</sup> and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 <sup>e</sup> And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord <sup>f</sup> commanded Moses.

18 <sup>g</sup> And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces: and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, and an offering made by fire unto the Lord; <sup>h</sup> as the Lord commanded Moses.

22 And <sup>i</sup> he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 <sup>j</sup> And he took the fat, and the rump, and all

the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 <sup>k</sup> And out of the basket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all <sup>l</sup> upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave-offering before the Lord.

28 <sup>m</sup> And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the Lord.

29 And Moses took the breast, and waved it *for* a wave-offering before the Lord: *for* of the ram of consecration it *was* Moses' <sup>n</sup> part; as the Lord commanded Moses.

30 And <sup>o</sup> Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

31 And Moses said unto Aaron and to his sons, <sup>p</sup> Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 <sup>q</sup> And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: <sup>r</sup> for seven days shall he consecrate you.

34 <sup>s</sup> As he hath done this day, *so* the Lord hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and <sup>t</sup> keep the charge of the Lord, that ye die not: *for so* I am commanded.

36 So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

<sup>a</sup> Heb. bound.—<sup>b</sup> Exod. xxix. 10. Ezek. xliii. 19.—<sup>c</sup> Ch. iv. 4.—<sup>d</sup> Exod. xxix. 12, 36. Ch. iv. 7. Ezek. xliii. 20, 26. Heb. ix. 22.—<sup>e</sup> Exod. xxix. 13. Ch. iv. 8.—<sup>f</sup> Ch. iv. 11, 12. Exod. xxix. 14.—<sup>g</sup> Exod. xxix. 15.—<sup>h</sup> Exod. xxix. 18.—<sup>i</sup> Exod. xxix. 19, 31.—<sup>j</sup> Exod. xxix. 22.—<sup>k</sup> Exod. xxix. 23.—<sup>l</sup> Exod. xxix. 24, &c.—<sup>m</sup> Exod. xxix.

25.—<sup>n</sup> Exod. xxix. 26.—<sup>o</sup> Exod. xxix. 21. xxx. 30. Num. iii. 3.—<sup>p</sup> Exod. xxix. 31, 32.—<sup>q</sup> Exod. xxix. 34.—<sup>r</sup> Exod. xxix. 30, 35. Ezek. xliii. 25, 26.—<sup>s</sup> Heb. vii. 16.—<sup>t</sup> Num. iii. 7. ix. 19. Deut. xi. 1. 1 Kings ii. 3.

Verse 8. *He put in the breastplate the Urim and the Thummim.*] The Urim and Thummim are here supposed to be something different from the breastplate itself.

Verse 14. *The bullock for the sin-offering.*] This was offered each day during the seven days of consecration.

Verse 23. *Put it upon the tip of Aaron's right ear, &c.*] Calmet remarks that the consecration of the high-priest among the Romans bore a considerable resemblance to the consecration of the Jewish high-priest.

Verse 30. *And Moses took—the blood—and sprinkled it upon Aaron, &c.*] Thus we find that the high-priest himself must be sprinkled with the blood of the sacrifice; and our blessed Lord, of whom Aaron was a type, was sprinkled with his own blood. 1. In his agony in the garden. 2. In his being crowned with thorns. 3. In the piercing of his

hands and his feet. And 4. In his side being pierced with the spear. All these were so many acts of atonement performed by the high-priest.

Verse 33. *For seven days shall he consecrate you.*] This number was the number of perfection among the Hebrews; and the seven days' consecration implied a perfect and full consecration to the sacerdotal office.

Verse 36. *So Aaron and his sons did.*] This chapter shows the exact fulfilment of the commands delivered to Moses, Exod. xxix.; and consequently the complete preparation of Aaron and his sons to fill the awfully important office of priests and mediators between God and Israel, to offer sacrifices and make atonement for the sins of the people.



CHAPTER IX.

*Aaron is commanded to offer, on the eighth day, a sin-offering and a burnt-offering, 1, 2. The people are commanded also to offer a sin-offering, a burnt-offering, peace-offerings, and a meat-offering, 3, 4. They do as they were commanded; and Moses promises that God shall appear among them, 5, 6. Aaron is commanded to make an atonement for the people, 7. He and his sons prepare and offer the different sacrifices, 8-21. Aaron and Moses bless the congregation, 22, 23. And the fire of the Lord consumes the sacrifice, 24,*

**AND** <sup>a</sup>it came to pass on the eighth day that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, <sup>b</sup>Take thee a young calf for a sin-offering, <sup>c</sup>and a ram for a burnt-offering, without blemish, and offer *them* before the Lord.

3 And unto the children of Israel thou shalt speak, saying, <sup>d</sup>Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for a peace-offering, to sacrifice before the Lord; and <sup>e</sup>a meat-offering mingled with oil: for <sup>f</sup>to day the Lord will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord.

6 And Moses said, This *is* the thing which the Lord commanded that ye should do: and <sup>g</sup>the glory of the Lord shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and <sup>h</sup>offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself and for the people: and <sup>i</sup>offer the offering of the people, and make an atonement for them; as the Lord commanded.

8 Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 <sup>j</sup>And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and <sup>k</sup>put it upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 <sup>l</sup>But the fat, and the kidneys, and the caul above the liver, of the sin-offering, he burnt

upon the altar; <sup>m</sup>as the Lord commanded Moses. 11 <sup>n</sup>And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, <sup>o</sup>which he sprinkled round about upon the altar.

13 <sup>p</sup>And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 <sup>q</sup>And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering, on the altar.

15 <sup>r</sup>And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it <sup>s</sup>according to the <sup>t</sup>manner.

17 And he brought <sup>u</sup>the meat-offering, and <sup>v</sup>took an handful thereof, and burnt *it* upon the altar, <sup>w</sup>beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram <sup>x</sup>for <sup>y</sup>a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about;

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver;

20 <sup>z</sup>And they put the fat upon the breasts, <sup>aa</sup>and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved <sup>ab</sup>for a wave-offering before the Lord: as Moses commanded.

22 And Aaron lifted up his hand toward the people, and <sup>ac</sup>blessed them, and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

<sup>a</sup> Ezek. xlii. 7.—<sup>b</sup> Ch. iv. 3. viii. 14. Exod. xxix. 1.—<sup>c</sup> Ch. viii. 18.—<sup>d</sup> Ch. iv. 23. Ezra vi. 17. x. 19.—<sup>e</sup> Ch. ii. 4.—<sup>f</sup> Ver. 6, 23. Exod. xxix. 43.—<sup>g</sup> Ver. 23. Exod. xxiv. 16.—<sup>h</sup> Ch. iv. 3. 1 Sam. iii. 14. Heb. v. 3. vii. 27. ix. 7.—<sup>i</sup> Ch. iv. 16; 20. Heb. v. 1.—<sup>j</sup> Ch. viii. 15.—<sup>k</sup> See ch. iv. 7.—<sup>l</sup> Ch. viii. 16.—<sup>m</sup> Ch. iv. 8.—<sup>n</sup> Ch. iv. 11.

viii. 17.—<sup>o</sup> Ch. i. 5. viii. 19.—<sup>p</sup> Ch. viii. 20.—<sup>q</sup> Ch. viii. 21.—<sup>r</sup> Ver. 3. Isa. liii. 10. Heb. ii. 17. v. 8.—<sup>s</sup> Ch. i. 3, 10.—<sup>t</sup> Or, ordinance.—<sup>u</sup> Ver. 4. Ch. ii. 1, 2.—<sup>v</sup> Heb. filled his hand out of it.—<sup>w</sup> Exod. xxix. 38.—<sup>x</sup> Ch. iii. 1, &c.—<sup>y</sup> Ch. iii. 5, 16.—<sup>z</sup> Exod. xxix. 24, 26. Ch. vii. 30, 31, 32, 33, 34.—<sup>aa</sup> Num. vi. 23. Deut. xxi. 5. Luke xxiv. 50.

Verse 1. *On the eighth day*] This was the first day after their consecration, before which they were deemed unfit to minister in holy things, being considered as in a state of imperfection.

Verse 2. *Take thee a young calf, &c.*] As these sacrifices were for Aaron himself, they are furnished by himself, and not by the people, for they were designed to make atonement for his own sin. And this is supposed by the Jews to have been intended to make an atonement for his sin in the matter of the golden calf. This is very probable, as no formal atonement for that transgression had yet been made.

Verse 3. *Take ye a kid*] In chap. iv. 14, a young bullock is commanded to be offered for the sin of the people: but here the offering is a kid, which was the sacrifice appointed for the sin of the ruler, chap. iv. 22, 23, and hence some think that the reading of the Samaritan and the Septuagint is to be preferred: *Speak unto the ELDERS of Israel*, these being the only princes or rulers of Israel at that time; and for them it is possible this sacrifice was designed. It is, however, supposed that the sacrifice appointed, chap. iv. 14, was for a particular sin, but this for sin in general;

and that it is on this account that the sacrifices differ.

Verse 6. *And the glory of the Lord shall appear*] God shall give the most sensible signs of his presence among you; this he did in general by the cloud on the tabernacle, but in this case the particular proof was the fire that came out from before the Lord, and consumed the burnt-offering; see ver. 23, 24.

Verse 7. *Make an atonement for thyself*] This showed the imperfection of the Levitical law; the high-priest was obliged to make an expiation for his own sins before he could make one for the sins of the people. See Heb. v. 3, vii. 27, ix. 7.

Verse 22. *And Aaron lifted up his hand toward the people, and blessed them*] The form of the blessing we have in Num. vi. 23, &c.

*And came down from offering of the sin-offering, &c.*] A sin-offering, a burnt-offering, a meat-offering, and peace-offerings were made to God that his glory might appear to the whole congregation. This was the end of all sacrifice and religious service; not to confer any obligation on God, but to make an atonement for sin, and to engage him to dwell among and influence his worshippers.

## LEVITICUS.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: \*and the glory of the LORD appeared unto all the people.

\*Ver. 6. Num. xiv. 10. xvi. 19, 42.—Gen. iv. 4. Judg. vi. 21. 1 Kings xviii. 38. 2 Chron. vii. 1. Ps. xx. 3. 2 Mac. ii. 10, 11.

Verse 23. *Moses and Aaron went into the tabernacle*] It is supposed that Moses accompanied Aaron into the tabernacle to show him how to offer the incense, prepare the lamps and the perfume, adjust the shew-bread, &c., &c.

*And the glory of the Lord appeared*] To show that every thing was done according to the divine mind, 1. The glory of Jehovah appears unto all the people; 2. A fire came out from before the Lord, and consumed the burnt-offering. This was the proof which God gave upon extraordinary occasions of his acceptance of the sacrifice. This was done, probably, 1. In the case of Abel, Gen. iv. 4. 2. In the case of Aaron; see above, ver. 24. 3. In the case of Gideon, Judg. vi. 21. 4. In the case of Manoah and his wife. Compare Judg. xiii. 19-23. 5. In the case of David dedicating the threshing-floor of Ornan, 1 Chron. xxi. 26. 6. In the case of Solomon dedicating the temple, 2 Chron. vii. 1. 7. In the case of Elijah, 1 Kings xviii. 38. Hence to express the accepting of an offering, sacrifice, &c., the verb *dishshen* is used, which signifies to reduce to ashes, i.e. by fire from heaven. In such a case as this, it was necessary that the fire should appear to be divinely sent, and should come in such a way as to preclude the supposition that any art or deceit had been practised on the occasion. Hence it is not intimated that Moses and Aaron brought it out of the tabernacle, professing that God had kindled it there for them, but the fire came out from BEFORE the Lord, and ALL the PEOPLE saw it. The victims were consumed by a fire, evidently of no human kindling. Josephus says that "a fire proceeded from the victims themselves of its own accord, which had the appearance of a flash of lightning, and consumed all that was upon the altar." And it is very likely that by the agency of the *ethereal* or *electric* spark, sent immediately from the divine presence, the victims were consumed.

Verse 24. *When all the people saw, they shouted, and fell on their faces.*] 1. The miracle was done in such a way as gave the fullest conviction to the people of its reality. 2. They exulted in the thought that the God of almighty power and energy had taken up his abode amongst them. 3. They prostrated themselves in his presence, thereby intimating the deep sense they had of HIS goodness, of their unworthiness, and of the obligation they were under to live in subjection to his authority, and obedience to his will. This celestial fire was carefully preserved amongst the Israelites till the time of Solomon, when it was renewed, and continued amongst them till the Babylonish captivity. This divine fire was the emblem of the Holy Spirit. And as

24 And <sup>b</sup>there came a fire out from before the LORD, and consumed upon the altar the burnt-offering, and the fat; *which* when all the people saw, <sup>c</sup>they shouted, and fell on their faces.

\*1 Kings xviii. 39. 2 Chron. vii. 3. Ezra iii. 11.

no sacrifice could be acceptable to God which was not *salted*, i.e. seasoned and rendered pleasing by *this fire*, as our Lord says, Mark ix. 49, so no soul can offer acceptable sacrifices to God, but through the influences of the Divine Spirit. Hence the *promise* of the Spirit under the emblem of fire, Matt. iii. 11, and its actual descent in this similitude on the day of Pentecost, Acts ii. 3, 4. [The theory of the Rabbins, that the supernatural fire, mentioned in ver. 24, was miraculously sustained until the building of Solomon's Temple, and then renewed, has no foundation in Holy Scripture.]

The most remarkable circumstance in this chapter is the manifestation of the presence of God, and the consuming of the victims by the miraculous fire. We have already seen that the chief design of these sacrificial rites was to obtain *reconciliation to God*, that the Divine Presence might dwell and be manifested among them. To encourage the people to make the necessary preparations, to offer the sacrifices in a proper spirit, and to expect especial mercies from the hand of God, Moses promises, ver. 4, that the *Lord would appear unto them on the morrow*, and that *his glory should appear*, ver. 6. In hope or expectation of this, the *priests*, the *elders*, and the *people* purified themselves by offering the different sacrifices which God had appointed; and when this was done God did appear, and gave the fullest proofs of his approbation, by miraculously consuming the sacrifices which were prepared on the occasion. Does not St. John evidently refer in these circumstances, 1 Epistle, chap. iii. 2, 3. This manifestation of God in the tabernacle was a type of his presence, first, in the church militant on earth; and secondly, in the church triumphant in heaven. They who expect to have the presence of God here, must propitiate his throne of justice by the only available *sacrifice*; they who wish to enjoy everlasting felicity, must be purified from all unrighteousness, for without holiness none can see the Lord. If we *hope* to see him as *he is*, we must resemble him. How vain is the expectation of *glory*, where there is *no meekness for the place*! And how can we enter into the holiest but by the blood of Jesus? Heb. x. 19. And of what use can this sacrifice be to those who do not properly believe in it? And can any faith, even in that sacrifice, be effectual to salvation, that does not purify the heart? Reader! earnestly pray to God that thou hold not the *truth in unrighteousness*.

## CHAPTER X.

Nadab and Abihu offer strange fire before the Lord, and are destroyed, 1-5. Aaron and his family forbidden to mourn for them, 6, 7. He and his family are forbidden the use of wine, 8-11. Directions to Aaron and his sons concerning the eating of the meat-offerings, &c., 12-15. Moses chides Aaron for not having eaten the sin-offering, 16-18. Aaron excuses himself, and Moses is satisfied, 19, 20.

AND \*Nadab and Abihu, the sons of Aaron, <sup>b</sup>took either of them his censor, and put fire therein, and put incense thereon, and

\*Ch. xvi. 1. xxi. 9. Num. iii. 3, 4. xxvi. 61. 1 Chron. xxi. 2. —> Ch. xvi. 12. Num. xvi. 18.

Verse 1. *And Nadab and Abihu—took either of them his censor*] The manner of burning incense in the temple service was, according to the Jews, as follows: "One went and gathered the ashes from off the altar into a golden vessel, a second brought a vessel full of incense, and a third brought a censor with fire, and put coals on the altar, and he whose office it was to burn the incense strewed it on the fire at the

offered <sup>c</sup>strange fire before the LORD, which he commanded them not.

2 And there <sup>d</sup>went out fire from the LORD,

\*Exod. xxx. 9.—4 Ch. ix. 24. Num. xvi. 35. 2 Sam. vi. 7.

command of the governor. At the same time all the people went out of the temple from between the porch and the altar." See Luke i. 9, 10.

Here we find Aaron's sons neglecting the divine ordinance, and offering incense with *strange*, that is, *common* fire—fire not of a celestial origin; and therefore the fire of God consumed them. So that very fire which, if properly applied,

and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, *This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.* And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning, which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

\* Exod. xix. 23. xxix. 43. Ch. xxi. 6, 17, 21. Isa. lii. 11. Ezek. xx. 4. xlii. 13.—<sup>b</sup> Isa. xlix. 3. Ezek. xxviii. 22. John xlii. 31, 32. xiv. 13. 2 Thess. i. 10.—<sup>c</sup> Ps. xxxix. 1.—<sup>d</sup> Exod. vi. 18, 22. Num. iii. 19, 30.—<sup>e</sup> Luke vii. 13. Acts v. 6, 9, 10. viii. 2.—<sup>f</sup> Exod. xxxiii. 5. Ch. xlii. 45. xxi. 1, 10. Num. vi. 6, 7. Deut. xxxiii. 9. Ezek. xiv. 18, 17.—<sup>g</sup> Num. xvi. 22, 40. Josh. vii. 1. xxi. 18, 20. 2 Sam. xxi. 1.—<sup>h</sup> Ch. xxi. 12.—<sup>i</sup> Exod. xxviii. 41. Ch. viii. 30.—<sup>j</sup> Ezek.

would have sanctified and consumed their gift, becomes now the very instrument of their destruction! How true is the saying, *The Lord is a consuming fire!* He will either hallow or destroy us; he will purify our souls by the influence of his Spirit, or consume them with the breath of his mouth! The tree which is properly planted in a good soil is nourished by the genial influences of the sun: pluck it up from its roots, and the sun, which was the cause of its vegetative life and perfection, now dries up its juices, decomposes its parts, and causes it to moulder into dust. Thus must it be done to those who grieve and do despite to the Spirit of God. Reader, hast thou this heavenly fire? Hear then the voice of God, *QUENCH NOT THE SPIRIT!*

Some critics are of opinion that the fire used by the sons of Aaron was the *sacred* fire, and that it is only called *strange* from the manner of placing the incense on it. I cannot see the force of this opinion. [Inasmuch as no direct command had been given by God as to the using of the sacred fire, some have thought that the sin of Nadab and Abihu consisted in their offering what was not commanded, and at an irregular time.]

*Which he commanded them not.* Every part of the religion of God is divine. He alone knew what he designed by its rites and ceremonies, for that which they prefigured—the whole economy of redemption by Christ, was conceived in his own mind, and was out of the reach of human wisdom and conjecture. He therefore who altered any part of this representative system, who omitted or added any thing, assumed a prerogative which belonged to God alone, and was certainly guilty of a very high offence against the wisdom, justice, and righteousness of his Maker. This appears to have been the sin of Nadab and Abihu, and this at once shows the reason why they were so severely punished. The most awful judgments are threatened against those who either add to, or take away from, the declarations of God.

Verse 8. *And Aaron held his peace.* How elegantly expressive is this of his parental affection, his deep sense of the presumption of his sons, and his own submission to the justice of God! The flower and hope of his family was nipped in the bud and blasted; and while he exquisitely feels as a father, he submits without murmuring to this awful dispensation of Divine Justice. It is an awful thing to introduce innovations either into the rites and ceremonies, or

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them, by the hand of Moses.

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave it for a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,

xlv. 21. Luke i. 15. 1 Tim. iii. 3. Tit. i. 7.—<sup>k</sup> Ch. xi. 47. xx. 25. Jer. xv. 19. Ezek. xlii. 26. xlv. 23.—<sup>l</sup> Deut. xxiv. 8. Neh. viii. 2, 8, 9, 13. Jer. xviii. 18. Mal. ii. 7.—<sup>m</sup> Exod. xxix. 2. Ch. vi. 16. Num. xviii. 9, 10.—<sup>n</sup> Ch. xxi. 22.—<sup>o</sup> Ch. ii. 3. vi. 16.—<sup>p</sup> Exod. xxix. 2, 26, 27. Ch. vii. 31, 34. Num. xviii. 11.—<sup>q</sup> Ch. vii. 29, 30, 34.—<sup>r</sup> Ch. ix. 3, 15.

into the truths, of the religion of Christ; he who acts thus cannot stand guiltless before his God.

It has often been remarked that excessive grief stupefies the mind, so that amazement and deep anguish prevent at once both tears and complaints; hence that saying of Seneca, "Slight sorrows are loquacious; deep anguish has no voice."

Verse 4. *Uzziel the uncle of Aaron*] He was brother to Amram the father of Aaron; see Exod. vi. 18-22.

Verse 5. *Carried them in their coats out of the camp*] The modern impropriety of burying the dead within towns, cities, or places inhabited, had not yet been introduced; much less that *abomination*, at which both piety and common sense shudder, burying the dead about and even within places dedicated to the worship of God!

Verse 6. *Uncover not your heads, &c.*] They were to use no sign of grief or mourning, 1. Because those who were employed in the service of the sanctuary should avoid every thing that might incapacitate them for that service; and 2. Because the crime of their brethren was so highly provoking to God, and so fully merited the punishment which he had inflicted, that their mourning might be considered as accusing the Divine Justice of undue severity.

Verse 7. *The anointing oil of the Lord is upon you.*] They were consecrated to the divine service, and this required their constant attendance, and most willing and cheerful service.

Verse 9. *Do not drink wine nor strong drink*] Some have supposed, from the introduction of this command here, that Aaron's sons had sinned through excess of wine, and that they had attempted to celebrate the divine service in a state of inebriation.

*Strong drink.*—The word *shechar*, from *shachar*, to inebriate, signifies any kind of fermented liquors. This is exactly the same prohibition that was given in the case of John Baptist, Luke i. 15: *Wine and sikkera he shall not drink.* Any inebriating liquor, says St. Jerome (*Epist. ad Nepot.*) is called *sicera*, whether made of corn, apples, honey, dates, or other fruit. One of the four prohibited drinks among the Mohammedans in India, is called *salar*, which signifies inebriating drink in general, but especially date wine or arrack. From the original word probably we have borrowed our term *cider* or *sider*, which among us exclusively signifies the fermented juice of apples.

Verse 10. *That ye may put difference between holy and*

17 \* Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, <sup>b</sup> the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, <sup>c</sup> as I commanded.

\* Ch. vi. 26, 29.—<sup>b</sup> Ch. vi. 30.—<sup>c</sup> Ch. vi. 26.—<sup>d</sup> Ch. ix. 8, 12.

unholy] This is a strong reason why they should drink no inebriating liquor, that their understanding being clear, and their judgment correct, they might be always able to discern between the clean and the unclean, and ever pronounce righteous judgment. Injunctions similar to this were found among the Egyptians, Carthaginians, and Greeks. Indeed, common sense itself shows that neither a *drunkard* nor a *sot* should ever be suffered to minister in holy things.

Verse 16. *Moses diligently sought the goat*] The goat which was offered the same day for the sins of the priests and the people (see chap. ix. 15, 16), and which, through the confusion that happened on account of the death of Nadab and Abihu, was burnt instead of being eaten.

Verse 19. *And such things have befallen me, &c.*] The excuse which Aaron makes for not feasting on the sin-offering according to the law, is at once appropriate and dignified; as if he had said: "God certainly has commanded me to eat of the sin-offering; but when such things as these have happened unto me, could it be good in the sight of the Lord? Does he not expect that I should feel as a father under such afflicting circumstances?" With this spirited answer Moses was satisfied; and God, who knew his situation, took no notice of the *irregularity* which had taken place in the solemn service. To human nature God has given the privilege to weep in times of affliction and distress. In his infinite kindness he has ordained that tears, which are only external evidences of our grief, shall be the outlets to our sorrows, and tend to exhaust the cause from which they flow. See on ver. 3. [The eating of the flesh of the sin-offering was not a joyous meal; and the reason of Aaron's abstinence is to be found rather in his sense of personal unworthiness, and his conviction of the need of a deeper holiness.]

Though the punishment of Nadab and Abihu may appear severe, because the sacred text does not specify clearly the nature and extent of their crime, we may rest assured that it was of such a nature as not only to justify, but to demand,

19 And Aaron said unto Moses, Behold, <sup>a</sup> this day have they offered their sin-offering and their burnt-offering before the Lord; and such things have befallen me: and if I had eaten the sin-offering to day, <sup>a</sup> should it have been accepted in the sight of the Lord?

20 And when Moses heard that, he was content.

\* Jer. vi. 20. xiv. 13. Hos. ix. 4. Mal. i. 10, 13.

such a punishment. God has here given us a full proof that he will not suffer *human institutions* to take the place of his own prescribed worship. It is true this is frequently done, for by many what is called *natural religion* is put in the place of *divine revelation*; and God seems not to regard it: but though vengeance is not speedily executed on an evil work, and therefore the hearts of the children of men are set to do wickedness, yet God ceases not to be just; and those who have taken from or added to his words, or put their own inventions in their place, shall be reprov'd and found liars in the great day. His long-suffering leads to repentance; but if men will *harden* their hearts, and put their own ceremonies, rites, and creeds, in the place of divine ordinances and eternal truths, they must expect to give an awful account to him who is shortly to judge the quick and the dead.

Were the religion of Christ stripped of all that state policy, fleshly interest, and gross superstition have added to it, how plain and simple, and, may we not add, how amiable and glorious, would it appear! Well may we say of human inventions in divine worship what one said of the *paintings* on old cathedral windows, *Their principal tendency is to prevent the light from coming in.* Nadab and Abihu would perform the worship of God, not according to *his command*, but in *their own way*; and God not only would not receive the sacrifice from their hands, but, while encompassing themselves with their own sparks, and warming themselves with their own fire, this had they from the hand of the Lord—they lay down in sorrow, *for they went out a fire from the Lord, and devoured them.* What is written above is to be understood of persons who make a religion for themselves, leaving divine revelation; for, being wilfully ignorant of God's righteousness, they go about to establish their own. This is a high offence in the sight of God. Reader, God is a Spirit, and they who worship him must worship him in spirit and truth. Such worshippers the Father seeketh.

## CHAPTER XI.

*Laws concerning clean and unclean animals, 1, 2. Of QUADRUPEDS, those are clean which divide the hoof and chew the cud, 3. Those to be reputed unclean which do not divide the hoof, though they chew the cud, 4-6. Those to be reputed unclean also which, though they divide the hoof, do not chew the cud, 7. Whosoever eats their flesh, or touches their carcase, shall be reputed unclean, 8. Of FISH, those are clean, and may be eaten, which have fins and scales, 9. Those which have not fins and scales, to be reputed unclean, 10-12. Of FOWLS, those which are unclean, 13-21. Of INSECTS, the following may be eaten: the bald locust, beetle, and grasshopper, 22. All others are unclean and abominable, their flesh not to be eaten, nor their bodies touched, 23-25. Further directions relative to unclean beasts, 26-28. Of REPTILES, and some small quadrupeds, those which are unclean, 29, 30. All that touch them shall be unclean, 31; and the things touched by their dead carcases are unclean also, 32-35. Large fountains, or pits of water, are not defiled by their carcases, provided a part of the water be drawn out, 36. Nor do they defile seed by accidentally touching it, provided the water which has touched their flesh do not touch or moisten the seed, 37, 38. A beast that dieth of itself is unclean, and may not be touched or eaten, 39, 40. All creeping things are abominable, 41-44. The reason given for these laws, 45-47.*

AND the Lord spake unto Moses and to Aaron, saying unto them.

2 Speak unto the children of Israel, saying,

\* Deut. xiv. 4.

Verse 1. *And the Lord spake unto Moses*] In the preceding chapter, the priests are expressly forbidden to drink wine; and the reason for this law is given also, that they

\* These are the beasts which ye shall eat among all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and is cloven-

Acts x. 12, 14.

might be able at all times to distinguish between clean and unclean, and be qualified to teach the children of Israel all the statutes which the Lord had spoken, chap. x. 10, 11; for

footed, and cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

\*2 Mac. vi. 18. vii. 1.—b Isa. lxxv. 4. lxxvi. 3, 17.—c Isa. lii. 11. See Mat. xv. 11, 20. Mark vii. 2, 15, 18. Acts x. 14, 15. xv. 29. Rom.

as inebriation unfits a person for the regular performance of every function of life, it must be especially sinful in those who minister in holy things, and to whom the teaching of the ignorant, and the cure of souls in general, are intrusted.

Having delivered the law against drinking wine, Moses proceeds to deliver a series of ordinances, all well calculated to prevent the Israelites from mixing with the surrounding nations, and consequently from being contaminated by their idolatry. In chap. xi. he treats of *unclean meats*. In chap. xii., xiii., xiv., xv., he treats of *unclean persons, garments, and dwellings*. In chap. xvi. he treats of the *uncleanness* of the *priests* and the *people*, and prescribes the proper *expiations* and *sacrifices* for both. In chap. xvii. he continues the subject, and gives particular directions concerning the *mode of offering*, &c. In chap. xviii. he treats of *unclean matrimonial connexions*. In chap. xix. he repeats sundry laws relative to these subjects, and introduces some new ones. In chap. xx. he mentions certain *uncleannesses* practised among the idolatrous nations, and prohibits them on pain of death. In chap. xxi. he treats of the *mourning, marriages, and personal defects* of the *priests*, which rendered them unclean. And in chap. xxii. he speaks of *unclean sacrifices*, or such as should not be offered to the Lord. After this, to the close of the book, many important and excellent political and domestic regulations are enjoined, the whole forming an ecclesiastico-political system superior to any thing the world ever saw.

Verse 3. *Whatsoever parteth the hoof and is cloven-footed*] These two words mean the same thing—a *divided hoof*, such as that of the ox, where the hoof is divided into two toes, and each toe is cased with horn.

*Cheweth the cud*] Ruminates; casts up the grass, &c., which had been taken into the stomach for the purpose of mastication.

The word *cud* is probably not originally *Saxon*, though found in that language in the same signification in which it is still used. *Junius*, with great show of probability, derives it from the Cambro-British *chwyd*, a vomit, as it is the ball of food vomited, or thrown up, from the first stomach through the oesophagus into the mouth, which is called by this name. Those who prefer a Saxon derivation may have it in the verb which lies at the root of our word *chew*; and so *cud* might be considered a contraction of *chewed*, but this is not so likely as the preceding.

Verse 5. *The coney*] Not the rabbit, but rather a creature nearly resembling it, which abounds in Judea, Palestine, and Arabia. [Probably the *Hyra* *Syriacus*, an animal of the size of a rabbit.]

Verse 6. *The hare*] It is very likely that different species of these animals are included under the general terms *shaphan* and *arnebeth*, for some travellers have observed that there are four or five sorts of these animals, which are used for food in the present day in those countries. Some think the *mountain rat*, *marmot*, *squirrel*, and *hedghog*, may be intended under the word *shaphan*. [The hare does not actually chew the cud. But it appears to do so, by the movement of its jaw after eating; and Moses uses the language of appearance.]

10 And all that have no fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind.

xiv. 14, 17. 1 Cor. viii. 8. Col. ii. 16, 21. Heb. ix. 10.—d Deut. xiv. 9.—e Ch. vii. 18. Deut. xiv. 3.—f Deut. xiv. 12. Job xxxix. 27-30.

Verse 7. *And the swine*] One of the most gluttonous, libidinous, and filthy quadrupeds in the universe; and because of these qualities, sacred to the *Venus* of the Greeks and Romans, and the *Friga* of our Saxon ancestors; and perhaps on these accounts forbidden, as well as on account of its flesh being strong and difficult to digest, affording a very gross kind of aliment, apt to produce cutaneous, scorbutic, and scrofulous disorders, especially in hot climates.

Verse 9. *Whatsoever hath fins and scales*] Because these, of all the fish tribe, are the most nourishing; the others which are without scales, or whose bodies are covered with a thick glutinous matter, being in general very difficult of digestion.

Verse 13. *And these—among the fowls—the eagle*] *Nesher*, from *nashar*, to *lacerate, cut, or tear to pieces*; hence the eagle, a most rapacious bird of prey, from its tearing the flesh of the animals it feeds on; and for this purpose birds of prey have, in general, strong crooked talons and a hooked beak.

*The ossifrage*] Or bone-breaker, from *os*, a bone, and *frango*, I break, because it not only strips off the flesh, but breaks the bone in order to extract the marrow. In Hebrew it is called *peres*, from *paras*, to break or divide in two, and probably signifies that species of the eagle anciently known by the name of *ossi-fraga*, and which we render *ossi-frage*.

*Ospray*] Generally supposed to mean the black eagle. Among the Greeks and Romans the eagle was held sacred, and is represented as carrying the thunderbolts of Jupiter. This occurs so frequently, and is so well known, that references are almost needless. [The *ospray* was probably the bearded, or golden vulture.]

Verse 14. *The vulture*] *Daah*, from the root to fly, and therefore more probably the kite or glade, from its remarkable property of gliding or sailing with expanded wings through the air. The *daah* is a different bird from the *daiyah*, which signifies the vulture.

*The kite*] Thought by some to be the vulture, by others the merlin. Parkhurst thinks it has its name from the root *arah*, to covet, because of its rapaciousness; some contend that the kite is meant. That it is a species of the hawk, most learned men will allow.

Verse 15. *Every raven*] A general term comprehending the raven, crow, rook, jackdaw, and magpie.

Verse 16. *The owl*] *Bath haysaanah*, the daughter of vociferation, the female ostrich, probably so called from the noise they make. The ostrich is a very unclean animal, and eats its own ordure. This is a sufficient reason, were others wanting, why such a fowl should be reputed to be unclean, and its use as an article of diet prohibited. [Gesenius renders the original "daughter of greediness."]

*The night hawk*] *Tachmas*, from *chamas*, to force away, act violently and unjustly; supposed to signify the male ostrich, from its cruelty towards its young; but others suppose it to be *stris Orientalis*, or Oriental owl.

*The cuckow*] *Shachaph*, supposed rather to mean the sea mew; called *shachaph*, from *shachepheth*, a wasting distemper, or atrophy, because its body is the leanest, in proportion to its bones and feathers, of most other birds, always

17 And the little <sup>a</sup>owl, and the cormorant, and the great owl,

18 And the <sup>b</sup>swan, and the <sup>c</sup>pelican, and the gier-eagle,

19 And the <sup>d</sup>stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; <sup>e</sup>the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

<sup>a</sup> Isa. xxxiv. 11.—<sup>b</sup> Deut. xiv. 16.—<sup>c</sup> Ps. cli. 6. Deut. xiv. 17.  
—<sup>d</sup> Deut. xiv. 18. Ps. civ. 17. Jer. vii. 7. Zech. v. 9.

appearing as if under the influence of a *wasting distemper*. A fowl which, from its natural constitution or manner of life, is incapable of becoming *plump* or *fleshy*, must always be unwholesome; and this is reason sufficient why such should be prohibited. [More probably the original refers to a species of gull.]

And the hawk] Nets, from the root *natsah*, to shoot forth or spring forward, because of the rapidity and length of its flight, the hawk being remarkable for both. As this is a bird of prey it is forbidden, and all others of its kind.

Verse 17. The little owl] *Cos*, the bittern, night-raven, or night-owl, according to most interpreters. Some think the *onocrotalus* or pelican may be intended; for as the word *cos* signifies a *cup* in Hebrew, and the pelican is remarkable for a *pouch* or *bag* under the lower jaw, it might have had its Hebrew name from this circumstance; but the *kaath* in the following verse is rather supposed to mean this fowl, and the *cos* some species of the *bubo* or owl.

The cormorant] *Shaluch*, from the root which signifies to cast down; hence the Septuagint, the *catarract*, or bird which falls precipitately down upon its prey. It probably signifies the *plungeon* or *diver*, a sea fowl, which I have seen at sea dart down as swift as an arrow into the water, and seize the fish which it had discovered while even flying, or rather soaring, at a very great height. [It is generally supposed that a kind of pelican is here intended.]

The great owl] *Yanshuyh*, according to the Septuagint and the Vulgate, signifies the *ibis*, a bird well known and held sacred in Egypt. Some critics, with our translation, think it means a species of owl or night bird, because the word may be derived from *mesheph*, which signifies the twilight, the time in which owls chiefly fly about.

Verse 18. The swan] *Tinshemeth*. The Septuagint translate the word by the *porphyryon*, purple or scarlet bird; could we depend on this translation, we might suppose the *flamingo* or some such bird to be intended. Some suppose the *goose* to be meant, but this is by no means likely, as it cannot be classed either among ravenous or unclean fowls.

The pelican] As *kaath* signifies to vomit up, the name is supposed to be very descriptive of the pelican, who receives its food into the pouch under its lower jaw, and, by pressing it on its breast with its bill, throws it up for the nourishment of its young. Hence the fable which represents the pelican wounding her breast with her bill, that she might feed her young with her own blood; a fiction which has no foundation but in the above circumstance.

The gier-eagle] As the root of this word signifies *tenderness* and *affection*, it is supposed to refer to some bird remarkable for its attachment to its young; hence some have thought that the pelican is to be understood. Bochart endeavours to prove that it means the *vulture*, probably that species called the *golden culture*. [This is some marsh-bird, resembling the raven, but white.]

Verse 19. The stork] *Chasidah*, from *chasad*, which signifies to be abundant in kindness, or *embarant* in acts of beneficence; hence applied to the stork, because of its affection to its young, and its kindness in tending and feeding its parents when old; facts attested by the best informed and most judicious of the Greek and Latin natural historians. It is remarkable for destroying and eating serpents, and on this account might be reckoned by Moses among unclean birds.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth ought of the carcase of them, shall wash his clothes, and be unclean until the even.

26 The carcases of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whose toucheth their carcase shall be unclean until the even.

<sup>a</sup> Mat. iii. 4. Mark i. 6.—<sup>c</sup> Ch. xiv. 8. xv. 5. Num. xix. 10, 22. xxxi. 24.

The heron] This word has been variously understood: some have rendered it the *kite*; others, the *woodcock*; others the *curlew*; some, the *peacock*; others, the *parrot*; and others, the *crane*. The root *anaph* signifies to breathe short through the nostrils, to snuff as in anger; hence to be angry; and it is supposed that the word is sufficiently descriptive of the heron, from its very irritable disposition. It will attack even a man in defence of its nest; and I have known a case where a man was in danger of losing his life by a stroke of a heron's bill near the eye, who had climbed up into an high tree to take its nest. [A bird of the *snipe* kind.]

The lapwing] Concerning the genuine meaning of the original, there is little agreement among interpreters. [The authorized version is probably correct.]

The bat] This being a sort of monster partaking of the nature of both a bird and beast, it might well be classed among unclean animals, or animals the use of which in food should be avoided.

Verse 20. All fowls that creep] Such as the bat, already mentioned, which has claws attached to its leathern wings, and which serve in place of feet to crawl by, the feet and legs not being distinct; but this may also include all the different kinds of insects, with the exceptions in the following verse.

Going upon all four] May signify no more than walking regularly or progressively foot after foot as quadrupeds do; for it cannot be applied to insects literally, as they have in general six feet, many of them *nure*, some reputed to have a hundred, hence called *centipedes*; and some a thousand, hence called *millipedes*; words which often signify no more than that such insects have a great number of feet.

Verse 21. Which have legs above their feet] This appears to refer to the different kinds of locusts and grasshoppers, which have very remarkable hind legs, long and with high joints, projecting above their backs, by which they are enabled to spring up from the ground, and leap high and far.

Verse 22. The locust] *Arbeh*, either from *arab*, to lie in wait or in ambush, because often immense flights of them suddenly alight upon the fields, vineyards, &c., and destroy all the produce of the earth; or from *rabah*, he multiplied, because of their prodigious swarms.

The bald locust] Probably so called from its rugged, craggy form.

The beetle] This word occurs only in this place. The beetle never can be intended here, as that insect never was eaten by man, perhaps, in any country of the universe. [It was a sort of locust.]

The grasshopper] Bochart supposes that this species of locust has its name from the Arabic verb *hajaba*, to veil; because when they fly, as they often do, in great swarms, they eclipse even the light of the sun. One thing, however, is evident, viz., that the locust was eaten, not only in those ancient times, in the time of John Baptist, Matt. iii. 4, but also in the present day. They have been eaten in Africa, Greece, Syria, Persia, and throughout Asia; and whole tribes seemed to have lived on them, and were hence called *acridophagoi*, or locust-eaters, by the Greeks.

Verse 27. Whosoever goeth upon his paws] His palms or hands, probably referring to those animals whose feet



28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

29 These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.

35 And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots they shall be broken down: for they are unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if any part of their carcase fall upon any sowing seed, which is to be sown, it shall be clean.

38 But if any water be put upon the seed and any

part of their carcase fall therein, it shall be unclean unto you.

39 And if any beast, of which ye may eat, die; ho that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even; he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing, that creepeth upon the earth, shall be an abomination; it shall not be eaten,

42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy; for I am holy.

46 This is the law of the beasts, and of the fowls, and every living creature, that moveth in the waters, and of every creature that creepeth upon the earth;

47 To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

\* Isa. lvi. 17.—Ps. lviii. 8.—Ch. xv. 12.—Ch. vi. 28. xv. 12.—  
\* Heb. a gathering together of waters.—Ch. xvii. 15. xxii. 8. Deut.  
xiv. 21. Ezek. iv. 14. xlv. 31.—g Heb. doth multiply feet.—h Ch.

xx. 25.—i Heb. souls.—j Exod. xix. 6. Ch. xix. 2. xx. 7. 26. 1 Thess.  
iv. 7. 1 Pet. i. 15, 16.—k Exod. vi. 7.—l Ver. 44.—m Ch. x. 10.

resemble the feet and hands of the human being, such as apes, monkeys, and all creatures of that genus; together with bears, frogs, &c.

Verse 29. *The weasel*] Bochart conjectures, with great propriety, that the mole, not the weasel, is intended by the Hebrew word; its property of digging into the earth, and creeping or burrowing under the surface, is well known. [*The weasel* is probably a correct rendering.]

*The mouse*] Probably the large field rat, or what is called by the Germans the hamster, though every species of the *mus* genus may be here prohibited.

*The tortoise*] Most critics allow that the tortoise is not intended here, but rather the crocodile, the frog, or the toad. The frog is most probably the animal meant, and all other creatures of its kind. [More probably a kind of lizard.]

Verse 30. *The ferret*] *Anakah*, from *anuk*, to grieve, to cry out: a species of lizard, which derives its name from its piercing, doleful cry.

*The chameleon*] Bochart contends that this is the *waril* or *guaril*, another species of lizard, which derives its name from its remarkable strength and vigour in destroying serpents, the Hebrew each signifying to be strong, firm, vigorous; it is probably the same with the mongoose, a creature still well known in India, where it is often domesticated in order to keep the houses free from snakes, rats, mice, &c.

*The lizard*] Bochart contends that this is also a species of lizard, called by the Arabs *wahara*, which creeps close to the ground, and is poisonous.

*The snail*] Another species of lizard, according to Bochart, called *huluka* by the Arabians, which lives chiefly in the sand.

*The mole*.] Bochart seems to have proved that this is the chameleon, which has its Hebrew name from its wide gaping mouth, very large lungs, and its deriving its nourishment from small animals which float in the air, so that it has been conjectured by some to feed on the air itself.

Verse 32. *Any vessel of wood*] Such as the wooden bowls

still in use among the Arabs. *Or raiment, or skin*—any trunks or baskets covered with skins, another part of the furniture of an Arab tent; the goat-skins, in which they churn their milk, may be also intended. *Or sack*—any hair-cloth used for the purpose of transporting goods from place to place.

Verse 33. *And every earthen vessel*] Such pitchers as are commonly used for drinking out of, and for holding liquids.

Verse 35. *Ranges for pots*] To understand this, we must observe that the Arabs dig a hole in their tent, about a foot and a half deep; three-fourths of this they lay about with stones, and the fourth part is left open for the purpose of throwing in their fuel. This little temporary building is probably what is here designed by *ranges for pots*; and this was to be broken down when any unclean thing had fallen upon it.

Verse 36. *A fountain or pit, &c.*] This must either refer to running water, the stream of which soon carries off all impurities, or to large reservoirs where the water soon purifies itself; the water in either which touched the unclean thing being considered as impure, the rest of the water being clean.

Verse 37. *Any sowing seed*] If any part of an impure carcase fall accidentally on seed about to be sown, it shall not on that account be deemed unclean; but if the water put to the seed, to prepare it for being sown, shall be touched by such impure carcases, the seed shall be considered as unclean, ver. 38. Probably this may be the meaning of these passages.

Verse 42. *Whatsoever hath more feet*] Than four; that is, all many-footed reptiles, as well as those which go upon the belly having no feet, such as serpents; besides the four-footed smaller animals mentioned above.

Verse 44. *Ye shall sanctify yourselves*] Ye shall keep yourselves separate from all the people of the earth, that ye may be holy; for I am holy. And this was the grand design of God in all those prohibitions and commands; for these

external sanctifications were *only* the emblems of that internal purity which the holiness of God requires here, and without which none can dwell with him in glory hereafter.

1. From the great difficulty of ascertaining what animals are meant in this part of the law, we may at once see that the law itself must be considered as abrogated; for there is not a Jew in the universe who knows what the animals are, a very few excepted, which are intended by these Hebrew words; and therefore he may be repeatedly breaking this law by touching and being touched either by the animals themselves, or their produce, such as hair, wool, fur, skin, intestines, differently manufactured, &c., &c. It therefore appears that this people have as little law as they have gospel.

2. While God keeps the *eternal interests* of man steadily in view, he does not forget his *earthly comfort*; he is at once solicitous both for the health of his body and his soul. He has not forbidden certain aliments because he is a Sovereign, but because he knew they would be injurious to the health and morals of his people. Many moral alterations take place in the mind in consequence of the influence of the bodily organs; and these latter are greatly influenced by the kind of aliment which the body receives. God knows what is in man, and he knows what is in all creatures; he has therefore graciously forbidden what would injure both body and mind, and commanded what is best calculated to be useful to both. *Solid-footed* animals, such as the *horse*, and *many-toed* animals, such as the *cat*, &c., are here prohibited. Beasts which have *bid* or cloven hoofs, such as the *ox* and *sheep*, are considered as proper for food, and therefore commanded. The former are *unclean*, i.e. unwholesome, affording a gross nutriment, often the parent of scorbutic and scrofulous disorders; the latter *clean*, i.e. affording a copious and wholesome nutriment, and not laying the foundation of any disease. *Ruminating* animals concoct their food better than the others which swallow it with little mastication, and therefore their

flesh contains more of the nutritious juices, and is more easy of digestion. The animals which do not *ruminates* do not concoct their food so well, and hence they abound with gross animal juices, which yield a comparatively unwholesome nutriment to the human system. In all these prohibitions God shows himself as the tender Father of a numerous family, pointing out to his inexperienced, froward, and ignorant children, those kinds of aliments which he knows will be injurious to their health and domestic happiness, and prohibiting them on pain of his highest displeasure. On the same ground he forbade all *fish* that have not both *fins* and *scales*, such as the *conger eel*, &c., which abound in gross juices and fat which very few stomachs are able to digest. Who, for instance, that lives solely on *swine's* flesh, has pure blood and healthy juices? And is it not evident, in many cases, that the *man* partakes considerably of the nature of the *brute* on which he *exclusively* feeds? I could pursue this inquiry much further, and bring many proofs founded on indisputable facts, but I forbear; for he who might stand most in need of *caution*, would be the first to take offence.

3. In the conclusion of these ordinances God shows that the grand scope and design of all was that they *might be a holy people*, and that they might resemble him who is a holy God. GOD IS HOLY; and this is the eternal reason why all his people should be holy—should be purified from all *filthiness of the flesh and spirit*, perfecting holiness in the fear of God. No faith in any particular *creed*, no religious observance, no acts of benevolence and charity, no mortification, attrition, or contrition, can be a substitute for this. We must be made partakers of the divine nature. We must be saved from our sins—from the corruption that is in the world, and be made holy *within* and righteous *without*, or never see God. For this very purpose Jesus Christ lived, died, and revived, that he might purify us unto himself; that through faith in his blood our sins might be blotted out, and our souls restored to the image of God. Reader, art thou hungering and thirsting after righteousness? Then blessed art thou, for thou shalt be filled.

## CHAPTER XII.

*Ordinances concerning the purification of women after child-birth, 1; after the birth of a son, who is to be circumcised the eighth day, 2, 3. The mother to be considered unclean for forty days, 4. After the birth of a daughter, fourscore days, 5. When the days of her purifying were ended, she was to bring a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin offering, 6, 7. If poor, and not able to bring a lamb, she was to bring either two turtle doves or two young pigeons, 8.*

AND spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity, shall she be unclean.

3 And in the eighth day, the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

\* Ch. xv. 19.—<sup>b</sup> Luke ii. 22.—<sup>c</sup> Ch. xv. 16.—<sup>d</sup> Gen. xvii. 12. Luke i.

Verse 2. *If a woman have conceived*] In the extent mentioned here the ordinances of this chapter have little relation to us; and to enquire into their physical reasons as far as they related to the Jews, could afford but little edification; and to make such a subject sufficiently plain would require such minute examination and circumstantial detail as could scarcely be proper for general readers.

Verse 3. *And in the eighth day*] Before this time the child could scarcely be considered as having strength sufficient to bear the operation; after this time it was not necessary to delay it, as the child was not considered to be in covenant with God, and consequently not under the especial protection of the divine providence and grace, till this rite had been performed. Circumcision was to every man a

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering and a young pigeon, or a turtle dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed

50. ii. 21. John vii. 22, 23.—<sup>a</sup> Luke ii. 22.—<sup>b</sup> Heb. a son of his year.

constant, evident sign of the covenant into which he had entered with God, and of the moral obligations under which he was thereby laid. It was also a means of purity, and was especially necessary among a people naturally incontinent, and in a climate not peculiarly favourable to chastity. This is a light in which this subject should ever be viewed, and in which we see the reasonableness, propriety, expediency, and moral tendency of the ceremony.

Verse 4. *The blood of her purifying*] The term purifying here does not imply that there is any thing impure in the blood at this or the other times referred to above; on the contrary, the blood is pure, perfectly so, as to its quality, but is excessive in quantity.

Verse 6. *When the days of her purifying*] It is not easy

from the issue of her blood. This is the law for her that hath born a male or female.

8 \* And if <sup>b</sup> she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons;

\* Ch. v. 7. Luke ii. 24.—<sup>b</sup> Heb. her

to account for the difference in the times of purification, after the birth of a male and female child. After the birth of a boy the mother was considered unclean for forty days; after the birth of a girl fourscore days. There is probably no physical reason for this difference, and it is difficult to assign a political one. Some of the ancient physicians assert that a woman is in the order of nature much longer in completely recovering after the birth of a female than after the birth of a male child. This assertion is not justified either by observation or matter of fact. Others think that the difference in the time of purification after the birth of a male and female is intended to mark the inferiority of the female sex. This is a miserable reason, and pitifully supported.

She shall bring—a burnt-offering, and—a sin-offering] It is likely that all these ordinances were intended to show man's natural impurity or original defilement by sin, and the necessity of an atonement to cleanse the soul from unrighteousness.

Verse 8. And if she be not able to bring a lamb, then she shall bring two turtles or two young pigeons] As the Virgin Mary brought only the latter, hence it is evident that she was not able, i.e. she was not rich enough to provide the former; for such a holy woman would not have brought the less offering, had she been capable of bringing the greater. How astonishing is this! The only heir to the throne of David was not able to bring a lamb to offer in sacrifice to God! How abominable must SIN be when it required him

the one for the burnt-offering, and the other for a sin-offering: \* and the priest shall make an atonement for her, and she shall be clean.

hand find not sufficiency of.—<sup>c</sup> Ch. iv. 28.

who was in the form of God thus to empty and to humble himself, yea, even to the death of the cross, in order to make an atonement for it, and to purify the soul from all defilement!

The priest shall make an atonement for her] Every act of man is sinful, but such as proceed from the influence of the grace and mercy of God. Her sorrow in conception, and her pain in bringing forth children, reminded the woman of her original offence; an offence which deserved death, an offence which she could not expiate, and for which a sacrifice must be offered: and in reference to better things the life of an animal must be offered as a ransom for her life. And being saved in childbirth, though she deserved to die, she is required, as soon as the days of her separation were ended, to bring a sacrifice according to her ability to the priest, that he might offer it to God as an atonement for her. Thus, wherever God keeps up the remembrance of sin, he keeps up also the memorial of sacrifice, to show that the state of a sinner, howsoever deplorable, is not hopeless, for that he himself has found out a ransom. Every where, in the law and in the gospel, in every ordinance and in every ceremony, we may see both the justice and the mercy of God. Hence, while we have the knowledge of our sin we have also the knowledge of our cure.

Reader, whilst thou art confessing thy own misery, do not forget the Lord's mercy; and remember, he saves to the uttermost all that come through Christ unto him.

# CHAPTER XIV.

Laws relative to the leprosy. It is to be known by a rising in the flesh, a scab, or a bright spot, 1, 2. When the priest sees these signs he shall pronounce the man unclean, infected with the leprosy, and unfit for society, 3. Dubious or equivocal signs of this disorder, and how the person is to be treated in whom they appear, 4-8. In what state of this disorder the priest may pronounce a man clean or unclean, 9-13. Of the raw flesh, the sign of the unclean leprosy, 14, 15. Of the white flesh, the sign of the leprosy called clean, 16, 17. Of the leprosy which succeeds a boil, 18-20. Equivocal marks relative to this kind of leprosy, 21-22. Of the burning boil, 23. Of the leprosy arising out of the burning boil, 24, 25. Equivocal marks relative to this kind of leprosy, 26-28. Of the plague on the head or in the beard, 29. Of the scall, and how it is to be treated, 30-37. Of the plague of the bright white spots, 38, 39. Of the bald head, 40, 41. Of the white reddish sore in the bald head, 42-44. The leper shall rend his clothes, put a patch on his upper lip, and cry unclean, 45. He shall be obliged to avoid society, and live by himself without the camp, 46. Of the garments infected by the leprosy, and the signs of this infection, 47-52. Equivocal marks relative to this infection, and how the garment is to be treated, by washing or by burning, 53-58. Conclusion relative to the foregoing particulars, 59.

AND the LORD spake unto Moses and Aaron, saying,  
2 When a man shall have in the skin of his flesh a \* rising, <sup>b</sup> a scab, or bright spot,

\* Or, swelling.—<sup>b</sup> Deut. xxviii. 27. Isa. iiii. 17.

Verse 2. The plague of leprosy] This dreadful disorder has its name leprosy from the Greek *lepra*, from *lepis*, a scale, because in this disease the body was often covered with thin white scales, so as to give it the appearance of snow.

In Hebrew this disease is termed *tsaraath*, from *tsara*, to smite or strike; but the root in Arabic signifies to cast down or prostrate, and in *Æthiopic*, to cause to cease, because, says Stockius, "it prostrates the strength of man, and obliges him to cease from all work and labour."

There were three signs by which the leprosy was known. 1. A bright spot. 2. A rising (enamelings) of the surface. 3. A scab; the enamelled place producing a variety of layers, or stratum super stratum, of these scales.

Verse 3. The priest shall—pronounce him unclean.] Literally, shall pollute him, i.e. in the Hebrew idiom, shall declare or pronounce him polluted; and in ver. 23 it is said, the priest

and it be in the skin of his flesh like the plague of leprosy; \* then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the

\* Deut. xvii. 8, 9. xxiv. 8. Luke xvii. 14.

shall pronounce him clean, the priest shall cleanse him, i.e. declare him clean. In this phrase we have the proper meaning of Matt. xvi. 19 \* *Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven.* By which our Lord intimates that the disciples, from having the keys, i.e. the true knowledge of the doctrine, of the kingdom of heaven, should, from particular evidences, be at all times able to distinguish between the clean and the unclean, the sincere and the hypocrite; and pronounce a judgment as infallible as the priest did in the case of the leprosy, from the tokens already specified. And as this binding and loosing, or pronouncing fit or unfit for fellowship with the members of Christ, must in the case of the disciples be always according to the doctrine of the kingdom of heaven, the sentence should be considered as proceeding immediately from thence, and consequently as divinely ratified. The priest polluted or cleansed, i.e. de-

skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white; then the priest shall shut up *him that hath* the plague seven days.

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight *be* at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it *is* but a scab: and he <sup>a</sup> shall wash his clothes and *be* clean.

7 But if the scab spread much abroad in the skin, after that he hath *been* seen of the priest for his cleansing, he shall *be* seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 When the plague of leprosy is in a man, then he shall *be* brought unto the priest;

10 <sup>b</sup> And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* <sup>c</sup> quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And *if* a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall *be* unclean.

15 And the priest shall see the raw flesh, and pronounce him to *be* unclean: for the raw flesh *is* unclean: it *is* a leprosy,

16 Or *if* the raw flesh turn again, and *be* changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague *be* turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 The flesh also, in which, *even* in the skin thereof, was a <sup>d</sup> boil, and is healed;

19 And in the place of the boil there *be* a white rising, or a bright spot, white, and somewhat reddish, and it *be* shewed to the priest;

20 And *if*, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof *be* turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But *if* the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And *if* it spread much abroad in the skin, then the priest shall pronounce him unclean; it *is* a plague.

23 But *if* the bright spot stay in his place, and spread not, it *is* a burning boil: and the priest shall pronounce him clean.

24 Or *if* there *be* any flesh, in the skin, whereof *there is* <sup>e</sup> a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot *be* turned white, and it *be* in sight deeper than the skin; it *is* a leprosy broken out of the burning; wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But *if* the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the other skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: and *if* it *be* spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And *if* the bright spot stay in his place, and spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 *If* a man or a woman have a plague upon the head or the beard;

<sup>a</sup> Ch. xi. 25. xiv. 8.—<sup>b</sup> Num. xii. 10, 12. 2 Kings v. 27. 2 Chron. xxvi. 20.

<sup>c</sup> Heb. the quickening of living flesh.—<sup>d</sup> Exod. ix. 9.—

<sup>e</sup> Heb. a burning of fire.

clared the man clean or unclean, according to signs well known and infallible. The disciples or ministers of Christ bind or loose, declare to *be* fit or unfit for church fellowship, according to unequivocal evidences of innocence or guilt. In the former case the priest declared the person fit or unfit for civil society; in the latter, the ministers of Christ declare the person against whom the suspicion of guilt is laid, fit or unfit, for continued association with the church of God. The office was the same in both, a declaration of the truth, not from any power that they possessed of cleansing or polluting, of binding or of loosing, but by the knowledge they gained from the infallible signs and evidences produced on the respective cases.

Verse 18. *If the leprosy have covered all his flesh, he shall pronounce him clean*] Why is it that the partial leper was pronounced unclean, and the person totally covered with the disease clean? This was probably owing to a different species or stage of the disease; the partial disease was contagious, the total not contagious. That there are two different species or degrees of the same disease described here, is sufficiently evident. In one, the body was all covered with a white enamelled scurf; in the other, there was a

quick raw flesh in the risings. On this account the one might *be* deemed unclean, i.e. contagious, the other not; for contact with the quick raw flesh would *be* more likely to communicate the disease than the touch of the hard dry scurf. The ichor proceeding from the former; when brought into contact with the flesh of another, would soon *be* taken into the constitution by means of the absorbent vessels; but where the whole surface was perfectly dry, the absorbent vessels of another person coming in contact with the diseased man could imbibe nothing, and therefore there was comparatively no danger of infection. Hence that species or stage of the disease that exhibited the quick raw rising was capable of conveying the infection for the reasons already assigned, when the other was not. As the leprosy infected bodies, clothes, and even the walls of houses, is it not rational to suppose that it was occasioned by a species of animalcule or vermin burrowing under the skin? Of this opinion there are some learned supporters.

Verse 18. *In the skin thereof, was a boil*] A person with any sore or disposition to contagion was more likely to catch the infection by contact with the diseased person, than he was whose skin was whole and sound, and his habit good.

30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 But if the scall be in his sight, at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white: it is a freckled spot that groweth in the skin; he is clean.

40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald; yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh:

44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a

covering upon his upper lip, and shall cry "Unclean, unclean."

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp or in the woof, or in any thing of the skin; it is a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire it is fret inward, whether it be bare within or without.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

\* Heb. head is pilled.—<sup>b</sup> Ezek. xxiv. 17, 22. Mic. iii. 7.—<sup>c</sup> Lam. iv. 15.—<sup>d</sup> Num. v. 2. xii. 14. 2 Kings vii. 9. xv. 5. 2 Chron. xxvi. 21. Luke xvii. 12.—<sup>e</sup> Heb. work of.—<sup>f</sup> Heb. vessel, or instrument.

Verse 29. *A plague upon the head or the beard*] This refers to a disease in which, according to the Jews, the hair either on the head or the chin dropped out by the roots.

Verse 33. *The scall shall he not shave*] Lest the place should be irritated and inflamed, and assume in consequence other appearances besides those of a leprous infection; in which case the priest might not be able to form an accurate judgment.

Verse 45. *His clothes shall be rent, &c.*] He was to have his clothes rent in token of extreme sorrow; his head was to be made bare, the ordinary bonnet or turban being omitted; and he was to have a covering upon his upper lip, his jaws being tied up with a linen cloth after the same manner in which the Jews bind up the dead. He was also to cry,

—<sup>a</sup> Ch. xiv. 44.—<sup>b</sup> Heb. whether it be bald in the head thereof, or in the forehead thereof.—<sup>c</sup> 2 Kings v. 10, 14. Ps. li. 2. 2 Cor. vii. 1. Rev. i. 6. vii. 14.

Unclean, unclean, in order to prevent any person from coming near him.

Verse 47. *The garment also*] The whole account here seems to intimate that the garment was fretted by this contagion; and hence it is likely that it was occasioned by a species of small animals, which we know to be the cause of the itch; these, by breeding in the garments, must necessarily multiply their kind, and fret the garments, i.e. corrode a portion of the finer parts, after the manner of moths, for their nourishment.

Verse 52. *He shall therefore burn that garment*] There being scarcely any means of radically curing the infection. It is well known that the garments infected by the psora, or itch animal, have been known to communicate the disease even six or seven years after the first infection.

Verse 54. *He shall shut it up seven days more*] To give time for the spreading of the contagion, if it did exist there; that there might be the most unequivocal marks and proofs that the garment was or was not infected.

Verse 58. *It shall be washed the second time*] According to the Jews the first washing was to put away the plague, the second to cleanse it.

Both among Jews and Gentiles leprosy has been considered as a most expressive emblem of sin, the properties and circumstances of the one pointing out those of the other. The similitude or parallel has been usually run in the following manner:

1. The leprosy began with a *spot*, a simple hidden infection being the cause.

2. This spot was very *conspicuous*, and argued the source whence it proceeded.

3. It was of a *diffusive* nature, soon spreading over the whole body.

4. It *communicated* its infectious nature, not only to the whole of the person's body, but also to his *clothes and habitation*.

5. It rendered the infected person *loathsome*, unfit for and dangerous to society, because of its infectious nature.

6. The person infected was obliged to be *separated from society*, both religious and civil; to *dwell by himself* without the camp or city, and hold commerce with none.

7. He was obliged to *proclaim his own uncleanness*, publicly acknowledge his defilement, and, sensible of his plague, continue humbled and abased before God and man.

How expressive all these are of the nature of sin and the state of a sinner, a spiritual mind will at once perceive.

1. The *original infection* or corruption of nature is the

grand *hidden cause*, source, and spring of all transgression.

2. Iniquity is a *seed* that has its growth, gradual increase, and perfection. As the various powers of the mind are developed, so it diffuses itself, infecting every passion and appetite through their whole extent and operation.

3. As it *spreads in the mind*, so it *diffuses itself through the life*; every action partaking of its influence, till the whole conduct becomes a tissue of transgression, because every imagination of the thoughts of a sinner's heart is only evil continually, Gen. vi. This is the natural state of man.

4. As a sinner is *infected*, so is he *infectious*; by his precept and example, he spreads the infernal contagion wherever he goes; joining with the multitude to do evil, strengthening and being strengthened in the ways of sin and death, and becoming especially a *snare* and a *curse* to his own household.

5. That a sinner is *abominable* in the sight of God and of all good men, that he is unfit for the society of the righteous, and that he cannot, as such, be admitted into the kingdom of God, needs no proof.

6. It is owing to the *universality* of the evil that sinners are not expelled from society as the most dangerous of all monsters, and obliged to live without having any commerce with their fellow-creatures. *Ten lepers* could associate together, because partaking of the same infection; and civil society is generally maintained, because composed of a leprous community.

7. He that wishes to be saved from his sins must humble himself before God and man, sensible of his own sore and the plague of his heart; confess his transgressions; look to God for a cure, from whom alone it can be received; and bring that Sacrifice by which alone his guilt can be taken away, and his soul be purified from all unrighteousness.

## CHAPTER XIV.

*Introduction to the sacrifices and ceremonies to be used in cleansing the leper, 1-3. Two living birds, cedar-wood, scarlet, and hyssop, to be brought for him who was to be cleansed, 4. One of the birds to be killed, 5; and the living bird, with the cedar-wood, scarlet, and hyssop, to be dipped in the blood, and to be sprinkled on him who had been infected with the leprosy, 6, 7; after which he must wash his clothes, shave his head, eyebrows, beard, &c., bathe himself, tarry abroad seven days, 8, 9; on the eighth day he must bring two he-lambs, one ewe-lamb, a tenth deal of flour, and a log of oil, 10; which the priest was to present as a trespass-offering, wave-offering, and sin-offering before the Lord, 11-13. Afterwards he was to sprinkle both the blood and oil on the person to be cleansed, 14-18. The atonement made by these offerings, 19, 20. If the person were poor, one lamb, with the flour and oil, two turtle doves, or two young pigeons, were only required, 21, 22. These to be presented, and the blood and oil applied as before, 23-32. Laws and ordinances relative to houses infected by the leprosy, 33-48. An atonement to be made in order to cleanse the house, similar to that made for the healed leper, 49-53. A summary of this and the preceding chapter, relative to leprous persons, garments, and houses, 54-56. The end for which these different laws were given, 57.*

**AND** the LORD spake unto Moses, saying,  
2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest;

\* Mat. viii. 2-4. Mark i. 40, 44.

Verse 3. *The priest shall go forth out of the camp*] As the leper was obliged, because of his uncleanness, to dwell without the camp, and could not be admitted till the priest had declared that he was clean; hence it was necessary that the priest should go out and inspect him, and, if healed, offer for him the sacrifices required, in order to his re-admission. As the priest alone had authority to declare a person *clean* or *unclean*, it was necessary that the healed person should show himself to the priest, that he might make a declaration that he was clean and fit for civil and religious society, without which, in no case could he be admitted: hence, when Christ cleansed the lepers, Mat. viii. 2-4, he commanded them to go and show themselves to the priest, &c.

Verse 4. *Two birds alive and clean, &c.*] Whether these birds were *sparrows*, or *turtle-doves*, or *pigeons*, we know not; probably any kind of *clean bird*, or bird proper to be

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him

Luke v. 12, 14. xvii. 14.

eaten, might be used on this occasion, though it is more likely that *turtle-doves* or *pigeons* were employed, because these appear to have been the only birds offered in sacrifice. Of the *cedar-wood*, *hyssop*, *clean bird*, and *scarlet wool* or *fillet*, were made an *aspergillum*, or instrument to sprinkle with. The *cedar-wood* served for the *handle*, the *hyssop* and *living bird* were attached to it by means of the *scarlet wool* or *crimson fillet*. The bird was so bound to this handle as that its tail should be downwards in order to be dipped into the blood of the bird that had been killed. The whole of this made an instrument for the sprinkling of the blood, and when this business was done, the living bird was let loose, and permitted to go whithersoever it would. Of all these purifications, and their accompanying circumstances, we may safely say, because authorised by the New Testament so to do, that they pointed out the purification of the soul through the atone-



that is to be cleansed two <sup>a</sup>birds alive *and* clean, and <sup>b</sup>cedar-wood, and <sup>c</sup>scarlet, and <sup>d</sup>hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall <sup>e</sup>sprinkle upon him that is to be cleansed from the leprosy <sup>f</sup>seven times, and shall pronounce him clean; and shall let the living bird loose <sup>g</sup>into the open field.

8 And he that is to be cleansed <sup>h</sup>shall wash his clothes, and shave off all his hair, <sup>i</sup>and wash himself in water, that he may be clean: and after that he shall come into the camp, and <sup>j</sup>shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes; also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day <sup>k</sup>he shall take two he-lambs without blemish, and one ewe-lamb <sup>l</sup>of the first year without blemish, and three tenth deals of fine flour for <sup>m</sup>a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and <sup>n</sup>offer him for a trespass-offering, and the log of oil, and <sup>o</sup>wave them for a wave-offering before the LORD.

13 And he shall slay the lamb <sup>p</sup>in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for <sup>q</sup>as the sin-offering *is* the priest's, <sup>r</sup>so *is* the trespass-offering: <sup>s</sup>it *is* most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* <sup>t</sup>upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot;

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand

shall the priest put upon the tip of the *right* ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: <sup>u</sup>and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer <sup>v</sup>the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering:

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.

21 And <sup>w</sup>if he be poor, and <sup>x</sup>cannot get so much, then he shall take one lamb for a trespass-offering <sup>y</sup>to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 <sup>z</sup>And two turtle doves, or two young pigeons, such as he is able to get: and the one shall be a sin-offering, and the other a burnt-offering.

23 <sup>aa</sup>And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 <sup>ab</sup>And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the LORD:

25 And he shall kill the lamb of the trespass-offering, <sup>ac</sup>and the priest shall take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand;

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand, seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

<sup>a</sup> Or, sparrows. <sup>b</sup> Num. xix. 6. <sup>c</sup> Heb. ix. 19. <sup>d</sup> Ps. li. 7. <sup>e</sup> Heb. ix. 13. <sup>f</sup> 2 Kings v. 10, 14. <sup>g</sup> Heb. upon the face of the field. <sup>h</sup> Ch. xiii. 6. <sup>i</sup> Ch. xi. 25. <sup>j</sup> Num. xli. 15. <sup>k</sup> Mat. viii. 4. Mark i. 44. Luke v. 14. <sup>l</sup> Heb. the daughter of her year. <sup>m</sup> Ch. ii. 1. Num. xv. 4, 15. <sup>n</sup> Ch. v. 2, 18. <sup>o</sup> vi. 6, 7. <sup>p</sup> Exod. xxix. 24. <sup>q</sup> Exod. xxix. 11. Ch.

i. 5, 11. iv. 4, 24. <sup>r</sup> Ch. vii. 7. <sup>s</sup> Ch. li. 3, vii. 6. xxi. 22. <sup>t</sup> Exod. xxxix. 20. Ch. vii. 23. <sup>u</sup> Ch. iv. 26. <sup>v</sup> Ch. v. 1, 6. xii. 7. <sup>w</sup> Ch. v. 7. xii. 8. <sup>x</sup> Heb. his hand reach not. <sup>y</sup> Heb. for a waving. <sup>z</sup> Ch. xii. 8. xv. 14, 15. <sup>aa</sup> Ver. 11. <sup>ab</sup> Ver. 12. <sup>ac</sup> Ver. 14.

ment and Spirit of Christ; but to run analogies between the type and the thing typified is difficult and precarious.

Verse 5. *Over running water.* Literally, *living*, that is, *spring* water. The meaning appears to be this: Some water was taken from a *spring*, and put into a clean earthen vessel, and they killed the bird over this water, that the blood might drop into it; and in this blood and water mixed they dipped the instrument before described, and sprinkled it seven times upon the person who was to be cleansed. The *living* or *spring* water was chosen because it was *purer* than what was taken from pits or wells, the latter being often in a putrid or corrupt state; for in a ceremony of purifying or cleansing, everything must be as pure and perfect as possible.

Verse 7. *Shall let the living bird loose.* The Jews teach that wild birds were employed on this occasion, no tame or domestic animal was used. The bird let loose bears a near analogy to the scape-goat.

Verse 8. *And shave off all his hair.* That the water by which he was to be washed should reach every part of his body, that he might be cleansed from whatever defilement might remain on any part of the surface of his body. The Egyptian priests shaved the whole body every third day, to prevent all manner of defilement.

Verse 10. *Two he-lambs.* One for a trespass-offering, ver. 12, the other for a burnt-offering, ver. 19, 20.

*One ewe-lamb.* This was for a sin-offering, ver. 19. *Three tenth deals.* Three parts of an ephah, or three omers; see all these measures explained Exodus xvi. 16. The three tenth deals of flour were for a *minchah*, meat or gratitude offering, ver. 20. The sin-offering was for his impurity; the trespass-offering for his transgression; and the gratitude-offering for his gracious cleansing. These constituted the offering which each was ordered to bring to the priest; see Mat. viii. 4.

Verse 21. *And if he be poor—he shall take one lamb.*

30 And he shall offer the one of <sup>a</sup> the turtle doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed, before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get <sup>b</sup> that which pertaineth to his cleansing.

33 And the LORD spake unto Moses and unto Aaron, saying,

34 <sup>c</sup> When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were <sup>d</sup> a plague in the house.

36 Then the priest shall command that they <sup>e</sup> empty the house, before the priest go into it to see the plague, that all that *is* in the house be not made unclean: and afterwards the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within, round about, and they shall pour out the dust that they scrape off, without the city, into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar and shall plaster the house.

43 And if the plague come again, and break out

in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered:

44 Then the priest shall come and look, and behold, *if* the plague be spread in the house, it *is* <sup>f</sup> a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up, shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that cateth in the house shall wash his clothes.

48 And if the priest <sup>g</sup> shall come in, and look upon *it*, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

49 And <sup>h</sup> he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel, over running water:

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and <sup>i</sup> make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and <sup>j</sup> scall,

55 And for the <sup>k</sup> leprosy of a garment, <sup>l</sup> and of a house.

56 And <sup>m</sup> for a rising, and for a scab, and for a bright spot:

57 To <sup>n</sup> teach <sup>o</sup> when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

<sup>a</sup> Ver. 22. Ch. xv. 15.—<sup>b</sup> Ver. 10.—<sup>c</sup> Gen. xvii. 8. Num. xxxii. 22. Deut. vii. 1. xxxii. 49.—<sup>d</sup> Ps. xci. 10. Prov. iii. 33. Zech. v. 4.—<sup>e</sup> Or, prepare.—Ch. xiii. 51. Zech. v. 4.—<sup>f</sup> Heb. in coming in shall

come in, &c.—<sup>g</sup> Ver. 4.—<sup>h</sup> Ver. 20.—<sup>i</sup> Ch. xiii. 30.—<sup>j</sup> Ch. xiii. 47.—<sup>k</sup> Ver. 34.—<sup>l</sup> Ch. xiii. 2.—<sup>m</sup> Deut. xxiv. 8. Ezek. xlii. 23.—<sup>n</sup> Heb. in the day of the unclean, and in the day of the clean.

There could be no cleansing without a sacrifice. On this ground the apostle has properly observed that *all things under the law are purged with blood*; and that *without shedding of blood there is no remission*. Even if the person be poor, he must provide one lamb; this could not be dispensed with:—so every soul to whom the word of divine revelation comes, must bring that Lamb of God which takes away the sin of the world. There is no redemption but in his blood.

Verse 34. *When ye be come into the land—and I put the plague of leprosy*] It was probably from this text that the leprosy has been generally considered to be a disease inflicted immediately by God himself; but it is well known that in scripture God is frequently represented as *doing* what, in the course of his providence he only *permits* or *suffers* to be done. It is supposed that the infection of the house, as well as of the person and the garments, proceeded from *animalcula*.

Verse 45. *He shall break down the house*] From all this may we not learn a lesson of instruction? If the means made use of by God and his ministers for the conversion of a sinner be, through his wilful obstinacy, rendered of no avail; if by his evil practices he trample under foot the blood of the covenant wherewith he might have been sanctified, and do despite to the Spirit of God; then God will pull down his house—dislodge his soul from its earthly taber-

nacle, consign the house, the body, to corruption, and the spirit to the perdition of ungodly men. Reader, see well how it stands with *thy* soul. God is not mocked: what a man soweth, that shall he reap.

Verse 53. *He shall let go the living bird*] This might as well be called the *scape-bird*, as the *goat*, in chap. xvi., is called the *scape-goat*. The rites are similar in both cases, and probably had nearly the same meaning.

1. The leprosy was a disease generally acknowledged to be incurable by any human means. What is directed to be done here was not in order to cure the leper, but to declare him cured and fit for society. In like manner the contagion of sin, its guilt and its power, can only be removed by the hand of God; all means, without his especial influence, can be of no avail.

2. The body must be sprinkled and washed, and a sacrifice offered for the sin of the soul, before the leper could be declared to be clean. To cleanse the spiritual leper, the Lamb of God must be slain, and the sprinkling of his blood be applied.

3. When the leper was cleansed, he was obliged to show himself to the priest, whose province it was to pronounce him clean, and declare him fit for intercourse with civil and religious society. When a sinner is converted from the error of his ways, it is the business, as it is the prerogative, of the

ministers of Christ, after having duly acquainted themselves with every circumstance, to declare the person converted from sin to holiness, to unite him with the people of God, and admit him to all the ordinances which belong to the faithful.

4. When the leper was cleansed, he was obliged by the law to offer a *gift* unto the Lord for his healing, as a proof of his *gratitude*, and an evidence of his *obedience*. When a sinner is restored to the divine favour, he should offer continually the sacrifice of a grateful heart, and, in willing obedience, show forth the virtues of Him who has called him from darkness and wretchedness to marvellous light and happiness.

Reader, 1. Art thou a leper? Do the spots of this spiritual infection begin to appear on thee? 2. Art thou young, and only entering into the ways of the world and sin? Stop! bad habits are more easily conquered to-day than they will be to-morrow. 3. Art thou stricken in years, and rooted in transgression? How kind is thy Maker to have preserved thee alive so long! Behold the Lamb of God, who taketh away the sin of the world! 4. Hast thou been cleansed, and hast not returned to give glory to God? How cutting is that word, *Were there not TEN cleansed? but where are the NINE?* Thou art probably one of them.

## CHAPTER XV.

*Laws concerning uncleanness of men, 1-12. Mode of cleansing, 13-15. Of uncleanness, accidental and casual, 16-18. Laws concerning the uncleanness of women, 19-27. Mode of cleansing, 28-30. Recapitulation of the ordinances relative to the preceding cases, 31-33.*

**AND** the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, <sup>a</sup> When any man hath a <sup>b</sup> running issue out of his flesh, *because of his issue* he is unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every <sup>c</sup> thing whereon he sitteth shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, <sup>d</sup> and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean: then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whosoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the <sup>e</sup> vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then <sup>f</sup> he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him <sup>g</sup> two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, <sup>h</sup> the one for a sin-offering, and the other for a burnt-offering; <sup>i</sup> and the priest shall make an atonement for him before the LORD, for his issue.

16 And <sup>j</sup> if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even,

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall both bathe *themselves* in water, and <sup>k</sup> be unclean until the even.

19 And <sup>l</sup> if a woman have an issue, *and* her issue in her flesh be blood, she shall be <sup>m</sup> put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it be on *her* bed, or on any thing whereon she sitteth, when he touched it, he shall be unclean until the even.

<sup>a</sup> Ch. xxii. 4. Num. v. 2. 2 Sam. iii. 29. Mat. ix. 20. Mark v. 25. Luke viii. 43.—<sup>b</sup> Or, running of the reins.—<sup>c</sup> Heb. vessel.—<sup>d</sup> Ch. xi. 25. xvii. 15.—<sup>e</sup> Ch. vi. 28. xi. 32, 33.—<sup>f</sup> Ver. 28. Ch. xiv. 8.—

<sup>g</sup> Ch. xiv. 22, 23.—<sup>h</sup> Ch. xiv. 30, 31.—<sup>i</sup> Ch. xiv. 19, 31.—<sup>j</sup> Ch. xxii. 4. Deut. xxiii. 10.—<sup>k</sup> 1 Sam. xxi. 4.—<sup>l</sup> Ch. xii. 2.—<sup>m</sup> Heb. in her separation.

Verse 2. *When any man hath a running issue*] The cases of natural uncleanness, both of men and women, mentioned in this chapter, taken in a theological point of view, are not of such importance to us as to render a particular description necessary, the letter of the text being, in general, plain enough.

Verse 11. *And whosoever he toucheth*] The term *unclean*, in this and the following cases, is generally understood

in a mere legal sense, the rendering a person unfit for sacred ordinances. And as there was a mild kind of the disease that was brought on by excessive fatigue and the like, it may be that kind only which the law has in view in the above ordinances.

Verse 18. *They shall both bathe themselves*] What a wonderful tendency had these ordinances to prevent all excesses! The pains which such persons must take, the *sepa-*

24 And <sup>a</sup>if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if <sup>b</sup>a woman have an issue of her blood many days, out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26 Every bed whereon she lieth, all the days of her issue, shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

28 But <sup>c</sup>if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

<sup>a</sup> See ch. xx. 18.—<sup>b</sup> Mat. ix. 20. Mark v. 25. Luke viii. 43.—<sup>c</sup> Ver. 13.—<sup>d</sup> Ch. xi. 47. Deut. xxiv. 8. Ezek. xlv. 23.—<sup>e</sup> Num.

rations which they must observe, the privations which, in consequence, they must be exposed to in the way of commerce, traffic, &c., would prevent them from making an unlawful use of lawful things.

Verse 24. In chap. xx. 18 persons guilty of this are condemned to death; here only to a seven days' separation; because, in the former case, Moses speaks of the act when both the man and woman were acquainted with the situation; in the latter, he speaks of a case where the circumstance was not known till afterwards; at least, so it appears these two places should be understood, so as to be reconciled.

Verse 29. Two turtles, or two young pigeons] In all these cases moral pollution was ever considered as being less or more present, as even such infirmities sprang from the original deflection of man. On these accounts sacrifices must be offered; and in the case of the woman, one of the birds above mentioned must be sacrificed as a sin-offering, the other as a burnt-offering, ver. 30.

Verse 31. Thus shall ye separate the children of Israel from their uncleanness] By this separation the cause became less frequent, and the contagion, if it did exist, was prevented from spreading. So pest-houses and fever-wards are constructed for the purpose of separating the infected from the sound; and thus contagion is lessened, and its diffusion prevented.

That they die not] That life may be prolonged by these prudential cares; and that he who is morally and legally

29 And on the eighth day, she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before the LORD, for the issue of her uncleanness.

31 Thus shall ye <sup>d</sup>separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they <sup>e</sup>defile my tabernacle that is among them.

32 <sup>f</sup>This is the law of him that hath an issue, <sup>g</sup>and of him whose seed goeth from him, and is defiled therewith;

33 <sup>h</sup>And of her that is sick of her flowers, and of him that hath an issue, of the man, <sup>i</sup>and of the woman; <sup>j</sup>and of him that lieth with her that is unclean.

v. 8. xix. 13, 20. Ezek. v. 11. xxiii. 38.—<sup>f</sup> Ver. 2.—<sup>g</sup> Ver. 16.—<sup>h</sup> Ver. 19.—<sup>i</sup> Ver. 25.—<sup>j</sup> Ver. 24.

unclean, may not presume to enter into the tabernacle of God till purified, lest he provoke Divine Justice to consume him, while attempting to worship with a polluted mind and impure hands.

1. Every word of God is pure in itself, and of great importance to us. He who cannot derive instruction from the chapter before him, and be led by a proper consideration of its contents to adore the wisdom and goodness of God, must have either a very stupid or a very vitiated mind.

2. In all these ordinances we may plainly see that God has purity of heart continually in view—that the soul may be holy, he cuts off the occasions of sin; and that men may be obliged to keep within due bounds, and possess their vessels in sanctification and honour, he hedges up their way with briars and thorns, and renders transgression painful, shameful, and expensive.

3. Preventing grace is not less necessary than that which saves and which preserves. These three chapters, avoided and neglected by most, contain lessons of instruction for all; and though many things contained in them belong exclusively to the Jewish people as to the letter, yet in their spirit and gracious design they form a part of those revealed things which are for us and for our children; and although they cannot be made the subjects of public oral instruction, yet they are highly necessary to be known, and hence the advantage of reading the scriptures in regular order in private.

## CHAPTER XVI.

The solemn yearly expiation for the high-priest, who must not come at all times into the holy place, 1, 2. He must take a bullock for a sin-offering, and a ram for a burnt-offering, bathe himself, and be dressed in his sacerdotal robes, 3, 4. He shall take two goats, one of which is to be determined by lot to be a sacrifice; the other to be a scape-goat, 5-10. He shall offer a bullock for himself, and for his family, 11-14. And shall kill the goat as a sin-offering for the people, sprinkle its blood upon the mercy-seat, and hallow the altar of burnt-offerings, 15-19. The scape-goat shall be then brought, on the head of which he shall lay his hands, and confess the iniquities of the children of Israel; after which the goat shall be permitted to escape to the wilderness, 20-22. After this Aaron shall bathe himself, and make a burnt-offering for himself and for the people, 23-28. This is to be an everlasting statute, and the day on which the atonement is to be made shall be a sabbath or day of rest, through all their generations, 29-34.

AND the LORD spake unto Moses after <sup>a</sup>the death of the two sons of Aaron, when they offered before the LORD, and died:

<sup>a</sup> Ch. x. 1, 2.—<sup>b</sup> Exod. xxx. 10.

Verse 1. After the death of the two sons of Aaron] It appears from this verse that the natural place of this chapter is immediately after the tenth, where probably it originally stood; but the transposition, if it did take place, must be

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he <sup>b</sup>come not at all times unto the holy place within the veil before the

Ch. xxiii. 27. Heb. ix. 7. x. 19.

very ancient, as all the Versions acknowledge this chapter in the place in which it now stands.

Verse 2. By the holy place we are to understand here what is ordi-

mercy-seat, which is upon the ark; that he die not: for <sup>a</sup>I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron <sup>b</sup>come into the holy place: <sup>c</sup>with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on <sup>d</sup>the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore <sup>e</sup>shall he wash his flesh in water, and so put them on.

5 And he shall take of <sup>f</sup>the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which is for himself, and <sup>g</sup>make an atonement for himself and for his house.

7 And then shall he take the two goats, and present them before the Lord *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the <sup>h</sup>scape-goat.

9 And Aaron shall bring the goat upon which the Lord's lot <sup>i</sup>fell, and offer him *for* a sin-offering.

10 But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an <sup>j</sup>atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself and for his house, and shall kill the bullock of the sin-offering which is for himself.

12 And he shall take <sup>k</sup>a censer full of burning coals of fire, from off the altar before the Lord, and his hands full of <sup>l</sup>sweet incense beaten small, and bring *it* within the veil:

13 <sup>m</sup>And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the <sup>n</sup>mercy-seat that is upon the testimony, that he die not:

14 And <sup>o</sup>he shall take of the blood of the bullock, and <sup>p</sup>sprinkle *it* with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 <sup>q</sup>Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood <sup>r</sup>within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

<sup>a</sup>Exod. xxv. 22. xl. 34. 1 Kings viii. 10, 11, 12.—<sup>b</sup>Heb. ix. 7, 12, 24, 25.—<sup>c</sup>Ch. iv. 3.—<sup>d</sup>Exod. xxviii. 39, 42, 43. Ch. vi. 10. Ezek. xlv. 17, 18.—<sup>e</sup>Exod. xxx. 20. Ch. viii. 6, 7.—<sup>f</sup>See ch. iv. 14. Num. xix. 11. 2 Chron. xxix. 21. Ezra vi. 17. Ezek. xlv. 22, 23.—<sup>g</sup>Ch. ix. 7. Heb. v. 2. vii. 27, 28. ix. 7.—<sup>h</sup>Heb. Azazel.—<sup>i</sup>Hob.

*went* up.—<sup>j</sup>1 John ii. 2.—<sup>k</sup>Ch. x. 1. Num. xvi. 18, 46. Rev. viii. 5.—<sup>l</sup>Exod. xxx. 34.—<sup>m</sup>Exod. xxx. 1, 7, 8. Num. xvi. 7, 18, 46. Rev. viii. 3, 4.—<sup>n</sup>Exod. xxv. 21.—<sup>o</sup>Ch. iv. 5. Heb. ix. 13, 25. x. 4.—<sup>p</sup>Ch. iv. 6.—<sup>q</sup>Heb. ii. 17. v. 2. ix. 7, 28.—<sup>r</sup>Ver. 2. Heb. vi. 19. ix. 3, 7, 12.

one of them was slain. One animal could not point out both the *divine* and *human* nature of Christ, nor show both his *death* and *resurrection*, for the goat that was *killed* could not be made *alive*. The *divine* and *human* natures in Christ were essential to the grand expiation: yet the *human* nature alone *suffered*, for the *divine* nature could not *suffer*; but its *presence* in the human nature, while agonizing unto death, stamped those agonies, and the consequent death, with infinite *merit*. The goat therefore that was *slain* prefigured his human nature and its *death*; the goat that *escaped* pointed out his *resurrection*. The one shows the atonement for sin, as the ground of justification; the other Christ's victory, and the total removal of sin in the sanctification of the soul.

According to Maimonides fifteen beasts were offered on this day.

Verse 8. Aaron shall cast lots upon the two goats.] The Jews inform us that there were two *lots*, made either of wood, stone, or any kind of metal. On one was written LASHSEM for the NAME, i.e., JEHOVAH, which the Jews will neither write nor pronounce; on the other was written LAZAZEL for the SCAPE-GOAT: then they put the two lots into a vessel which was called *kalepy*, the goats standing with their faces towards the west. Then the priest came, and the goats stood before him, one on the right hand and the other on the left; the *kalepy* was then shaken, and the priest put in both his hands and brought out a lot in each; that which was in his right hand he laid on the goat that was on his right, and that in his left hand he laid on the goat that was on his left; and according to what was written on the lots, the *scape-goat* and the goat *for sacrifice* were ascertained.

The determining this solemn business by *lot*, the disposal of which is with the Lord, Prov. xvi. 33, shows that God alone was to select and point out the person by whom this great atonement was to be made; hence he says: Behold I lay in Zion a stone, elect (that is, chosen by himself) and precious—of infinite value.

Verse 10. To be the scape-goat.] Azazel, from az, a goat, and azal, to dismiss; the dismissed or sent away goat, to distinguish it from the goat that was to be offered in sacrifice. Most ancient nations had vicarious sacrifices, to which they transferred by certain rites and ceremonies the guilt of the community at large, in the same manner in which the scape-goat was used by the Jews. [Strangely enough, some of the most distinguished commentators suppose the Azazel to represent Satan!]

narly called the *Holy of Holies*, or *most holy place*; that place within the veil where the ark of the covenant, &c., were laid up; and where God manifested his presence between the cherubim. In ordinary cases the high-priest could enter this place only *once in the year*, that is, on the day of annual atonement; but in extraordinary cases he might enter more frequently, viz., while in the wilderness, in decamping and encamping, he must enter to take down or adjust the things; and on solemn pressing public occasions, he was obliged to enter in order to consult the Lord: but he never entered without the deepest reverence and due preparation.

That it may appear that the grand subject of this chapter, the ordinance of the *scape-goat*, typified the death and resurrection of Christ, and the atonement thereby made, I refer to Heb. ix. 7-12, and 24-26, which is a key to the whole of this chapter.

Verse 3. With a young bullock for a sin-offering.] The bullock was presented as a sin-offering for himself, his family, the whole priesthood, and probably the Levites. The ram was for a burnt-offering, to signify that he and his associates were *wholly consecrated*, and to be *wholly employed* in this work of the ministry. The ceremonies with which these two sacrifices were accompanied are detailed in the following verses.

Verse 4. He shall put on the holy linen coat.] He was not to dress in his pontifical garments, but in the simple sacerdotal vestments, or those of the Levites, because it was a day of *humiliation*; and as he was to offer sacrifices for his *own sins*, it was necessary that he should appear in habits suited to the occasion. Hence he has neither the robe, the ephod, the breast-plate, the mitre, &c.; these constituted his dress of *dignity* as the high-priest of God, ministering for others, and the representative of Christ; but now he appears before God as a *sinner*, offering an atonement for his transgressions, and his garments are those of humiliation.

Verse 7. And he shall take the two goats.] It is allowed on all hands that this ceremony, taken in all its parts, pointed out the Lord Jesus dying for our sins, and rising again for our justification; being put to death in the flesh, but quickened by the Spirit. Two goats are brought, one to be slain as a sacrifice for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. The animal by this act was represented as bearing away or carrying off the sins of the people. The two goats made only *one sacrifice*, yet only

16 And he shall \*make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that <sup>b</sup>remaineth among them in the midst of their uncleanness.

17 <sup>c</sup> And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the LORD, and <sup>d</sup>make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and <sup>e</sup>hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of <sup>f</sup>reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, <sup>g</sup>putting them upon the head of the goat, and shall send him away by the hand of <sup>h</sup>a fit man into the wilderness:

22 And the goat shall <sup>i</sup>bear upon him all their iniquities, unto a land <sup>j</sup>not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, <sup>k</sup>and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, <sup>l</sup>and offer his burnt-offering, and the burnt-

offering of the people, and make an atonement for himself, and for the people.

25 And <sup>m</sup>the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, <sup>n</sup>and bathe his flesh in water, and afterward come into the camp.

27 <sup>o</sup> And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall <sup>one</sup> carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And <sup>p</sup>this shall be a statute for ever unto you: that <sup>q</sup>in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, <sup>r</sup>whether it be one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to <sup>s</sup>cleanse you, that ye may be clean from all your sins before the LORD.

31 <sup>t</sup> It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 <sup>u</sup> And the priest, whom he shall anoint, and whom he shall <sup>v</sup>consecrate <sup>w</sup>to minister in the priest's office in his father's stead, shall make the atonement, and <sup>x</sup>shall put on the linen clothes, <sup>even</sup> the holy garments:

33 And <sup>y</sup>he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 <sup>z</sup> And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins <sup>once</sup> a year. And he did as the LORD commanded Moses.

<sup>a</sup> See Exod. xxix. 38. Ezek. xlv. 18. Heb. ix. 22, 23.—<sup>b</sup> Heb. *dwelleth*.—<sup>c</sup> See Exod. xxiv. 3. Luke i. 10.—<sup>d</sup> Exod. xxx. 10. Ch. iv. 7, 18. Heb. ix. 22, 23.—<sup>e</sup> Ezek. xliii. 20.—<sup>f</sup> Ver. 16. Ezek. xlv. 20.—<sup>g</sup> Isa. liii. 6.—<sup>h</sup> Heb. a man of opportunity.—<sup>i</sup> Isa. liii. 11, 12. John i. 29. Heb. ix. 28. 1 Pet. ii. 24.—<sup>j</sup> Heb. of separation.—<sup>k</sup> Ezek. xlii. 14. xlv. 19.—<sup>l</sup> Ver. 3, 5.—<sup>m</sup> Ch. iv. 10.—

<sup>n</sup> Ch. xv. 5.—<sup>o</sup> Ch. iv. 12, 21. vi. 30. Heb. xiii. 11.—<sup>p</sup> Exod. xxx. 10. Ch. xliii. 27. Num. xxix. 7. Isa. lviii. 3-5. Dan. x. 3-12.—<sup>q</sup> Ps. li. 2. Jer. xxxiii. 8. Eph. v. 26. Heb. ix. 13, 14. x. 1, 2. 1 John i. 7-9.—<sup>r</sup> Ch. xliii. 32.—<sup>s</sup> Ch. iv. 8, 5, 16.—<sup>t</sup> Heb. fill his hand.—<sup>u</sup> Exod. xxix. 29, 30. Num. xx. 26-28.—<sup>v</sup> Ver. 4.—<sup>w</sup> Ver. 6, 16, 18, 19, 24.—<sup>x</sup> Ch. xliii. 31. Num. xix. 7.—<sup>y</sup> Exod. xxx. 10. Heb. ix. 7-25.

Verse 21. And confess over him all the iniquities—*transgressions*—sins.] The three terms used here, INIQUITIES, *avonoth*, from *avah*, to pervert, distort, or turn aside; TRANSGRESSIONS, *peshaim*, from *pasha*, to transgress, to rebel; and SINS, *chattath*, from *chata*, to miss the mark, are supposed by the Jews to comprise every thing that implies a breach of the divine law, or an offence against God. See the note on Gen. xii. 13. Maimonides gives us the confession in the following words:

"O Lord, thy people, the house of Israel, have sinned and done iniquity, and trespassed before thee. O Lord, make atonement now for the iniquities and transgressions and sins that thy people, the house of Israel, have sinned and transgressed against thee; as it is written in the law of Moses, thy servant, saying: 'Thiat <sup>z</sup>this day he shall make atonement for you to cleanse you from all your sins before the Lord, and ye shall be clean.'

When this confession was finished the goat was sent by a proper hand to the wilderness, and there let loose; and nothing further was ever heard of it. Did not all this signify that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice they should never more be brought to remembrance?

On the head of the scape-goat a piece of scarlet cloth was tied, and the tradition of the Jews states that if God accepted the sacrifice, the scarlet cloth turned white while the goat was led to the desert; but if God had not accepted this expiation, the redness continued, and the rest of the year was spent in mourning.

From the foundation of the church of God it was ever believed by his followers, that there were certain infallible tokens by which he discovered to genuine believers his acceptance of them and their services. This was sometimes done by a fire from heaven consuming the sacrifice; sometimes by an oracular communication to the priest or prophet; and at other times, according to the Jewish account, by changing the fillet or cloth on the head of the scape-goat from scarlet to white: but most commonly, and especially under the gospel dispensation, he gives this assurance to true believers by the testimony of his Spirit in their consciences, that he has forgiven their iniquities, transgressions, and sins, for his sake who has carried their griefs, and borne their sorrows.

Verse 26. He that let go the goat—shall wash, &c.] Not only the person who led him away, but the priest who consecrated him, was reputed unclean, because the goat himself was unclean, being considered as bearing the sins of the whole congregation. On this account both the priest and the person who led him to the wilderness were obliged to wash their clothes and bathe themselves, before they could come into the camp.

Verse 29. The seventh month, on the tenth day of the month.] The commandment of fasting, and sanctifying this tenth day, is again repeated chap. xxiii. 27-32; but in the last verse it is called the ninth day at even, because the Jewish day began with the evening. The sacrifices which the day of atonement should have more than other days, are mentioned Num. xix. 7-11; and the jubilee which was celebrated every 50th year was solemnly proclaimed by sound of trumpet on this



*tenth day, chap. xxv. 8, 9. A shadow of that acceptable year of the Lord, the year of freedom, which Christ has proclaimed by the trumpet of his gospel, Luke iv. 18-21, 2 Cor. vi. 2. This seventh month was Tisri, and answers to a part of our September and October. It was the seventh of the sacred and the first month of the civil year.*

1. The great day of atonement, and the sacrifices, rites, and ceremonies prescribed for it, were commanded to be solemnized by the Jews through the whole of their dispensation, and as long as God should acknowledge them for his people: yet in the present day scarcely a shadow of these things remains; there is no longer a *scape-goat*, nor a *goat for sacrifice*, provided by them in any place. They are *sinners*, and they are without an *atonement*. How strange it is that they do not see that the *essence* of their religion is *gone*, and that consequently God has thrown them entirely out of covenant with himself! The true expiation, the Christ crucified, they refuse to receive, and are consequently without temple, altar, *scape-goat*, atonement, or any *means* of salvation! The state of the Gentile world is bad, but that of the Jews is doubly deplorable. Their total excision excepted, wrath is come upon them to the uttermost. What a proof is this of the truth of the predictions in their own law, and of those in the gospel of Christ! Who, with the *Jews* and the *Bible* before his eyes, can doubt the truth of that Bible as a divine revelation? How powerfully does the preservation of the Jews as a distinct people bear testimony at once to the truth of their

own law which they acknowledge, and the gospel of Christ which they reject!

2. But while the Jews sit in thick darkness, because of the veil that is on their hearts, though the light of the glory of God is shining all around them, but not into them because of their unbelief: in what state are those who profess to see their unbelief and obstinacy, acknowledge the truth of the New Testament, and yet are living without an atonement applied to their souls for the removal of their iniquities, transgressions, and sins? These are also in the gall of bitterness, and bond of iniquity. An all-sufficient Saviour held out in the New Testament can do them no more good than a *scape-goat* and day of atonement described in the law can do the *Jews*. As well may a man imagine that the word bread can nourish his body, as that the name Christ can save his soul. Both must be received and applied in order that the man may live.

3. The Jews prepared themselves to get benefit from this most solemn ordinance by the deepest humiliations. According to their canons, they were obliged to abstain from all meat and drink—from the bath—from anointing themselves—to go barefoot—and to be in a state of perfect continency. He who is likely to get benefit for his soul through the redemption that is in Christ, must humble himself under the mighty hand of God, confess his iniquity, abstain from every appearance of evil, and believe on him who died for his offences, and rose again for his justification. The soul that seeks not shall not find, even under the gospel of Christ.

## CHAPTER XVII.

*The people are commanded to bring all the cattle they intend to kill to the door of the tabernacle, where they are to be made an offering to the Lord, and those who disobey are to be cut off, 1-5. The priest is to sprinkle the blood, 6. They are forbidden to offer sacrifices to devils, 7. The injunction to bring their offerings to the door of the tabernacle is repeated, 8, 9. The eating of blood is solemnly forbidden, 10. It is the life of the beast, and is given to make an atonement for their souls, 11, 12. If a bird or beast be taken in hunting, its blood must be poured out and covered with dust, for the reasons before assigned, 13, 14. None shall eat an animal that dies of itself, or is torn by beasts; if any act otherwise he must bathe his clothes and his flesh, or bear his iniquity, 15, 16.*

AND the Lord spake unto Moses, saying,  
2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the Lord hath commanded, saying,

3 What man soever there be of the house of Israel, \* that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 \* And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord, blood shall be imputed unto that man; he hath

shed blood; and that man \* shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, \* which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation unto the priest, and offer them for peace-offerings unto the Lord.

6 And the priest \* shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and \* burn the fat for a sweet savour unto the Lord.

\* See Deut. xii. 5, 15, 21.—Deut. xii. 5, 6, 13, 14.—Rom. v. 13.—Gen. iv. 11.—Gen. xxi. 33, xxii. 2, xxxi. 54. Deut. xii. 2. 1 Kings xiv. 23. 2 Kings xvi. 4. xvii. 10. 2 Chron. xxviii. 4.

Verse 4. *And bringeth it not unto the door*] As sacrifice was ever deemed essential to the true religion, it was necessary that it should be performed in such a way as to secure the great purpose of its institution. God alone could show how this should be done so as to be pleasing in his sight, and therefore he has given the most plain and particular direction concerning it. The Israelites, from their long residence in Egypt, an idolatrous country, had doubtless adopted many of their usages; and many portions of the Pentateuch seem to have been written merely to correct and bring them back to the purity of the divine worship.

That no blood should be offered to idols, God commands every animal used for food or sacrifice to be slain at the door of the tabernacle. While every animal was slain in this sacrificial way, even the daily food of the people must put them in mind of the necessity of a sacrifice for sin.

Ezek. xx. 28. xxii. 9.—Ch. iii. 2.—Exod. xxix. 18. Ch. iii. 5, 11, 16. iv. 31. Num. xviii. 17.

While the Israelites were encamped in the wilderness, it was comparatively easy to prevent all abuses of this divine institution: and therefore they were all commanded to bring the *oxen, sheep, and goats* to the door of the tabernacle of the congregation, that they might be slain there, and their blood sprinkled upon the altar of the Lord. But when they became settled in the promised land, and the distance, in many cases, rendered it impossible for them to bring the animals to be slain for domestic uses to the temple, they were permitted to pour out the blood in a sacrificial way unto God at their respective dwellings, and to cover it with the dust.

*Blood shall be imputed unto that man*] Having poured out the blood improperly, he shall be considered as guilty of murder, because that blood, had it been properly and sacrificially employed, might have made atonement for the life of a man.

7 And they shall no more offer their sacrifices \* unto devils, after whom they <sup>b</sup> have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, <sup>c</sup> that offereth a burnt-offering or sacrifice.

9 And <sup>d</sup> bringeth it not unto the door of the tabernacle of the congregation to offer it unto the LORD; even that man shall be cut off from among his people.

10 <sup>e</sup> And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; <sup>f</sup> I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 <sup>g</sup> For the life of the flesh *is* in the blood: and I have given it to you upon the altar, <sup>h</sup> to make an atonement for your souls: for <sup>i</sup> it is the blood that maketh an atonement for the soul.

\* Deut. xxxii. 17. 2 Chron. xi. 15. Ps. cvi. 37. 1 Cor. x. 20. Rev. ix. 20.—<sup>b</sup> Exod. xxxiv. 15. Ch. xx. 5. Deut. xxxi. 16. Ezek. xxii. 8.—<sup>c</sup> Ch. i. 2, 3.—<sup>d</sup> Ver. 4.—<sup>e</sup> Gen. ix. 4. Ch. iii. 17. vii. 26, xviii. 26. Deut. xii. 16, 23. xv. 23. 1 Sam. xiv. 33. Ezek. xiv. 7.—<sup>f</sup> Ch. xx. 3, 5, 6. xxvi. 17. Jer. xlv. 11. Ezek. xiv. 8. xv. 7.—<sup>g</sup> Ver. 14.—<sup>h</sup> Mat. xxvi. 28. Mark xiv. 24. Rom. iii. 25.

Verse 7. *They shall no more offer their sacrifices unto devils*] They shall not sacrifice *laseirim*, to the hairy ones, to goats. The famous heathen god, *Pan*, was represented as having the posterior, horns, and ears of a goat; and the *Mendesians*, a people of Egypt, had a deity which they worshipped under this form. Herodotus says that all goats were worshipped in Egypt, but the *he-goat* particularly. It appears also that the different ape or monkey species were objects of superstitious worship; and from these sprang, not only *Mendes* and *Jupiter Ammon*, who was worshipped under the figure of a *ram*, but also *Pan* and the *Sileni*, with the innumerable herd of those imaginary beings, *satyrs*, *dryads*, *hamadryads*, &c., &c., all woodland gods, and held in veneration among the Egyptians, Greeks, and Romans.

*After whom they have gone a whoring.*] Though this term is frequently used to express idolatry, yet we are not to suppose that it is not to be taken in a literal sense in many places in scripture, even where it is used in connexion with idolatrous acts of worship. It is well known that *Baal Peor* and *Ashtaroth* were worshipped with unclean rites; and that public prostitution formed a grand part of the worship of many deities among the Egyptians, Moabites, Canaanites, Greeks, and Romans. The great god of the two latter nations, *Jupiter*, was represented as the general corrupter of women; and of *Venus*, *Flora*, *Priapus*, and others, it is needless to speak. That there was public prostitution in the patriarchal times, see the note on Gen. xxxviii. 21.

Verse 11. *For the life of the flesh is in the blood*] This sentence, which contains a most important truth, had existed in the Mosaic writings for 3600 years before the attention of any philosopher was drawn to the subject. This is the more surprising, as the nations in which philosophy flourished were those which especially enjoyed the divine oracles in their respective languages. That the blood actually possesses a *living principle*, and that the life of the whole body is derived from it, is a doctrine of divine revelation, and a doctrine which the observations and experiments of the most accurate anatomists have served strongly to confirm. The proper circulation of this important fluid through the whole human system was first taught by Solomon in figurative language, Eccles. xii. 6; and discovered, as it is called, and demonstrated by Dr. Harvey in 1628; though some Italian philosophers had the same notion a little before. This accurate anatomist was the first who fully revived the Mosaic notion of the *vitality* of the blood; which notion was afterwards adopted by the justly celebrated Dr. John Hunter, professor of anatomy in London, and fully established by him by a great variety of strong reasoning and accurate experiments.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, <sup>j</sup> which <sup>k</sup> hunteth and catcheth any beast or fowls that may be eaten; he shall even <sup>l</sup> pour out the blood thereof, and <sup>m</sup> cover it with dust.

14 <sup>n</sup> For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 <sup>o</sup> And every soul that eateth <sup>p</sup> that which died of itself, or that which was torn with beasts, whether *it be* one of your own country, or a stranger, <sup>q</sup> he shall both wash his clothes, <sup>r</sup> and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh; then <sup>s</sup> he shall bear his iniquity.

v. 9. Eph. i. 7. Col. i. 14, 20. Heb. xiii. 12. 1 Pet. i. 2. 1 John i. 7. Rev. i. 5.—<sup>j</sup> Heb. ix. 22.—<sup>k</sup> Heb. that hunteth any hunting.—<sup>l</sup> Ch. vii. 26.—<sup>m</sup> Deut. xii. 16, 21. xv. 23.—<sup>n</sup> Ezek. xxiv. 7.—<sup>o</sup> Ver. 11, 12. Gen. ix. 4. Deut. xii. 23.—<sup>p</sup> Exod. xxii. 31. Ch. xxii. 8. Deut. xiv. 21. Ezek. iv. 14. xiv. 31.—<sup>q</sup> Heb. a carcase.—<sup>r</sup> Ch. xi. 25.—<sup>s</sup> Ch. xv. 8.—<sup>t</sup> Ch. v. 1. vii. 18. xix. 8. Num. xix. 20.

Two points relative to this subject are strongly asserted in divine revelation, one by MOSES, the other by St PAUL.

1. *Moses* says, *The LIFE of the flesh is in the BLOOD*, ver. 11. This has been proved by the most indisputable facts.

2. *St. Paul* says, *God hath made of ONE BLOOD all nations of men*, Acts xvii. 26. And this is demonstrated, not only from there being only one pair from whom all the nations of men have been derived, but also from the fact that every human being, from the first-born of Eve to the present hour, has been formed out of and supported by the mother's blood; and that from the agency of this fluid the human body, after being born into the world, has its increment and support. The reason given by God for the law against eating blood is perfectly conclusive: *I will set my face against that soul that eateth blood—for the LIFE (nephesh) of the flesh is in the BLOOD, and I have given it to you upon the altar, to make an atonement for your souls (naphsotheychem, your LIVES): for it is the blood (because it is the LIFE, nephesh) that maketh an atonement for the soul (banephesh, for the life); for the word is the same in all these cases*. By transgression a man forfeits his LIFE to divine justice, and he must die did not mercy provide him a substitute. The life of a beast is appointed and accepted by God as a substitute for the sinner's life (in reference to the life of Christ, which was to be given for the life of the world); but as this life is in the BLOOD, and as the blood is the grand principle of vitality, therefore the blood is to be poured out upon the altar; and thus the blood of the beast becomes a substitute for the life of the man.

And it is well worthy of being remarked, that Christ not only died for sinners, but our redemption is every where attributed to his BLOOD, and the shedding of that blood; and that on the altar of the cross this might make an atonement for the lives and souls of men, he not only bowed his head, and gave up the ghost, but his side was opened, the pericardium and the heart evidently pierced, that the vital fluid might be poured out from the very seat of life, and that thus the blood, which is the life, should be poured out to make an atonement for the life of the soul.

Verse 14. *Ye shall eat the blood of no manner of flesh*] Independently of the moral reasons given above, we may add, 1. That blood, being highly alkaline, especially in hot climates, is subject to putrefaction. 2. That it affords a gross nutriment, being very difficult of digestion, so much so, that bull's blood was used in ancient times as poison, "its extreme viscosity rendering it totally indigestible by the powers of the human stomach." 8. It is allowed that when blood was used in this country in great quantities, the scurvy was more frequent than at other times. 4. It appears from history that those nations who lived most on it were

very fierce, savage, and barbarous, such as the *Scythians*, *Tartars*, *Arabs* of the desert, the *Scandinavians*, &c., &c., some of whom drank the blood of their enemies, making cups of their skulls!

Verse 15. *That which died of itself, or that which was torn*] Because, in both cases the blood was retained in the body: hence the council at Jerusalem forbade things

*strangled as well as blood*, because in such beasts the blood was coagulated in the veins and arteries.

Every thing considered, surely there is as little propriety in eating of blood as there is necessity to do it. They who will do otherwise must bear their iniquity. If blood eating be no offence, then they have no sin to answer for.

## CHAPTER XVIII.

*The people are commanded to avoid the doings of the Egyptians and the Canaanites, 1-3. They are to do God's judgments, and to keep his ordinances, that they may live, 4, 5. Marriages with those who are near of kin are prohibited, 6. None to marry with his mother or step-mother, 7, 8; with his sister or step-sister, 9; with his granddaughter, 10; nor with the daughter of his step-mother, 11; nor with his aunt, by father or mother, 12, 13; nor with his uncle's wife, 14; nor with his daughter-in-law, 15; nor sister-in-law, 16; nor with a woman and her daughter, son's daughter, or daughter's daughter, 17; nor with two sisters at the same time, 18. Several abominations prohibited, 19-23, of which the Canaanites, &c., were guilty, and for which they were cast out of the land, 24, 25. The people are exhorted to avoid these abominations, lest they be treated as the ancient inhabitants of the land were treated, and so cast out, 26-28. Threatenings against the disobedient, 29, and promises to the obedient, 30.*

**AND** the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel,  
and say unto them, 'I am the LORD your God.

3 <sup>b</sup> After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and <sup>c</sup> after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 <sup>a</sup> Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: <sup>a</sup> which if a man do, he shall live in them: 'I am the LORD.

6 None of you shall approach to any that is <sup>a</sup> near of kin to him, to uncover *their* nakedness: I am the LORD.

7 <sup>b</sup> The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 <sup>c</sup> The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9 <sup>d</sup> The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be born at home, or born abroad, even their nakedness* thou shalt not uncover.

10 The nakedness of thy son's daughter, or of

thy daughter's daughter, *even their nakedness* thou shalt not uncover: for theirs is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12 <sup>a</sup> Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 <sup>b</sup> Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 <sup>c</sup> Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

16 <sup>a</sup> Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 <sup>d</sup> Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18 Neither shalt thou take <sup>a</sup> a wife to her sister, <sup>a</sup> to vex her, to uncover her nakedness, beside the other in her life time.

<sup>a</sup> Ver. 4. Exod. vi. 7. Ch. xi. 44. xix. 4, 10, 34. xx. 7. Ezek. xx. 5, 7, 19, 20.—<sup>b</sup> Ezek. xx. 7, 8. xxiii. 8.—<sup>c</sup> Exod. xxiii. 24. Ch. xx. 23. Deut. xii. 4, 80, 81.—<sup>d</sup> Dent. iv. 1, 2. vi. 1. Ezek. xx. 19.—<sup>e</sup> Ezek. xx. 11, 13, 21. Luke x. 28. Rom. c. 5. Gal. iii. 12.—<sup>f</sup> Exod. vi. 2, 6, 29. Mal. iii. 6.—<sup>g</sup> Heb. remainder of his flesh.—<sup>h</sup> Ch. xx. 11.—<sup>i</sup> Gen. xlix. 4. Ch. xx. 11. Deut. xxii. 30. xxvii. 20.

Verse 3. *The doings of the land of Egypt—the land of Canaan*] The worshipping of demons, beasts, &c., as mentioned in the preceding chapter, ver. 7, and the abominations mentioned in this chapter from ver. 21 to 23.

Verse 6. *Any that is near of kin*] *Cousins* besaro, any remnant of his flesh, i.e. to any particularly allied to his own family, the prohibited degrees in which are specified from the 7th to the 17th verse inclusive. Notwithstanding the prohibitions here, it must be evident that in the infancy of the world, persons very near of kin must have been joined in matrimonial alliances; and that even brothers must have matched with their own sisters. This must have been the case in the family of Adam. In these first instances, necessity required this; when this necessity no longer existed, the thing became inexpedient and improper for two reasons: 1. That the duties owing by nature to rela-

Ezek. xxii. 10. Amos ii. 7. 1 Cor. v. 1.—<sup>a</sup> Ch. xx. 17. 2 Sam. xiii. 12. Ezek. xxii. 11.—<sup>b</sup> Ch. xx. 19.—<sup>c</sup> Ch. xx. 20.—<sup>d</sup> Gen. xxxviii. 18, 26. Ch. xx. 12. Ezek. xxii. 11.—<sup>e</sup> Ch. xx. 21. Mat. xiv. 4. See Deut. xxv. 5. Mat. xxii. 24. Mark xii. 19.—<sup>f</sup> Ch. xx. 14.—<sup>g</sup> Or, one wife to another. Exod. xxi. 3.—<sup>h</sup> 1 Sam. i. 6, 8.

tives might not be confounded with those of a social or political kind; for could a man be a brother and a husband, a son and a husband, at the same time, and fulfil the duties of both? Impossible. 2. That by intermarrying with other families, the bonds of social compact might be strengthened and extended, so that the love of our neighbour, &c., might at once be felt to be, not only a maxim of sound policy, but also a very practicable and easy duty; and thus feuds, divisions, and wars be prevented.

Verse 16. *Thy brother's wife*] This was an illegal marriage, unless the brother died childless. In that case it was not only lawful for her to marry her brother-in-law, but he was obliged by the law, Deut. xxv. 5, to take her to wife.

Verse 18. *A wife to her sister*] Thou shalt not marry two sisters at the same time, as Jacob did Rachel and Leah;

19 \* Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover <sup>b</sup> thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed <sup>c</sup> pass through the fire to <sup>d</sup> Molech, neither shalt thou <sup>e</sup> profane the name of thy God : I am the Lord.

22 'Thou shalt not lie with mankind, as with womankind : it ~~is~~ abomination.

23 \* Neither shalt thou lie with any beast to defile thyself therewith : neither shall any woman stand before a beast to lie down thereto : it ~~is~~ <sup>h</sup> confusion.

24 <sup>i</sup> Defile not ye yourselves in any of these things : <sup>j</sup> for in all these the nations are defiled which I cast out before you :

25 And <sup>k</sup> the land is defiled : therefore I do <sup>l</sup> visit the iniquity thereof upon it, and the land itself <sup>m</sup> vomiteth out her inhabitants.

\* Ch. xx. 18. Ezek. xviii. 6. xxi. 10. —<sup>b</sup> Ch. xx. 10. Exod. xx. 14. Deut. v. 18. xxi. 22. Prov. vi. 29, 32. Mal. iii. 5. Mat. v. 27. Rom. ii. 22. 1 Cor. vi. 9. Heb. xiii. 4. —<sup>c</sup> Ch. xx. 2. 2 Kings xvi. 3. xxi. 6. xxiii. 10. Jer. xix. 5. Ezek. xx. 31. xxiii. 37, 39. —<sup>d</sup> 1 Kings xi. 7, 33. Called, Acts vii. 43. *Molech*. —<sup>e</sup> Ch. xix. 12. xx. 8. xxi. 6. xxii. 2, 32. Ezek. xxxvi. 20, &c. Mal. i. 12. —<sup>f</sup> Ch. xx. 18. Rom. i. 27. 1 Cor. vi. 9. 1 Tim. i. 10. —<sup>g</sup> Ch. xx. 15, 16. Exod. xxii. 19.

but there is nothing in this law that rendered it illegal to marry a sister-in-law when her sister was dead ; therefore the text says, *Thou shalt not take her in her life time, to ver her*, alluding probably to the case of the jealousies and vexations which subsisted between Leah and Rachel, and by which the family peace was so often disturbed. Some think that the text may be so understood as also to forbid *polygamy*.

Verse 21. *Pass through the fire to Molech*] The name of this idol is mentioned for the first time in this place. As the word *molech* or *melech* signifies *king* or *governor*, it is very likely that this idol represented the sun ; and more particularly as the fire appears to have been so much employed in his worship. There are several opinions concerning the meaning of *passing through the fire* to Molech. 1. Some think that the *semen humanum* was offered on the fire to this idol. 2. Others think that the children were actually made a *burnt-offering* to him. 3. But others suppose the children were not *burnt*, but only passed through the fire, or between two fires, by way of consecration to him. That some were actually *burnt alive* to this idol, several scriptures, according to the opinion of commentators, seem strongly to intimate : see among others, Ps. cvi. 38, Jer. vii. 31, and Ezek. xxiii. 37-39. That others were only *consecrated* to his service by *passing between two fires* the rabbins strongly assert ; and if Ahaz had but one son, *Hezekiah* (though it is probable he had others, see 2 Chron. xxviii. 8), he is said to have *passed through the fire to Molech*, 2 Kings xvi. 3, yet he succeeded his father in the kingdom, chap. xviii. 1, therefore this could only be a *consecration*, his idolatrous father intending thereby to initiate him early into the service of this demon.

Verse 22. *With mankind*] This abominable crime, frequent among the Greeks and Romans as well as the Canaanites, may be punished with death in this country.

Verse 23. *With any beast*] This abomination is also punishable with death by the laws of this country.

*Any woman stand before a beast*] That this was often done in Egypt there can be no doubt ; *Herodotus* records

26 \* Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of those abominations : *neither* any of your own nation, nor any stranger that sojourneth among you :

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled :)

28 That \* the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, <sup>r</sup> that ye commit not *any one* of these abominable customs, which were committed before you, and that ye <sup>s</sup> defile not yourselves therein : <sup>t</sup> I am the Lord your God.

—<sup>h</sup> Ch. xx. 12. —<sup>i</sup> Ver. 30. Mat. xv. 18, 19, 20. Mark vii. 21, 22, 23. 1 Cor. iii. 17. —<sup>j</sup> Ch. xx. 23. Deut. xviii. 12. —<sup>k</sup> Num. xxxv. 34. Jer. ii. 7. xvi. 18. Ezek. xxxvi. 17. —<sup>l</sup> Ps. lxxxix. 82. Isa. xxvi. 21. Jer. v. 9, 29. ix. 9. xiv. 10. xxiii. 2. Hos. ii. 13. vii. 13. ix. 9. —<sup>m</sup> Ver. 28. —<sup>n</sup> Ver. 5, 30. Ch. xx. 22, 23. —<sup>o</sup> Ch. xx. 22. Jer. ix. 19. Ezek. xxxvi. 13, 17. —<sup>p</sup> Ver. 8, 26. Ch. xx. 23. Deut. xviii. 9. —<sup>q</sup> Ver. 24. —<sup>r</sup> Ver. 2, 4.

that a fact of this kind actually took place while he was in Egypt.

Verse 25. *The land itself vomiteth out her inhabitants.*] This is a very nervous *prosopopoeia* or *personification* ; the land is represented as an intelligent being, with a deep and refined sense of moral good and evil : information concerning the abominations of the people is brought to this personified land, with which it is so deeply affected that a *nausea* is produced, and it vomits out its abominable and accursed inhabitants.

Verse 30. *Shall ye keep mine ordinance*] The only way to be preserved from all false worship is seriously to consider and devoutly to observe the ordinances of the true religion. He who in the things of God goes no further than he can say, *Thus it is written, and thus it behoves me to do*, is never likely to receive a false creed, nor perform a superstitious act of worship.

1. How true is that word, *The law of the Lord is PERFECT !* In a small compass, and in a most minute detail, it comprises every thing that is calculated to *instruct, direct, convince, correct, and fortify* the mind of man. Whatever has a tendency to corrupt or injure man, that it *forbids* ; whatever is calculated to comfort him, promote and secure his best interests, that it *commands*. It takes him in all possible states, views him in all *connections*, and provides for his present and eternal happiness.

2. As the human soul is polluted and leads to pollution, the great doctrine of the law is *holiness to the Lord* : this it keeps invariably in view in all its commands, precepts, ordinances, rites, and ceremonies. And how forcibly in all these does it say, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength ; and thy neighbour as thyself !* This is the prominent doctrine of the preceding chapter, and this shall be fulfilled in all them who believe, for *Christ is the end of the law for righteousness to them that believe*. Reader, magnify God for his law, for by it is the knowledge of sin ; and magnify him for his gospel, for by this is the cure of sin.

CHAPTER XIX.

*Exhortations to holiness, and a repelition of various laws, 1, 2. Duty to parents, and observance of the sabbath, 3. Against idolatry, 4. Concerning peace-offerings, 5-8. The gleanings of the harvest and vintage to be left for the poor, 9, 10. Against stealing and lying, 11; false-swearing, 12; defrauding the hireling, 13. Laws in behalf of the deaf and the blind, 14. Against respect of persons in judgment, 15; tale-bearing, 16; hatred and uncharitableness, 17; revenge, 18; unlawful mixtures in cattle, seed, and garments, 19. Laws relative to the bondmaid that is betrothed, 20-22. The fruit of the trees of the land not to be eaten for the first three years, 23; but this is lawful in the fourth and fifth years, 24, 25. Against eating of blood, and using incantations, 26; superstitious cutting of the hair, 27; and cutting of the flesh in the times of mourning, 28; prostitution, 29. Sabbaths to be revered, 30. Against consulting those who are wizards, and have familiar spirits, 31. Respect must be shown to the aged, 32. The stranger shall not be oppressed, 33, 34. They shall keep just measures, weights, and balances, 35, 36. Conclusion, 37.*

**AND** the LORD spake unto Moses, saying,  
2 Speak unto all the congregation of the children of Israel, and say unto them,  
• Ye shall be holy: for I the LORD your God

am holy.  
3 <sup>b</sup> Ye shall fear every man his mother, and his father, and <sup>c</sup> keep my sabbaths: I am the LORD your God.

4 <sup>d</sup> Turn ye not unto idols, <sup>e</sup> nor make to yourselves molten gods: I am the LORD your God.

5 And <sup>f</sup> if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that catcheth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And <sup>g</sup> when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou

shalt leave them for the poor and stranger: I am the LORD your God.

11 <sup>h</sup> Ye shall not steal, neither deal falsely, <sup>i</sup> neither lie one to another.

12 And ye shall not <sup>j</sup> swear by my name falsely, <sup>k</sup> neither shalt thou profane the name of thy God: I am the LORD.

13 <sup>l</sup> Thou shalt not defraud thy neighbour, neither rob him: <sup>m</sup> the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, <sup>n</sup> nor put a stumbling-block before the blind, but shalt <sup>o</sup> fear thy God: I am the LORD.

15 <sup>p</sup> Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty; <sup>q</sup> but in righteousness shalt thou judge thy neighbour.

16 <sup>r</sup> Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou <sup>s</sup> stand against the blood of thy neighbour: I am the LORD.

17 <sup>t</sup> Thou shalt not hate thy brother in thine heart; <sup>u</sup> thou shalt in any wise rebuke thy neighbour, <sup>v</sup> and not suffer sin upon him.

18 <sup>w</sup> Thou shalt not avenge, nor bear any grudge against the children of thy people, <sup>x</sup> but thou shalt love thy neighbour as thyself: I am the LORD.

19 Ye shall keep my statutes. Thou shalt not

\* Ch. xi. 44. xx. 7, 26. 1 Pet. i. 16. <sup>b</sup> Exod. xx. 12. <sup>c</sup> Exod. xx. 8. xxxi. 13. <sup>d</sup> Exod. xx. 4. Ch. xxvi. 1. 1 Cor. x. 14. 1 John v. 21. <sup>e</sup> Exod. xxiv. 17. Deut. xxvii. 15. <sup>f</sup> Ch. vii. 16. <sup>g</sup> Ch. xxiii. 22. Deut. xxiv. 19, 20, 21. Ruth ii. 15, 16. <sup>h</sup> Exod. xx. 15. xxii. 1, 7, 10. Deut. v. 19. <sup>i</sup> Ch. vi. 2. Eph. iv. 25. Col. iii. 9. <sup>j</sup> Exod. xx. 7. Ch. vi. 8. Deut. v. 11. Mat. v. 33. James v. 12. <sup>k</sup> Ch. xviii. 21. <sup>l</sup> Eccles. x. 6. Mark x. 19. 1 Thess. iv. 6. <sup>m</sup> Deut. xxiv. 14, 15. Mal. iii. 5. Tob. iv. 14. James v. 4. <sup>n</sup> Deut. xxvii. 18. Rom. xiv. 13. <sup>o</sup> Ver. 39. Ch. xxv. 17. Gen. xlii. 18. Eccles. v. 7. 1 Pet. ii. 17. <sup>p</sup> Exod. xxiii. 2, 3. Deut. i. 17. xvi. 19. xxvii.

19. Ps. lxxxii. 2. Prov. xxiv. 23. James ii. 9. <sup>q</sup> Exod. xxiii. 1. Ps. xv. 8. 1. 20. Prov. xi. 13. xx. 19. Ezek. xxii. 9. <sup>r</sup> Exod. xxiii. 1, 7. 1 Kings xxi. 13. Mat. xxvi. 60, 61. xxvii. 4. <sup>s</sup> 1 John ii. 9, 11. iii. 15. <sup>t</sup> Eccles. xix. 13. Mat. xviii. 15. Luke xvii. 3. Gal. vi. 1. Eph. v. 11. 1 Tim. v. 30. 2 Tim. iv. 2. Tit. i. 13. ii. 15. <sup>u</sup> Or, that thou bear not sin for him. See Rom. i. 32. 1 Cor. v. 2. 1 Tim. v. 22. 2 John ii. <sup>v</sup> 2 Sam. xiii. 22. Prov. xx. 22. Rom. xii. 17, 19. Gal. v. 20. Eph. iv. 31. 1 Pet. ii. 1. James v. 9. <sup>w</sup> Mat. v. 43. xxii. 39. Rom. xii. 9. Gal. v. 11. James ii. 8.

Verse 8. *Ye shall fear every man his mother, &c.* Ye shall have the profoundest reverence and respect for them.

Verse 4. *Turn ye not unto idols* Literally *nothing*; and to this St. Paul seems to allude, 1 Cor. viii. 4, where he says, *We know that an idol is nothing in the world.*

Verse 9. *When ye reap the harvest* Liberty for the poor to glean both the corn-fields and vineyards was a divine institution among the Jews; for the whole of the Mosaic dispensation, like the Christian, breathed love to God and benevolence to man. The poor in Judea were to live by gleanings from the corn-fields and vineyards.

Verse 13. *The wages—shall not abide with thee all night* For this plain reason, it is the support of the man's life and family, and they need to expend it as fast as it is earned.

Verse 14. *Thou shalt not curse the deaf* Or *speake evil* of him, because he cannot hear, and so cannot vindicate his own character.

*Nor put a stumbling-block before the blind* The spirit and design of these precepts are, that no man shall in any case take advantage of the ignorance, simplicity, or inexperience,

of his neighbour, but in all things do to his neighbour as he would, on a change of circumstances, that his neighbour should do to him.

Verse 16. *Thou shalt not go up and down as a tale-bearer* *Rachil* signifies a trader, a pedlar, and is here applied to the person who travels about dealing in scandal and calumny, getting the secrets of every person and family, and retailing them wherever he goes. A more despicable character exists not; such a person is a pest to society, and should be exiled from the habitations of men.

*Neither shalt thou stand against the blood, &c.* Thou shalt not be a false witness, because by such testimony the blood—the life, of an innocent man may be endangered.

Verse 17. *Thou shalt not hate thy brother* Thou shalt not only not do him any kind of evil, but thou shalt harbour no hatred in thy heart towards him. On the contrary, *thou shalt love him as thyself*, ver. 18. Many persons suppose, from misunderstanding our Lord's words, John xiii. 34, *A new commandment give I unto you, that ye love one another, &c.*, that loving our neighbour as ourselves was first instituted

# LEVITICUS.

let thy cattle gender with a diverse kind: \* thou shalt not sow thy field with mingled seed: <sup>b</sup> neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman that is a bondmaid, <sup>c</sup> betrothed to an husband <sup>d</sup>, and not at all redeemed, nor freedom given her, <sup>e</sup> she shall be <sup>f</sup> scourged: they shall not be put to death, because she was not free.

21 And <sup>g</sup> he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, <sup>h</sup> even a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD, for his sin which he hath done; and the sin which he hath done shall be forgiven him.

\* Deut. xxii. 9, 10.—<sup>b</sup> Deut. xxii. 11.—<sup>c</sup> Or, *abused by any*.—<sup>d</sup> Heb. *reproached by or for man*.—<sup>e</sup> Or, *they*.—<sup>f</sup> Heb. *there shall be a scourging*.—<sup>g</sup> Ch. v. 15. vi. 8.—<sup>h</sup> Heb. *holiness of praises to the LORD*.—<sup>i</sup> Deut. xii. 17, 18. Prov. iii. 9.—<sup>j</sup> Ch. xvii. 10, &c. Deut. xii. 23.

under the gospel. This verse shows the opinion to be unfounded: but to love another as Christ has loved us, i.e. to lay down our lives for each other, is certainly a new commandment; we have it simply on the authority of Jesus Christ alone.

And not suffer sin upon him.] If thou see him sin, or know him to be addicted to any thing by which the safety of his soul is endangered, thou shalt mildly and affectionately reprove him, and by no means permit him to go on without counsel and advice in a way that is leading him to perdition. In a multitude of cases timely reproof has been the means of saving the soul. Speak to him *privately* if possible; if not, write to him in such a way that himself alone shall see it.

Verse 19. *Gender with a diverse kind*] Those precepts taken literally seem to imply that they should not permit the horse and the she-ass, nor the he-ass and the cow (as they do in the East), to couple together; nor sow different kinds of seeds in the same field or garden; nor have garments of silk and woollen, cotton and silk, linen and wool, &c. And if all these were forbidden, there must have been some moral reason for the prohibitions, because domestic economy required several of these mixtures, especially those which relate to seeds and clothing. With respect to heterogeneous mixtures among cattle, there is something very unnatural in it, and it was probably forbidden to prevent excitements to such unnatural lusts as those condemned in the preceding chapter, ver. 22, 23. As to seeds, in many cases it would be very improper to sow different kinds in the same plot of ground. It would be imprudent to sow oats and wheat together: the latter would be injured, the former ruined. The turnip and carrot would not succeed conjointly, where either of them separately would prosper and yield a good crop; so we may say of many other kinds of seeds; and if this be all that is intended, the counsels are prudential agricultural maxims. As to different kinds of garments, such as the *linsey woolsey*, the prohibition here might be intended as much against pride and vanity as any thing else; for it is certain that both these articles may be so manufactured in conjunction as to minister to pride, though in general the *linsey woolsey* or *drugget* is the clothing of the poor. But we really do not know what the original word *shaatnez*, which we translate *linen and woollen*, means: it is true that in Deut. xxii. 11, where it is again used, it seems to be explained by the words immediately following, *Thou shalt not wear a garment of divers sorts, as of linen and woollen together*; but this may as well refer to a garment made up of a sort of patch-work, differently coloured and arranged for pride and for show.

Something of this kind seems to have existed in the patriarchal times; witness the coat of many colours made by Jacob for his son Joseph.

Verse 20. *A woman that is a bondmaid*] Had she been free, the law required that she should be put to death (see Deut. xxii. 24); but as she was a slave, she is supposed to have less self-command, and therefore less guilt: but as it is taken for granted she did not make resistance, or did consent, she is to be scourged, and the man is to bring a ram for a trespass-offering.

Verse 23. *Three years shall it be as uncircumcised*] I see

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you; it shall not be eaten of:

24 But in the fourth year all the fruit thereof shall be <sup>a</sup> holy, <sup>b</sup> to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

26 <sup>c</sup> Ye shall not eat *any thing* with blood; <sup>d</sup> neither shall ye use enchantment, nor observe times.

27 <sup>e</sup> Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not <sup>f</sup> make any cuttings in your flesh

—<sup>a</sup> Deut. xviii. 10, 11, 14. 1 Sam. xv. 23. 2 Kings xvii. 17. xxi. 6. 2 Chron. xxxiii. 6. Mal. iii. 5.—<sup>b</sup> Ch. xxi. 5. Jer. ix. 26. xlviii. 37. Isa. xv. 2.—<sup>c</sup> Ch. xxi. 5. Deut. xiv. 1. Jer. xvi. 6. xlviii. 37.

no great reason to seek for mystical meanings in this prohibition. The fruit of a young tree cannot be good; for not having arrived at a state of maturity, the juices cannot be sufficiently elaborated to produce fruit excellent in its kind. The Israelites are commanded not to eat of the fruit of a tree till the fifth year after its planting: in the three first years the fruit is unwholesome; in the fourth year the fruit is holy, it belongs to God, and should be consecrated to him, ver. 24; and in the fifth year and afterwards the fruit may be employed for common use, ver. 25.

Verse 26. *Neither shall ye use enchantment*] Conjecture itself can do little towards a proper explanation of the terms used in this verse. Possibly the superstition here prohibited may be what the Greeks call *Ophiomanteia*, or divination by serpents.

Nor observe times.] Ye shall not divine by clouds, which was also a superstition much in practice among the heathens, as well as divination by the flight of birds. What these prohibitions may particularly refer to, we know not.

Verse 27. *Ye shall not round the corners of your heads*] This and the following verse evidently refer to customs which must have existed among the Egyptians when the Israelites sojourned in Egypt; and what they were it is now difficult, even with any probability, to conjecture.

The hair was much used in divination among the ancients, and for purposes of religious superstition among the Greeks; and particularly about the time of the giving of this law, as this is supposed to have been the era of the Trojan war. We learn from Homer that it was customary for parents to dedicate the hair of their children to some god; which, when they came to manhood, they cut off and consecrated to the deity. If the hair was rounded, and dedicated for purposes of this kind, it will at once account for the prohibition in this verse.

The corners of thy beard.] Probably meaning the hair of the cheek that connects the hair of the head with the beard. This was no doubt cut in some peculiar manner for the superstitious purposes mentioned above. From the images and paintings which remain of the ancient Egyptians, we find that they were accustomed to shave the whole hair off their face, except merely that upon the chin, which last they cut off only in times of mourning.

Verse 28. *Any cuttings in your flesh for the dead*] That the ancients were very violent in their grief, tearing the hair and face, beating the breast, &c., is well known.

Nor print any marks upon you.] It was a very ancient and very general custom to carry marks on the body in honour of the object of their worship. All the castos of the Hindoos bear on their foreheads or elsewhere what are called the *sectarian marks*, which distinguish them, not only in a civil, but also in a religious point of view, from each other.

Most of the barbarous nations lately discovered, have their faces, arms, breasts, &c., curiously carved or tattooed, probably for superstitious purposes. Ancient writers abound with accounts of marks made on the face, arms, &c., in honour of different idols; and to this the inspired penman alludes, Rev. xiii. 16, 17, xiv. 9, 11, xv. 2, xvi. 2, xix. 20, xx. 4, where false worshippers are represented as receiving in their



for the dead, nor print any marks upon you: I *am* the LORD.

29 <sup>a</sup> Do not <sup>b</sup> prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 <sup>c</sup> Ye shall keep my sabbaths, and <sup>d</sup> reverence my sanctuary: I *am* the LORD.

31 <sup>e</sup> Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 <sup>f</sup> Thou shalt rise up before the hoary head, and honour the face of the old man, and <sup>g</sup> fear thy God: I *am* the LORD.

<sup>a</sup> Deut. xxiii. 17.—<sup>b</sup> Heb. profane.—<sup>c</sup> Ver. 3. Ch. xxvi. 2.—<sup>d</sup> Eccles. v. 1.—<sup>e</sup> Exod. xxii. 18. Ch. xx. 6, 27. Deut. xviii. 10. 1 Sam. xxviii. 7. 1 Chron. x. 13. Isa. viii. 19. Acts xvi. 16.—<sup>f</sup> Prov. xx. 29. 1 Tim. v. 1.—<sup>g</sup> Ver. 14.—<sup>h</sup> Exod. xxii. 21. xxiii. 9.

hands and in their forehead the marks of the beast. These were called *stigmata* among the Greeks, and to these St. Paul refers when he says, *I bear about in my body the MARKS (stigmata) of the Lord Jesus*; Gal. vi. 17.

Verse 29. *Do not prostitute thy daughter*] This was a very frequent custom, and with examples of it writers of antiquity abound. The Cyprian women, according to Justin, gained that portion which their husbands received with them at marriage, by previous public prostitution. And the Phœnicians, according to Augustine, made a gift to Venus of the gain acquired by the public prostitution of their daughters, previously to their marriage.

Verse 31. *Regard not them that have familiar spirits*] The Hebrew word *oboth* probably signifies a kind of ventriloquists, or such as the Pythones mentioned Acts xvi. 16, 18; persons who while under the influence of their demon, became greatly inflated, as the Hebrew word implies, and gave answers in a sort of phrensy.

*Neither seek after wizards*] *Yiddemim*, the wise or knowing ones, from *yada*, to know or understand; called *wizard* in Scotland, *wise or cunning man* in England; and hence also the *wise woman*, the *white witch*. Not only all real dealers with familiar spirits, or necromantic or magical superstitions, are here forbidden, but also all pretenders to the knowledge of futurity, fortune-tellers, astrologers, &c., &c. To attempt to know what God has not thought proper to reveal, is a sin against his wisdom, providence, and goodness. In mercy, great mercy, God has hidden the knowledge of futurity from man, and given him *hope*—the expectation of future good, in its place.

Verse 33. *If a stranger sojourn*] This law to protect and comfort the stranger was at once humane and politic. None is so desolate as the stranger, and none needs the offices of benevolence and charity more; and we may add that he who is not affected by the desolate state of the stranger has neither benevolence nor charity. It was politic to encourage strangers, as in consequence many came, not only to sojourn, but to settle among the Jews, and thus their political strength became increased; and many of these settlers became at least *proselytes of the gate* if not *proselytes of the covenant*, and thus got their souls saved. The apostle makes use of a strong argument to induce men to hospitality towards strangers: *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares*, Heb. xiii. 2.

Verse 35. *Ye shall do no unrighteousness*] Ye shall not act contrary to the strictest justice in any case, and especially in the four following, which properly understood, comprise all that can occur between a man and his fellow-

33 And <sup>h</sup> if a stranger sojourn with thee in your land, ye shall not <sup>i</sup> vex him.

34 <sup>j</sup> But the stranger that dwelleth with you shall be unto you as one born among you, and <sup>k</sup> thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 <sup>l</sup> Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 <sup>m</sup> Just balances, just <sup>n</sup> weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God which brought you out of the land of Egypt.

37 <sup>o</sup> Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

—<sup>h</sup> Or, oppress.—<sup>i</sup> Exod. xii. 48, 49.—<sup>j</sup> Deut. x. 19.—<sup>k</sup> Ver. 15.—<sup>l</sup> Deut. xxv. 13, 15. Prov. xi. 1. xvi. 11. Acts x. 10.—<sup>m</sup> Heb. stones.—<sup>n</sup> Ch. xviii. 4, 5. Deut. iv. 5, 6. v. 21. vi. 25.

1. JUDGMENT in all cases that come before the civil magistrate; he is to judge and decide according to the law. 2. METE-YARD, *bammiddah*, in measures of length and surface, such as the reed, cubit, foot, span, hand's breadth among the Jews, or ell, yard, foot, and inch among us. 3. WEIGHT, *bammishkal*, in any thing that is weighed, the weights being all according to the standards kept for the purpose of trying the rest, in the sanctuary, as appears from Exod. xxx. 13, 1 Chron. xxiii. 29; these weights were the talent, shekel, barley-corn, &c. 4. MEASURE, *bammesurah*, from which we derive our term. This refers to all measures of capacity, such as the homer, ephah, seah, hin, omer, kab, and log.

Verse 36. *Just balances*] Scales, steel-yard, &c. Weights, *abanim*, stones, as the weights appear to have been originally formed out of stones.

Verse 37. *Shall ye observe all my statutes*] *Chukkothi*, from *chak*, to describe, mark, or trace out; the righteousness which I have described, and the path of duty which I have traced out. *Judgments*, *mishpatai*, from *shaphat*, to discern, determine, direct, &c.; that which Divine Wisdom has discerned to be best for man, has determined shall promote his best interests, and has directed him conscientiously to use.

1. Many difficulties occur in this very important chapter, but they are such only to us; for there can be no doubt of their having been perfectly well known to the Israelites, to whom the precepts contained in this chapter were given. Considerable pains however have been taken to make them plain, and no serious mind can read them without profit.

2. The precepts against injustice, fraud, slander, enmity, &c., &c., are well worth the notice of every Christian; and those against superstitious usages are not less so; and by these last we learn, that having recourse to astrologers, fortune-tellers, &c., to get intelligence of lost or stolen goods, or to know the future events of our own lives, or those of others, is highly criminal in the sight of God. Those who have recourse to such persons renounce their baptism, and in effect renounce the providence as well as the word of God.

3. The precepts of humanity and mercy relative to the poor, the hireling, and the stranger, are worthy of our most serious regard. Nor are those which concern weights and measures, traffic, and the whole system of commutative justice, less necessary to be observed for the benefit and comfort of the individual, and the safety and prosperity of the state.

## CHAPTER XX.

*Of giving seed to Molech, and the punishment of this crime, 1-5. Of consulting wizards, &c., 6-8. Of disrespect to parents, 9. Of adultery, 10. Of incestuous mixtures, 11, 12. Bestiality, 13-16. Different cases of incest and uncleanness, 17-21. Exhortations and promises, 22-24. The difference between clean and unclean animals to be carefully observed, 25. The Israelites are separated from other nations, that they may be holy, 26. A repetition of the law against wizards and them that have familiar spirits, 27.*

**AND** the LORD spake unto Moses, saying,  
2 \* Again thou shalt say to the children of Israel, <sup>b</sup> Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And \* I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to <sup>d</sup> defile my sanctuary, and \* to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and <sup>e</sup> kill him not;

5 Then \* I will set my face against that man, and <sup>b</sup> against his family, and will cut him off, and all that <sup>f</sup> go a whoring after him, to commit whoredom with Molech, from among their people.

6 And <sup>g</sup> the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 \* Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

8 <sup>h</sup> And ye shall keep my statutes, and do them; <sup>i</sup> I am the LORD which sanctify you.

9 \* For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; <sup>j</sup> his blood *shall be* upon him.

10 And <sup>k</sup> the man that committeth adultery with another man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 \* And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 \* And if a man lie with his daughter in law,

<sup>a</sup> Ch. xviii. 21.—<sup>b</sup> Ch. xviii. 21. Deut. xii. 31. xviii. 10. 2 Kings xvi. 17. xxiii. 10. 2 Chron. xxxiii. 6. Jer. vii. 31. xxxii. 35. Ezek. xx. 26, 31.—<sup>c</sup> Ch. xvii. 10.—<sup>d</sup> Ezek. v. 11. xxiii. 38, 39.—<sup>e</sup> Ch. xviii. 21.—<sup>f</sup> Deut. xvii. 2, 3, 5.—<sup>g</sup> Ch. xvii. 10.—<sup>h</sup> Exod. xx. 5.—<sup>i</sup> Ch. xvii. 7.—<sup>j</sup> Ch. xix. 31.—<sup>k</sup> Ch. xi. 44. xix. 2. 1 Pet. i. 16.—<sup>l</sup> Ch. xix. 87.—<sup>m</sup> Exod. xxxi. 13. Ch. xxi. 8. Ezek. xxxvii. 28.—<sup>n</sup> Exod. xxi. 17. Deut. xxvii. 16. Prov. xx. 20. Mat. xv. 4.—<sup>o</sup> Ver. 11, 12, 13, 16, 27. 2 Sam. i. 16.—<sup>p</sup> Ch. xviii. 20. Deut. xxii. 23. John viii.

Verse 2. *That giveth any of his seed unto Molech*] To what has been said in the note on chap. xviii. 21, we may add that the rabbins describe this idol, who was probably a representative or emblematical personification of the solar influence, as made of brass, in the form of a man, with the head of an ox; that a fire was kindled in the inside, and the child to be sacrificed to him was put in his arms and roasted to death. Others say that the idol, which was hollow, was divided into seven compartments within; in one of which they put flour, in the second turtle-doves, in the third a ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a child, which, by heating the statue on the outside, were all burnt alive together. I question the whole truth of these statements, whether from Jewish or Christian rabbins. There is no evidence of all this in the sacred writings. And there is but presumptive proof, and that not very strong, that human sacrifices were at all offered to Molech by the Jews. The passing through the fire, so frequently spoken of, might mean no more than a simple rite of consecration to the service of this idol. Probably a kind of ordeal was meant, the persons passing suddenly through the flame of a large fire, by which, though they might be burnt or scorched, yet they were neither killed nor consumed. Or they might have passed between two large fires as a sort of purification.

Verse 9. *Curseth his father or his mother*] He who conscientiously keeps the fifth commandment can be in no

both of them shall surely be put to death: <sup>q</sup> they have wrought confusion; their blood *shall be* upon them.

13 \* If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 \* And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 \* And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 \* And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 \* And if a man lie with a woman having her sickness, and shall uncover her nakedness; he hath <sup>r</sup> discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 \* And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: <sup>s</sup> for he uncovereth his near kin: they shall bear their iniquity.

20 <sup>bb</sup> And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 <sup>cc</sup> And if a man shall take his brother's wife, it is <sup>dd</sup> an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all my <sup>ee</sup> statutes, and all

4, 5.—<sup>f</sup> Ch. xviii. 8. Deut. xxvii. 23.—<sup>g</sup> Ch. xviii. 15.—<sup>h</sup> Ch. xviii. 23.—<sup>i</sup> Ch. xviii. 22. Deut. xxiii. 17. See Gen. xix. 5. Judg. xix. 22.—<sup>j</sup> Ch. xviii. 17. Deut. xxvii. 23.—<sup>k</sup> Ch. xviii. 23. Deut. xxvii. 21.—<sup>l</sup> Ch. xviii. 9. Deut. xxvii. 22. See Gen. xx. 12.—<sup>m</sup> Ch. xviii. 19. See ch. xv. 24.—<sup>n</sup> Heb. made naked.—<sup>o</sup> Ch. xviii. 12, 13.—<sup>p</sup> Ch. xviii. 6.—<sup>q</sup> Ch. xviii. 14.—<sup>r</sup> Ch. xviii. 16.—<sup>s</sup> Heb. a separation.—<sup>t</sup> Ch. xviii. 20. xix. 37.

danger of this judgment. The term *yekallel* signifies, not only to curse, but to speak of a person contemptuously and disrespectfully, to make light of; so that all speeches which have a tendency to lessen our parents in the eyes of others, or to render their judgment, piety, &c., suspected and contemptible, may be here included; though the act of cursing, or of treating the parent with injurious and opprobrious language, is that which is particularly intended.

Verse 14. *They shall be burnt with fire*] As there are worse crimes mentioned here (see verses 11 and 17), where the delinquent is ordered simply to be put to death or to be cut off, it is very likely that the crime mentioned in this verse was not punished by burning alive, but by some kind of branding, by which they were ever after rendered infamous. I need not add that the original may, without violence to its grammatical meaning, be understood as above, though in other places it is certainly used to signify a consuming by fire. But the case in question requires some explanation; it is this: a man marries a wife, and afterwards takes his mother-in-law or wife's mother to wife also; now for this offence the text says all three shall be burnt with fire, and this is understood as signifying that they shall be burnt alive. Now, the first wife we may safely presume was completely innocent, and was legally married; for a man may take to wife the daughter if single, or the mother if a widow, and in neither of these cases can any blame attach to the man or the party he marries; the crime there-

my judgments, and do them: that the land, whither I bring you to dwell therein, \*spue you not out.

23 <sup>b</sup> And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and <sup>c</sup> therefore I abhorred them.

24 But <sup>d</sup> I have said unto you, Ye shall inherit the land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, <sup>e</sup> which have separated you from other people.

25 <sup>f</sup> Ye shall therefore put difference between

\* Ch. xviii. 25, 28.—<sup>b</sup> Ch. xviii. 3, 24, 30.—<sup>c</sup> Ch. xviii. 27. Deut. ix. 5.—<sup>d</sup> Exod. iii. 17. vi. 8.—<sup>e</sup> Ver. 26. Exod. xix. 5. xxxiii. 16. Deut. vii. 6. xiv. 2. 1 Kings viii. 53.—<sup>f</sup> Ch. xi. 47. Deut. xiv. 4.

fore lies in taking both. Either, therefore, they were all branded as infamous persons, and this certainly was severe enough in the case of the first wife; or the man and the woman taken last were burnt: but the text says, both he and they, therefore we should seek for another interpretation of *they shall be burnt with fire*, than that which is commonly given. Branding with a hot iron would certainly accomplish every desirable end both for punishment and prevention of the crime; and because the Mosaic laws are so generally distinguished by *humanity*, it seems to be necessary to limit the meaning of the words as above. [The burning with fire was in no case a burning alive; it is clear from Joshua vii. 15 and 25, that the corpse was burnt after death.]

Verse 22. *The land, whither I bring you to dwell therein, spue you not out.* From this we learn that the cup of the iniquities of the Canaanitish nations was full; and that, con-

clean beasts and unclean, and between unclean fowls and clean: \* and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that <sup>b</sup> creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: <sup>c</sup> for I the LORD am holy, and <sup>d</sup> have severed you from other people, that ye should be mine.

27 <sup>e</sup> A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: <sup>f</sup> their blood shall be upon them.

—<sup>a</sup> Ch. xi. 43.—<sup>b</sup> Or, *moveth*.—<sup>c</sup> Ver. 7. Ch. xix. 2. 1 Pet. i. 16.—<sup>d</sup> Ver. 24. Tit. ii. 14.—<sup>e</sup> Ch. xix. 31. Exod. xxii. 18. Deut. xviii. 10, 11. 1 Sam. xxviii. 7, 8.—<sup>f</sup> Ver. 9.

sistently with divine justice, they could be no longer spared. Verse 27. *A familiar spirit*] A spirit or demon which, by magical rites, is supposed to be bound to appear at the call of his employer.

From the accounts we have of the abominations both of Egypt and Canaan, we may blush for human nature; for wherever it is without cultivation, and without the revelation of God, it is every thing that is vile in *principle* and detestable in *practice*. Nor would any part of the habitable globe materially differ from Egypt and Canaan, had they not that rule of righteousness, the revealed law of God, and had not life and immortality been brought to light by the GOSPEL among them. From these accounts, for which we could easily find parallels in ancient Greece and Italy, we may see the absolute need of a divine revelation, without which man, even in his best estate, differs little from the brute.

## CHAPTER XXI.

*The priests shall not mourn for the dead, except for near relatives, such as mother, father, son, daughter, and sister if a virgin, 1-4. They shall not shave their heads nor beards, nor make any cuttings in the flesh, because they are holy unto God, 5, 6. A priest shall not marry a woman who is a whore, profane, or divorced from her husband, 7, 8. Of the priest's daughter who profanes herself, 9. The high-priest shall not uncover his head, or rend his clothes, 10; nor go in unto a dead body, 11; nor go out of the sanctuary, 12. Of his marriage and offspring, 13-15. No person shall be made a priest that has any blemish, nor shall any person with any of the blemishes mentioned here be permitted to officiate in the worship of God, 16-24.*

**AND** the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, \*There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

\* Ch. x. 6 7. Ezek. xlv. 25. 1 Thess. iv. 13, 14, 15.—<sup>b</sup> Or, *being an husband among his people, he shall not defile himself for his wife,*

Verse 1. *There shall none be defiled for the dead*] No priest shall assist in laying out a dead body, or preparing it for interment. Any contact with the dead was supposed to be of a defiling nature, probably because putrefaction had then taken place; and animal putrefaction was ever held in detestation by all men.

Verse 4. *A chief man among his people*] The word *baal* signifies a master, chief, husband, &c., and is as variously translated here. 1. He being a *chief* among the people, it would be improper to see him in such a state of humiliation as mourning for the dead naturally implies. 2. Though a *husband* he shall not defile himself even for the death of a wife, because the anointing of his God is upon him. But the

4 But <sup>b</sup> he shall not defile himself, *being* a chief man among his people, to profane himself.

5 <sup>c</sup> They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and <sup>d</sup> not profane the name of their God: for the offerings of the LORD made by fire, and <sup>e</sup> the bread of their God, they do offer; therefore they shall be holy.

7 <sup>f</sup> They shall not take a wife *that is* a whore, or

&c. See Ezek. xlv. 16, 17.—<sup>a</sup> Ch. xix. 27, 28. Deut. xiv. 1. Ezek. xlv. 20.—<sup>b</sup> Ch. xviii. 21. xix. 12.—<sup>c</sup> See ch. iii. 11.—<sup>d</sup> Ezek. xlv. 22.

first sense appears to be the best. [This obscure passage can only be understood by taking the *seventh* verse as its interpretation.]

Verse 5. *They shall not make baldness*] It is supposed that these things were particularly prohibited, because used superstitiously by the Egyptian priests, who, according to Herodotus, shaved the whole body every third day, that there might be no uncleanness about them when they ministered in their temples. Every person knows the *tonsure* of the Catholic priests. Should not this be avoided as an approach to a heathenish custom?

Verse 7. *That is a whore*] A prostitute, though even reclaimed.

profane; neither shall they take a woman <sup>a</sup>put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: <sup>b</sup>for I the LORD, which sanctify you, am holy.

9 <sup>c</sup>And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 <sup>d</sup>And he that is the high-priest among his brethren, upon whose head the anointing oil was poured, and <sup>e</sup>that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he <sup>f</sup>go in to any dead body, nor defile himself for his father, or for his mother;

12 <sup>g</sup>Neither shall he go out of the sanctuary, nor profane the sanctuary of his God: for <sup>h</sup>the crown of the anointing oil of his God is upon him: I am the LORD.

13 And <sup>i</sup>he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for <sup>j</sup>I the LORD do sanctify him.

<sup>a</sup> See Deut. xxiv. 1, 2.—<sup>b</sup> Ch. xx. 7, 8.—<sup>c</sup> Gen. xxxviii. 24.—<sup>d</sup> Exod. xxix. 29, 30. Ch. viii. 12. xvi. 32. Num. xxxv. 25.—<sup>e</sup> Exod. xxviii. 2. Ch. xvi. 32.—<sup>f</sup> Ch. x. 6.—<sup>g</sup> Num. xix. 14. See ver. 1, 2.—<sup>h</sup> Ch. x. 7.—<sup>i</sup> Exod. xxviii. 36. Ch. viii. 9, 12, 30.—<sup>j</sup> Ver. 7. Ezek. xlv. 22.—<sup>k</sup> Ver. 8.—<sup>l</sup> Ch. x. 3. Num. xvi. 5. Ps. lxxv.

*Profane*] A heathen, or one who is not a cordial believer in the true God.

*Put away from her husband*] Because this very circumstance might lead to suspicion that the priest and the divorced woman might have been improperly connected before.

*Verse 9. She shall be burnt with fire.*] Probably not burnt alive, but strangled first, and then burnt afterwards. Though it is barely possible that some kind of branding may be intended.

*Verse 10. He that is the high-priest*] This is the first place where this title is introduced; the title is very emphatic, *hacohen haggadol*, that priest, the great one. For the meaning of *cohen*, see the note on Gen. xiv. 18. As the chief or high-priest was a representative of our blessed Lord, therefore he was required to be especially holy: and he is represented as God's king among the people.

*Verse 12. The crown of the anointing oil—is upon him*] By his office the priest represented Christ in his sacrificial character; by his anointing, the prophetic influence; and by the crown, the regal dignity of our Lord.

*Verse 13. He shall take a wife in her virginity.*] This is a full proof that *bethulah* is the proper Hebrew term for a virgin; from the emphatic root *bathal*, to separate; because such a person was in her separate state, and had never been in any way united to man.

*Verse 17. Whosoever—hath any blemish, let him not approach to offer the bread of his God.*] Never was a wiser, a more rational, and a more expedient law enacted relative to sacred matters. The man who ministers in holy things should have nothing in his person nor in his manner which cannot contribute to render him respectable in the eyes of those to whom he ministers. If, on the contrary, he has any personal defect, any thing that may render him contemptible or despicable, his usefulness will be greatly injured, if not entirely prevented. If, however, a man have received any damage in the work of God, by persecution or otherwise, his scars are honourable, and will add to his respectability. Let no man say this is a part of the *Mosaic law*, and we are not bound by it. It is an eternal law, founded on reason, propriety, common sense, and absolute necessity. The priest, the prophet, the Christian minister, is the representative of Jesus Christ; let nothing in his person, carriage, or doctrine be unworthy of the personage he represents. A deformed person, though consummate in diplomatic wisdom, would never be employed as an ambas-

16 And the LORD spake unto Moses, saying,  
17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not <sup>1</sup>approach to offer the <sup>2</sup>bread of his God.

18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing <sup>3</sup>superfluous;

19 Or a man that is broken-footed, or broken-handed;

20 Or crook-backed, or <sup>4</sup>a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or <sup>5</sup>hath his stones broken:

21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to <sup>6</sup>offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, both of the <sup>7</sup>most holy, and of the <sup>8</sup>holy.

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish: that <sup>9</sup>he profane not my sanctuaries: for I the LORD do sanctify them.

24 <sup>10</sup>And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

4.—<sup>1</sup> Or, food. Ch. iii. 11.—<sup>2</sup> Ch. xxii. 23.—<sup>3</sup> Or, too slender.—<sup>4</sup> Deut. xxiii. 1.—<sup>5</sup> Ver. 6.—<sup>6</sup> Ch. ii. 3, 10. vi. 17, 29. vii. 1. xxiv. 9. Num. xviii. 9.—<sup>7</sup> Ch. xxii. 10, 11, 12. Num. xviii. 19.—<sup>8</sup> Ver. 12. Ch. xv. 21. Ezek. xlv. 9-14.—<sup>9</sup> Mal. ii. 1-7. Col. iv. 17. 2 Tim. ii. 2.

sador by any enlightened court, if any fit person, unblemished, could possibly be procured.

*Verse 18. A blind man*] That is, in one eye; for he that was utterly blind could not possibly be employed in such a service. *A flat nose*, like that of an ape; so the best Versions. *Any thing superfluous*, such as six fingers, six toes, &c.

*Verse 19. Broken-footed, or broken-handed*] Club-footed, bandy-legged, &c.; or having the ankle, wrist, or fingers dislocated.

*Verse 20. Crook-backed*] Hunch-backed or gibbous. *A dwarf, dak*, a person too short or too thin, so as to be either particularly observable, or ridiculous in his appearance.

*A blemish in his eye*] A protuberance on the eye, observable spots or suffusions.

*Scurvy, or scabbed*] A bad habit of body, evidenced by scorbutic or scrofulous affections.

*Stones broken*] Is ruptured; an infirmity which would render him incapable of fulfilling the duties of his office, which might be often very fatiguing.

The blemishes here enumerated have been considered by some in an allegorical point of view, as if only referring to the necessity of moral purity; but although holiness of heart and righteousness of life be essentially necessary in a minister of God, yet an absence of the defects mentioned above is, I fully believe, what God intends here, and for the reasons too which have been already advanced. It must however be granted, that there have been some eminent divines who have been deformed; and some with certain blemishes have been employed in the Christian ministry, and have been useful. The Mosaic rule, however, will admit of but few exceptions, when even examined according to the more extended interpretation of the Christian system.

*Verse 23. He shall not go in unto the veil*] The priest with a blemish was not permitted to enter into the holy of holies, nor to burn incense, nor to offer the shew-bread, nor to light the golden candlestick, &c. In short, he was not permitted to perform any essential function of the priesthood.

1. The great perfection required in the Jewish high-priest was intended principally to point out the perfection of that priesthood of which the Jewish was only the type. And yet, as the apostle assures us, that law made nothing perfect, but pointed out that most perfect priesthood and sacrifice by which we draw near to God.

2. As none who had a blemish could enter into the holy of holies, and this holy of holies was a type of the kingdom of God, so nothing that is defiled can enter into heaven; for he gave himself for his church that he might purify it to himself, and present it at last before the presence of the divine glory, *having neither spot nor wrinkle, nor any*

*such thing*, Eph. v. 27; a passage which evidently refers to the directions in the preceding verse. Reader, art thou become a *king* and *priest* unto God and the Lamb? and hast thou obtained, or art thou earnestly seeking, that holiness, without which thou canst not see the kingdom of heaven?

## CHAPTER XXII.

*Of the uncleanness of the priests, by which they were prevented from ministering in holy things, 1-5. How they should be cleansed, 6, 7. The priest must not eat of any animal that had died of itself, or was torn by wild beasts, but must keep God's ordinances, 8, 9. No stranger, sojourner, nor hired servant shall eat of the holy things, 10. A servant bought with money may eat of them, 11. Who of the priest's family may not eat of them, 12, 13. Of improper persons who partake of the holy things unknowingly, 14-16. Freewill-offerings, and sacrifices in general, must be without blemish, 17-25. The age at which different animals were to be offered to God, 26, 27. No animal and its young shall be offered on the same day, 28. How the sacrifice of thanksgiving was to be offered, 29, 30. All God's testimonies to be observed, and the reason, 31-33.*

**AND** the LORD spake unto Moses, saying,  
2 Speak unto Aaron and to his sons, that they <sup>a</sup> separate themselves from the holy things of the children of Israel, and that they <sup>b</sup> profane not my holy name in those things which they <sup>c</sup> hallow unto me: I am the LORD.

3 Say unto them, Whosoever <sup>d</sup> he be of all your seed, among your generations, that goeth unto the holy things which the children of Israel hallow unto the LORD, <sup>e</sup> having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

4 What man soever of the seed of Aaron <sup>f</sup> is a leper, or hath <sup>g</sup> a running issue; he shall not eat of the holy things <sup>h</sup> until he be clean. And <sup>i</sup> whoso toucheth any thing <sup>j</sup> that is unclean by the dead, or <sup>k</sup> a man whose seed goeth from him.

5 Or <sup>l</sup> whosoever toucheth any creeping thing, whereby he may be made unclean, or <sup>m</sup> a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he <sup>n</sup> wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because <sup>o</sup> it is his food.

8 <sup>p</sup> That which dieth of itself, or is torn with beasts,

<sup>a</sup> Num. vi. 3.—<sup>b</sup> Ch. xviii. 21.—<sup>c</sup> Exod. xxviii. 38. Num. xviii. 32. Deut. xv. 19.—<sup>d</sup> Ch. vii. 20.—<sup>e</sup> Ch. xv. 2.—<sup>f</sup> Heb. running of the reins.—<sup>g</sup> Ch. xiv. 2. xv. 13.—<sup>h</sup> Num. xix. 11, 22.—<sup>i</sup> Ch. xv. 16.—<sup>j</sup> Ch. xi. 24, 43, 44.—<sup>k</sup> Ch. xv. 7, 19.—<sup>l</sup> Ch. xv. 5. Heb. x. 22.—<sup>m</sup> Ch. xxi. 22. Num. xviii. 11, 13.—<sup>n</sup> Exod. xxii. 31. Ch. xvii. 15. Ezek.

Verse 2. *Speak unto Aaron and to his sons, that they separate themselves* [In the service of God, according to the law, neither an imperfect offering nor an imperfect offerer could be admitted. What need then of a mediator between a holy God and sinful men! And can we expect that any of our services, however sincere and well-intentioned, can be accepted, unless offered on that living Altar that sanctifies the gift?]

Verse 10. *There shall no stranger eat of the holy thing* [The Jews suppose that *stranger* here means one who has had his ear pierced (see the note on Exod. xxi. 6), and that *sojourner* means a servant who is to go free on the sabbatical year. Neither of these was permitted to eat of the holy things, because they were not properly members of the priest's family, and might go out and defile themselves even with the abominations of the heathen; but the servant or slave that was bought with money, ver. 10, might eat of these things, because he was the property of the master for ever.

he shall not eat to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, <sup>q</sup> lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 <sup>r</sup> There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest buy <sup>s</sup> any soul <sup>t</sup> with his money, he shall eat of it, and he that is born in his house; <sup>u</sup> they shall eat of his meat.

12 If the priest's daughter also be <sup>v</sup> married unto <sup>w</sup> a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is <sup>x</sup> returned unto her father's house, <sup>y</sup> as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 <sup>z</sup> And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

15 And <sup>aa</sup> they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or <sup>ab</sup> suffer them <sup>ac</sup> to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

xliv. 31.—<sup>a</sup> Exod. xxviii. 43. Num. xviii. 32, 33.—<sup>b</sup> See 1 Sam. xxi. 6.—<sup>c</sup> Heb. with the purchase of his money.—<sup>d</sup> Num. xviii. 11, 13.—<sup>e</sup> Heb. a man a stranger.—<sup>f</sup> Gen. xxxviii. 11.—<sup>g</sup> Ch. x. 14. Num. xviii. 11, 19.—<sup>h</sup> Ch. v. 15, 16.—<sup>i</sup> Num. xviii. 32.—<sup>j</sup> Or, *laid themselves with the iniquity of trespass in their eating.*—<sup>k</sup> Ver. 9.

We see that it was lawful, under the Mosaic economy, to have slaves under certain restrictions; but these were taken from among the heathen, and instructed in the true religion: hence we find, as in the above case, that they were reckoned as a part of the priest's own family, and treated as such. They certainly had privileges which did not extend either to sojourners or to hired servants; therefore their situation was incomparably better than the situation of the slaves under different European governments, of whose souls their pitiless possessors in general take no care, while they themselves venture to profess the Christian religion, and quote the Mosaic law in vindication of their system of slavery. How preposterous is such conduct! and how intolerable!

Verse 13. *But if the priest's daughter be a widow—and is returned unto her father's house* [A widow in Bengal not unfrequently returns to her father's house on the death of her husband: the union betwixt her and her own family is never so dissolved as among European nations. Thousands

17 And the LORD spake unto Moses, saying,  
 18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, \* Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free will-offerings, which they will offer unto the LORD for a burnt-offering;  
 19 <sup>b</sup> Ye shall offer, at your own will, a male without blemish, of the beeves, of the sheep, or of the goats.  
 20 <sup>c</sup> But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.  
 21 And <sup>d</sup> whosoever offereth a sacrifice of peace-offerings unto the LORD <sup>e</sup> to accomplish his vow, or a free-will offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.  
 22 <sup>f</sup> Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer those unto the LORD, nor make <sup>h</sup> an offering by fire of them upon the altar unto the LORD.  
 23 Either a bullock or a lamb that hath any thing <sup>i</sup> superfluous or lacking in his parts, that mayest thou offer for a free will-offering; but for a vow it shall not be accepted.  
 24 Ye shall not offer unto the LORD that which is

bruised, or crushed, or broken, or cut, neither shall ye make any offering thereof in your land.  
 25 Neither <sup>k</sup> from a stranger's hand shall ye offer <sup>l</sup> the bread of your God of any of these; because their <sup>m</sup> corruption is in them, and blemishes be in them; they shall not be accepted for you.  
 26 And the LORD spake unto Moses, saying,  
 27 <sup>n</sup> When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.  
 28 And whether it be cow or <sup>o</sup> ewe, ye shall not kill it <sup>p</sup> and her young both in one day.  
 29 And when ye will <sup>q</sup> offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.  
 30 On the same day it shall be eaten up; ye shall leave <sup>r</sup> none of it until to-morrow: I am the LORD.  
 31 <sup>s</sup> Therefore shall ye keep my commandments, and do them: I am the LORD.  
 32 <sup>t</sup> Neither shall ye profane my holy name; but <sup>u</sup> I will be hallowed among the children of Israel: I am the LORD which <sup>v</sup> hallow you,  
 33 <sup>w</sup> That brought you out of the land of Egypt, to be your God: I am the LORD.

\* Ch. i. 2, 3, 10. Num. xv. 14.—<sup>b</sup> Ch. i. 3.—<sup>c</sup> Deut. xv. 21. xvii. 1. Mal. i. 8, 14. Eph. v. 27. Heb. ix. 14. 1 Pet. i. 19.—<sup>d</sup> Ch. iii. 1, 6.—<sup>e</sup> Ch. vii. 16. Num. xv. 3, 8. Deut. xxiii. 21, 23. Ps. lxi. 8. lxx. 1. Eccles. v. 4, 5.—<sup>f</sup> Or, goats.—<sup>g</sup> Ver. 20. Mal. i. 8.—<sup>h</sup> Ch. i. 9, 13. iii. 3, 5.—<sup>i</sup> Or, kid.—<sup>j</sup> Ch. xxi. 18.—<sup>k</sup> Num. xv. 15,

16.—<sup>l</sup> Ch. xxi. 6, 17.—<sup>m</sup> Mal. i. 14.—<sup>n</sup> Exod. xxii. 30.—<sup>o</sup> Or, she-goat.—<sup>p</sup> Deut. xxii. 6.—<sup>q</sup> Ch. vii. 12. Ps. cvii. 22. cxvi. 17. Amos iv. 5.—<sup>r</sup> Ch. vii. 15.—<sup>s</sup> Ch. xix. 37. Num. xv. 40. Deut. iv. 40.—<sup>t</sup> Ch. xviii. 21.—<sup>u</sup> Ch. x. 3. Mat. vi. 9. Luke xi. 2.—<sup>v</sup> Ch. xx. 8.—<sup>w</sup> Exod. vi. 7. Ch. xi. 45. xix. 36. xxv. 38. Num. xv. 41.

of widows in Bengal, whose husbands die before the consummation of marriage, never leave their parents.

Verse 14. *Then shall he put the fifth part thereof unto it*] The holy thing of which he has unknowingly eaten shall be fairly valued, and to this value he shall add one fifth more, and give the whole to the priest.

Verse 20. *Whatsoever hath a blemish*] The same perfection is required in the sacrifice that was required in the priest.

Verse 23. *That hath any thing superfluous or lacking*] The term *surua* signifies any thing extended beyond the usual size, and the term *kalut* signifies any thing unusually contracted; and both mean any monstrosity, whether in redundancy or defect. Such things, it seems, might be offered for a free-will-offering, because that was not prescribed by the law; God left it to a man's piety and gratitude to offer such additional gifts as he could: what the law required was indispensably necessary, because it pointed out the gospel economy; but he that made a vow to offer such a sacrifice as the law had not required, could of course bring an imperfect offering. Some contend that the last clause of this verse should be thus read: *If thou offer it either for a free-will-offering, or for a vow, it shall not be accepted.* It was the opinion of the Jews, and it appears to be correct, that none of these imperfect animals were ever offered on the altar; but the person who made the free-will-offering of such things as he had, sold the animal, and gave its price for the support of the sanctuary.

Verse 24. *Bruised, or crushed, or broken, or cut*] That is, no bullock or lamb that is injured in any of the above ways, shall be offered unto the Lord.

Verse 27. *When a bullock—is brought forth*] The former clause of this verse should be translated thus: *When a CALF, or a LAMB, or a KID is brought forth*, instead of *When a bullock, a sheep, or a goat is brought forth*, the absurdity of which is glaring.

*Seven days under the dam*] In vindication of the propriety of this precept it may be justly asserted, that the flesh of very young animals is comparatively innutritive, and that animal food is not sufficiently nourishing and wholesome till the animal has arrived at a certain growth, or acquired the perfection of its nature. There is something brutish in eating the young of beast or fowl before the hair and hoofs are perfect in the one, and the feathers and claws in the other.

Verse 28. *Ye shall not kill it and her young—in one day.*] This precept was certainly intended to inculcate mercy and tenderness of heart; and so the Jews understood it.

Verse 32. *Neither shall ye profane my holy name*] He profanes God's holy name who does not implicitly believe and conscientiously obey all his words and all his precepts.

*I will be hallowed among the children of Israel*] The words *children of Israel*, which so frequently occur, should be translated either the descendants or posterity of Israel, or, the people of Israel. The word *children* has a tendency to beget a false notion, especially in the minds of young people, and lead them to think that *children*, in the proper sense of the word, i.e. little ones, are meant.

Verse 33. *Brought you out of the land of Egypt*] By such a series of miraculous interferences, to be your God—to save you from all idolatry, false and superstitious worship, teach you the right way, lead and support you in it, and preserve you to my eternal kingdom and glory.

## CHAPTER XXIII.

*The feasts of the Lord*, 1, 2. *The sabbath*, 3. *The passover and unleavened bread*, 4-8. *The feast of first-fruits*, 9-14. *The feast of pentecost*, 15-21. *Gleanings to be left for the poor*, 22. *The feast of trumpets*, 23-25. *The great day of atonement*, 26-32. *The feast of tabernacles*, 33-44.



**AND** the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel,  
and say unto them, *Concerning* <sup>a</sup> the feasts of  
the LORD, which ye shall <sup>b</sup> proclaim to be holy  
convocations, *even these are my feasts.*

3 <sup>c</sup> Six days shall work be done: but the seventh  
day *is* the sabbath of rest, an holy convocation; ye  
shall do no work *therein*: *it is* the sabbath of the  
LORD in all your dwellings.

4 <sup>d</sup> These *are* the feasts of the LORD, *even* holy  
convocations, which ye shall proclaim in their  
seasons.

5 <sup>e</sup> In the fourteenth day of the first month at  
even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is*  
the feast of unleavened bread unto the LORD: seven  
days ye must eat unleavened bread.

7 <sup>f</sup> In the first day ye shall have an holy con-  
vocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto  
the LORD seven days: in the seventh day *is* an holy  
convocation: ye shall do no servile work *therein*.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say  
unto them, <sup>g</sup> When ye be come into the land which I  
give unto you, and shall reap the harvest thereof,  
then ye shall bring a <sup>h</sup> sheaf <sup>i</sup> of <sup>j</sup> the first-fruits of  
your harvest unto the priest:

11 And he shall <sup>k</sup> wave the sheaf before the LORD,  
to be accepted for you: on the morrow after the  
sabbath the priest shall wave it.

12 And ye shall offer that day, when ye wave the  
sheaf, a he-lamb without blemish, of the first year,  
for a burnt-offering unto the LORD.

13 <sup>l</sup> And the meat-offering thereof *shall be* two  
tenth deals of fine flour mingled with oil, an offering  
made by fire unto the LORD for a sweet savour: and  
the drink-offering thereof *shall be* of wine, the fourth  
part of an hin.

14 And ye shall eat neither bread, nor parched  
corn, nor green ears, until the selfsame day that ye  
have brought an offering unto your God: *it shall be*  
a statute for ever throughout your generations, in  
all your dwellings.

15 And <sup>m</sup> ye shall count unto you from the morrow  
after the sabbath, from the day that ye brought the  
sheaf of the wave-offering; seven sabbaths shall be  
complete:

16 Even unto the morrow after the seventh sab-  
bath shall ye number <sup>n</sup> fifty days; and ye shall offer  
<sup>o</sup> a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two  
wave loaves of two tenth deals: they shall be of fine  
flour; they shall be baked with leaven; *they are*  
<sup>p</sup> the first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs  
without blemish of the first year, and one young  
bullock, and two rams: they shall be for a burnt-  
offering unto the LORD, with their meat-offering,  
and their drink-offerings, *even* an offering made by  
fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice <sup>q</sup> one kid of the goats  
for a sin-offering, and two lambs of the first year for  
a sacrifice of <sup>r</sup> peace-offerings.

20 And the priest shall wave them with the bread  
of the first-fruits, for a wave-offering before the  
LORD, with the two lambs: <sup>s</sup> they shall be holy to  
the LORD for the priest.

21 And ye shall proclaim on the selfsame day,  
*that it may be* an holy convocation unto you: ye  
shall do no servile work *therein*: *it shall be* a statute  
for ever in all your dwellings throughout your  
generations.

22 And <sup>t</sup> when ye reap the harvest of your land,  
thou shalt not make clean riddance of the corners of  
thy field when thou reapest, <sup>u</sup> neither shalt thou  
gather any gleanings of thy harvest: thou shalt leave  
them unto the poor, and to the stranger: *I am* the  
LORD your God.

23 And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In  
the <sup>v</sup> seventh month, in the first day of the month,  
shall ye have a sabbath, <sup>w</sup> a memorial of blowing of  
trumpets, an holy convocation.

25 Ye shall do no servile work *therein*: but ye  
shall offer an offering made by fire unto the LORD.

26 And the LORD spake unto Moses, saying,

27 <sup>x</sup> Also on the tenth day of this seventh month  
*there shall be* a day of atonement: it shall be an  
holy convocation unto you; and ye shall afflict your  
souls, and offer an offering made by fire unto the  
LORD.

28 And ye shall do no work in that same day:  
for *it is* a day of atonement, to make an atonement  
for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be

<sup>a</sup> Ver. 4, 87.—<sup>b</sup> Exod. xxxii. 5. 2 Kings x. 20. Ps. lxxxi. 3.—  
<sup>c</sup> Exod. xx. 9. xxxii. 12. xxxi. 15. xxxiv. 21. Ch. xix. 3. Deut. v.  
18. Luke xiii. 14.—<sup>d</sup> Ver. 2, 37. Exod. xxxii. 14.—<sup>e</sup> Exod. xii. 6.  
14, 18. xiii. 10. xiv. 15. xxxiv. 18. Num. ix. 2, 3. xxxiii. 16.  
17. Deut. xvi. 1-8. Josh. v. 10.—<sup>f</sup> Exod. xii. 16. Num. xxviii. 18.  
26.—<sup>g</sup> Exod. xxxiii. 16, 19. xxxiv. 22, 26. Num. xv. 2, 18. xxxviii.  
26. Deut. xvi. 9. Josh. iii. 15.—<sup>h</sup> Or, handful.—<sup>i</sup> Heb. omer.—

J. Rom. xi. 16. 1 Cor. xv. 20. James i. 18. Rev. xiv. 4.—<sup>k</sup> Exod.  
xxix. 24.—<sup>l</sup> Ch. ii. 14, 15, 18.—<sup>m</sup> Ch. xxv. 8. Exod. xxxiv. 22.  
Deut. xvi. 9.—<sup>n</sup> Acts ii. 1.—<sup>o</sup> Num. xxviii. 26.—<sup>p</sup> Exod. xxxii. 16, 19.  
xiii. 29. xxxiv. 22, 28. Num. xv. 17. xxxiii. 26. Deut. xvi. 1.—  
<sup>q</sup> Ch. iv. 23, 28. Num. xxviii. 30.—<sup>r</sup> Ch. iii. 1.—<sup>s</sup> Num. xviii. 12.  
Deut. xviii. 4.—<sup>t</sup> Ch. xix. 9.—<sup>u</sup> Deut. xiv. 10.—<sup>v</sup> Num. xxxi. 1.—  
<sup>w</sup> Ch. xxv. 9.—<sup>x</sup> Ch. xvi. 30. Num. xxix. 7.

Verse 2. *These are my feasts.*] The original word *moad*  
is properly applied to any solemn anniversary, by which  
great and important ecclesiastical, political, or providential  
facts were recorded. Anniversaries of this kind were ob-  
served in all nations; and some of them, in consequence  
of scrupulously regular observation, became *chronological*  
*epochs* of the greatest importance in history: the *Olympiads*,  
for example.

Verse 3. *The seventh day is the sabbath.*] This, because  
the first and greatest solemnity, is first mentioned. He who  
kept not this, in the most religious manner, was not capable  
of keeping any of the others. The religious observance of  
the sabbath stands at the very threshold of all religion.

Verse 11. *He shall wave the sheaf.*] He shall move it to  
and fro before the people, and thereby call their attention  
to the work of Divine Providence, and excite their gratitude  
to God for *preserving to them the kindly fruits of the earth.*

Verse 14. *Ye shall eat neither bread, nor parched corn, nor green ears.*] It is right that God, the dispenser of every blessing, should be acknowledged as such, and the *first fruits* of the field, &c., dedicated to him. *Parched ears* of corn and *green ears*, *fried*, still constitute a part, and not a disagreeable one, of the food of the Arabs now resident in the Holy Land.

Verse 15. *Ye shall count unto you—seven sabbaths.*] That is, from the *sixteenth* of the first month to the *sixth* of the third month. These *seven weeks*, called here *sabbaths*, were to be complete, i.e., the forty-nine days must be finished, and the next day, the fiftieth, is what, from the Septuagint, we call *pentecost*.

Verse 24. *A memorial of blowing of trumpets.*] This is generally called the *feast of trumpets*; and as it took place on the *first day of the seventh month*, Tisri, which answers to *September*, which month was the commencement of what was called the *civil year*, the feast probably had no other design

afflicted in that same day, \* he shall be cut off from among his people.

30 And whatever soul *it be* that doeth any work in that same day, <sup>b</sup> the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations, in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye <sup>c</sup> celebrate your sabbath.

33 And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, <sup>d</sup> The fifteenth day of this seventh month *shall be* the feast of tabernacles, for seven days unto the LORD.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: <sup>e</sup> on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: *it is* <sup>f</sup> a solemn assembly; <sup>g</sup> and ye shall do no servile work *therein*.

37 <sup>h</sup> These *are* the feasts of the LORD, which ye shall proclaim to *be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering,

and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 <sup>i</sup> Beside the sabbaths of the LOAN, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have <sup>j</sup> gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And <sup>k</sup> ye shall take you on the first day the <sup>l</sup> boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; <sup>m</sup> and ye shall rejoice before the LORD your God seven days.

41 <sup>n</sup> And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 <sup>o</sup> Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 <sup>p</sup> That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses <sup>q</sup> declared unto the children of Israel the feasts of the LORD.

\* Gen. xvii. 14.—<sup>b</sup> Ch. xx. 3, 5, 6.—<sup>c</sup> Heb. rest.—<sup>d</sup> Exod. xxiii. 16. Num. xxix. 12. Deut. xvi. 13. Ezra iii. 4. Neh. viii. 14. Zech. xiv. 16. 1 Esd. v. 51. John vii. 2.—<sup>e</sup> Num. xxix. 35. Neh. viii. 18. John vii. 37.—<sup>f</sup> Heb. day of restraint.—<sup>g</sup> Deut. xvi. 8. 2 Chron. vii. 9. Neh. viii. 18. Joel i. 14. ii. 15.—<sup>h</sup> Ver. 2, 4.—

<sup>i</sup> Num. xxix. 39.—<sup>j</sup> Exod. xxiii. 16. Deut. xvi. 13.—<sup>k</sup> Neh. viii. 15.—<sup>l</sup> Heb. fruit.—<sup>m</sup> Deut. xvi. 14, 15.—<sup>n</sup> Num. xxix. 12. Neh. viii. 18.—<sup>o</sup> Neh. viii. 14, 15, 16.—<sup>p</sup> Deut. xxxi. 13. Ps. lxxviii. 5, 6.—<sup>q</sup> Ver. 2.

than to celebrate the commencement of that year, if indeed such a distinction obtained among the ancient Jews. Some think *creation* began at this time.

Verse 34. *The feast of tabernacles*] In this solemnity the people left their houses, and dwelt in booths or tents made of the branches of goodly trees and thick trees (of what kind the text does not specify), together with palm-trees and willows of the brook, ver. 40. And in these they dwelt seven days, in commemoration of their forty years' sojourning and dwelling in tents in the wilderness while destitute of any fixed habitations. In imitation of this feast among the people of God, the Gentiles had their feast of tents.

Verse 40. *Boughs of goodly trees*] The Jews and many critics imagine the citron-tree to be intended, and by boughs of thick trees, the myrtle.

Verse 43. *That your generations may know, &c.*] By the institution of this feast God had two great objects in view: 1. To perpetuate the wonderful display of his providence and grace in bringing them out of Egypt, and in preserving them in the wilderness. 2. To excite and maintain in them a spirit of gratitude and obedience by leading them to consider deeply the greatness of the favours which they had received from his most merciful hands.

Signal displays of the mercy, kindness, and providential care of God should be particularly remembered. When we recollect that we deserve nothing at his hands, and that the debt of gratitude is all the debt we can pay, in it we should be cheerful, fervent, and frequent. An ungrateful heart is an unfeeling, unloving, unbelieving, and disobedient heart.

## CHAPTER XXIV.

Pure olive oil must be provided for the lamps, 1, 2. Aaron is to take care that the lamps be lighted from evening to morning continually, 3, 4. How the shew-bread is to be made and ordered, 5-8. Aaron and his sons shall eat this bread in the holy place, 9. Of the son of Shelomith, an Israelitish woman, who blasphemed the name, 10, 11. He is imprisoned till the mind of the Lord should be known, 12. He is commanded to be stoned to death, 13, 14. The ordinance concerning cursing and blaspheming the Lord, 15, 16. The law against murder, 17. The lex talionis, or law of like for like repeated, 18-21. This law to be equally binding both on themselves and on strangers, 22. The blasphemer is stoned, 23.

AND the LORD spake unto Moses, saying,  
2 <sup>a</sup> Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, <sup>b</sup> to cause the lamps to burn continually.

3 Without the veil of the testimony, in the

tabernacle of the congregation, shall Aaron order it from the evening unto the morning, before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon <sup>c</sup> the pure candlestick, before the LORD continually.

<sup>a</sup> Exod. xxvii. 20, 21.—<sup>b</sup> Heb. to cause to ascend.

<sup>c</sup> Exod. xxxi. 8. xxxix. 37.

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.

7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.

8 Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him, of the offerings of the Lord made by fire by a perpetual statute.

10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp.

11 And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, that the mind of the Lord might be shewed them.

13 And the Lord spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

\*Exod. xxv. 30.—<sup>b</sup>1 Kings vii. 48. 2 Chron. iv. 19. xiii. 11. Heb. ix. 2.—Num. iv. 7. 1 Chron. ix. 32. 2 Chron. ii. 4.—1 Sam. xxi. 6. Mt. xii. 6. Mark ii. 26. Luke vi. 4.—\*Exod. xxix. 33. Ch. vii. 3. xxi. 22.—<sup>c</sup>Ver. 16.—<sup>d</sup>Job i. 5, 11, 22. ii. 5, 9, 10. Isa. viii. 21.—<sup>e</sup>Exod. xviii. 22, 26.—Num. xv. 34.—<sup>f</sup>Heb. to expound unto them according to the mouth of the Lord.—<sup>g</sup>Exod. xviii. 15, 16. Num. xxvii. 5. xxxvi. 5, 6.—Deut. xiii. 9.

verse 10 *The son of an Israelitish woman, whose father was an Egyptian, &c.* This is a very obscure account, and is encumbered with many difficulties. 1. It seems strange that a person proceeding from such an illegal mixture should have been incorporated with the Israelites. 2. What the cause of the strife between this mongrel person and the Israelitish man was is not even hinted at. 3. The sacred text does not tell us what name he blasphemed: it is simply said *vayikkob eth hashshem, he pierced through, distinguished, explained, or expressed the name.* As the Jews hold it impious to pronounce the name *Yehovah*, they always put either *Adonai*, Lord, or *hashshem*, THE NAME, in the place of it; but in this sense *hashshem* was never used prior to the days of rabbinical superstition, and therefore it cannot be put here for the word *Jehovah*. 4. Blaspheming the name of the Lord is mentioned in ver. 16, and there the proper Hebrew term is used *shem Yehovah*, and not the rabbinical *hashshem*, as in ver. 11. 5. Of all the manuscripts collated both by Kennicott and De Rossi, not one, either of the Hebrew or Samaritan, has the word *Jehovah* in this place. 6. Not one of the ancient VERSIONS, Targum of Onkelos, Hebrew-Samaritan, Samaritan Version, Syriac, Arabic, Septuagint, or Vulgate Latin, has even attempted to supply the sacred name. 7. Houbigant supposes that the Egyptio-Israelitish man did not use the name of the true God at all, but had been swearing by one of his country gods; and if this was the case the mention of the name of a strange god in the camp of Israel would constitute a very high crime, and certainly expose to the punishment mentioned in ver. 14. 8. Probably the word *hashshem* was the proper name of some Egyptian deity. 9. The fifteenth verse seems to countenance the supposition that the god whose name was produced on this occasion was not the true God, for it is there said, *whosoever curseth his god, elohaim, shall bear his sin*—shall have the punishment due to him as idolater; but he that blasphemeth the name of the Lord, *shem Yehovah*, shall surely be put to death—when he blasphemeth the name (*shem*) he shall die, ver. 16. 10. The verb *nakab*, which we translate *blaspheme*, signifies to pierce, bore, make hollow; also to EXPRESS or DISTINGUISH

15 And thou shalt speak unto the children of Israel, saying, whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

17 And he that killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good: beast for beast.

19 And if a man cause a blemish in his neighbour, as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger as for one of your own country: for I am the Lord your God.

23 And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses.

xvii. 7.—<sup>a</sup>Ch. v. 1. xx. 17. Num. ix. 13.—<sup>b</sup>1 Kings xxi. 10, 18. Ps. lxxiv. 10, 18. Mat. xii. 31. Mark iii. 28. James ii. 7.—<sup>c</sup>Exod. xxi. 12. Num. xxxv. 31. Deut. xix. 11, 12.—<sup>d</sup>Heb. smiteth the life of a man.—<sup>e</sup>Ver. 21.—<sup>f</sup>Heb. life for life.—<sup>g</sup>Exod. xxi. 24. Deut. xix. 21. Mat. v. 38. vii. 2.—<sup>h</sup>Exod. xxi. 33. Ver. 18.—<sup>i</sup>Ver. 17.—<sup>j</sup>Exod. xii. 49. Ch. xix. 34. Num. xv. 16.—<sup>k</sup>Ver. 14.

by NAME; see Isa. lxii. 2, Num. i. 17, 1 Chron. xii. 31, xvi. 41, xxviii. 15. Hence all that we term *blasphemy* here may only signify the particularizing some false god, i.e. naming him by his name, or imploring his aid as a helper: and when spoken of the true God it may signify using that sacred name as the idolaters did the names of their idols. [That the man actually blasphemed the name is clear from that which follows: "and cursed." And there can be little doubt that the name was that of Jehovah.]

In whatever point of view we consider the relation which has been the subject of this long note, one thing is sufficiently plain, that he who speaks irreverently of God, of his works, his perfections, his providence, &c., is destitute of every moral feeling and of every religious principle, and consequently so dangerous to society, that it would be criminal to suffer him to be at large, though the long-suffering of God may lead him to repentance, and therefore it may be consistent with mercy to preserve his life.

Verse 14. *Lay their hands upon his head*] It was by this ceremony that the people who heard him curse bore their public testimony in order to his being fully convicted, for without this his punishment would not have been lawful. By this ceremony also they in effect said to the man, *Thy blood be upon thy own head.*

Verse 15. *Whosoever curseth his God*] He who makes light of him, who does not treat him and sacred things with due reverence, shall bear his sin—shall have the guilt of this transgression imputed to him, and may expect the punishment.

Verse 16. *Blasphemeth the name of the Lord*] See the note on the tenth verse. This being the name by which especially the Divine Essence was pointed out, it should be held peculiarly sacred.

Verse 17. *He that killeth any man*] Blasphemy against God, i.e. speaking injuriously of his name, his attributes, his government, and his revelation, together with murder, is to be punished with death: he that blasphemeth God is a curse in society, and he who takes away, wilfully and by malicious intent, the life of any man, should certainly be put to death. In this respect God has absolutely required that life shall go for life.

Verse 20. *Breach for breach*] This is a repetition of the *lex talionis*, which we explained, Exod. xxi. 24.

Verse 22. *Ye shall have one manner of law, as well for the stranger as for one of your own country*] Equal laws, where each individual receives the same protection and the same privileges, are the boast only of a sound political constitution. He who respects and obeys the laws has a right to protection and support, and his person and property are as sacred in the sight of justice as the person and property of the prince. He who does not obey the laws of his country forfeits all right and title to protection and privilege; his own actions condemn him, and justice takes him up on the evidence of his own transgressions. He who does what is right need not fear the power of the civil magistrate, for he holds the sword only to punish transgressors. Universal obedience to the laws is the duty of every citizen; none can do more, none should do less; therefore each individual in a well regulated state must have equal rights and privileges in every thing that relates to the safety of his person, and the security of his property.

Verse 23. *And stone him with stones.*] We are not to suppose that the culprit was exposed to the unbridled fury of the thousands of Israel; this would be brutality, not justice, for the very worst of tempers and passions might be produced and fostered by such a procedure. The Jews themselves tell us that their manner of stoning was this: they brought the condemned person without the camp, because his crime had rendered him unclean, and whatever was unclean must be put without the camp. When they came within four cubits of the place of execution they stripped the criminal, if a man, leaving him nothing but a cloth about the waist. The place on which he was to be

executed was elevated, and the witnesses went up with him to it, and laid their hands upon him for the purposes mentioned, ver. 14. Then one of the witnesses struck him with a stone upon the loins; if he was not killed with that blow, then the witnesses took up a great stone, as much as two men could lift, and threw it upon his breast. This was the *coup de grace*, and finished the tragedy. When a man was stoned by the mob, then brutal rage armed every man, justice was set aside, and the will and fury of the people were law, judge, jury, and executioner. Such disgraceful stonings as these were, no doubt, frequent among the Jews.

What the crime of Shelomith's son was, we cannot distinctly say; doubtless it was some species of blasphemy: however, we find it was a new and unprecedented case; and as there was no law by which the quantum of guilt could be ascertained, nor consequently the degree of punishment, it was necessary to consult the great Lawgiver on the occasion; the man was therefore secured till the mind of the Lord should be known. Moses, no doubt, had recourse to the tabernacle, and received the directions afterwards mentioned from Him who dwelt between the cherubim. In what way the answer of the Lord was communicated we know not (probably by *Urim* and *Thummim*), but it came in such a manner as to preclude all doubt upon the subject. However sinful the Jews might have been at this time, we have reason to believe they did not take the name of the Lord in vain, and blasphemy was not known among them. But what shall we say of Christians so called, whose mouths are full of cursing and bitterness? Were every blasphemer among us to be stoned to death, how many of the people would fall in every corner of the land!

## CHAPTER XXV.

*The law concerning the sabbatical or seventh year repeated, 1-7. The law relative to the jubilee, or fiftieth year, and the hallowing of the fiftieth, 8-12. In the year of jubilee every one to return unto his possessions, 13. None to oppress another in buying and selling, 14. Purchases to be rated from jubilee to jubilee, according to the number of years unexpired, 15-17. Promises to obedience, 18, 19. Promises relative to the sabbatical year, 20-22. No inheritance must be finally alienated, 23, 24. No advantage to be taken of a man's poverty in buying his land, 25-28. Ordinances relative to the selling of a house in a walled city, 29, 30; in a village, 31. Houses of the Levites may be redeemed at any time, 32, 33. The fields of the Levites in the suburbs must not be sold, 34. No usury to be taken from a poor brother, 35-38. If an Israelite be sold to an Israelite, he must not be obliged to serve as a slave, 39, but be as a hired servant or as a sojourner till the year of jubilee, 40, when he and his family shall have liberty to depart, 41; because God claims all Israelites as his servants, having redeemed them from bondage in Egypt, 42, 43. The Israelites are permitted to have bond-men and bond-women of the heathens, who, being bought with their money, shall be considered as their property, 44-46. If an Israelite, grown poor, be sold to a sojourner who has waxed rich, he may be redeemed by one of his relatives, an uncle or uncle's son, 47-49. In the interim, between the jubilees, he may be redeemed; but if not redeemed, he shall go free in the jubilee, 50-54. Obedience enforced by God's right over them as his servants, 55.*

**AND** the LORD spake unto Moses in Mount Sinai, saying,  
2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land <sup>a</sup>keep <sup>b</sup>a sabbath unto the LORD.

<sup>a</sup> Heb. rest.—<sup>b</sup> Exod. xxiii. 10. See

Verse 2. *The land keep a sabbath*] It may be asked here: If it required all the annual produce of the field to support the inhabitants, how could the people be nourished the seventh year, when no produce was received from the fields? To this it may be answered, that God sent his blessing in an especial manner on the sixth year (see verses 21, 22) and it brought forth fruit for three years. How astonishing and convincing was this miracle! Could there possibly be any

8 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field nor prune thy vineyard.

ch. xxvi. 34, 35. 2 Chron. xxxvi. 21.

deception here? NO! The miracle speaks for itself, proves the divine authenticity of the law, and takes every prop and stay from the system that wishes to convict the Mosaic ordinances of imposture. It is evident from this that the Mosaic law must have had a divine origin, as no man in his senses, without God's authority, could have made such an ordinance as this; for the sixth year, from its promulgation, would have amply refuted his pretensions to a divine mission.

5 \*That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes <sup>b</sup> of thy vine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

7 And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet <sup>c</sup> of the jubilee to sound, on the tenth *day* of the seventh month, <sup>d</sup> in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and <sup>e</sup> proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; <sup>f</sup> and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: <sup>g</sup> ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: <sup>h</sup> ye shall eat the increase thereof out of the field.

13 <sup>i</sup> In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour,

or buyest *ought* of thy neighbour's hand, <sup>j</sup> ye shall not oppress one another:

15 <sup>k</sup> According to the number of years after the jubilee, thou shalt buy of thy neighbour; *and according unto the number of years of the fruits, he shall sell unto thee:*

16 According to the multitude of years, thou shalt increase the price thereof; and according to the fewness of years, thou shalt diminish the price of it: for *according to the number of the years of the fruits, doth he sell unto thee.*

17 <sup>l</sup> Ye shall not therefore oppress one another; <sup>m</sup> but thou shalt fear thy God: for I *am* the Lord your God.

18 <sup>n</sup> Wherefore ye shall do my statutes, and keep my judgments, and do them; <sup>o</sup> and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and <sup>p</sup> ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, <sup>q</sup> What shall we eat the seventh year? behold, <sup>r</sup> we shall not sow, nor gather in our increase:

21 Then I will <sup>s</sup> command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 <sup>t</sup> And ye shall sow the eighth year, and eat *yet* of <sup>u</sup> old fruit until the ninth year; until her fruits come in ye shall eat *of the old store.*

23 The land shall not be sold <sup>v</sup> for <sup>w</sup> ever, for <sup>x</sup> the land *is* mine; for ye *are* <sup>y</sup> strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

\* 2 Kings xix. 29.—<sup>b</sup> Heb. of thy separation.—<sup>c</sup> Heb. loud of sound.—<sup>d</sup> Ch. xxii. 24, 27.—<sup>e</sup> Isa. lxi. 2. lxiii. 4. Jer. xxxiv. 8. 15, 17. Luke iv. 19.—<sup>f</sup> Ver. 13. Num. xxxvi. 4.—<sup>g</sup> Ver. 5.—<sup>h</sup> Ver. 6, 7.—<sup>i</sup> Ver. 10. Ch. xxvii. 24. Num. xxxvi. 4.—<sup>j</sup> Ver. 17. Ch. xix. 13. 1 Sam. xii. 3, 4. Mic. ii. 2. 1 Cor. vi. 8.—<sup>k</sup> Ch. xxvii. 18. 23.—<sup>l</sup> Ver. 14.—<sup>m</sup> Ver. 43. Ch. xix. 14, 32.—<sup>n</sup> Ch. xix. 37.—<sup>o</sup> Ch.

xxvi. 5. Deut. xii. 10. Ps. iv. 8. Prov. i. 33. Jer. xxiii. 6.—<sup>p</sup> Ch. xxvi. 5. Ezek. xxxiv. 25, 27, 28.—<sup>q</sup> Mat. vi. 25, 31.—<sup>r</sup> Ver. 4, 5.—<sup>s</sup> Deut. xxviii. 8. See Exod. xvi. 29.—<sup>t</sup> 2 Kings xix. 29.—<sup>u</sup> Josh. v. 11, 12.—<sup>v</sup> Or, to be quite cut off.—<sup>w</sup> Heb. for cutting off.—<sup>x</sup> Deut. xxxii. 43. 2 Chron. vii. 20. Ps. lxxxv. 1. Joel ii. 18, iii. 2.—<sup>y</sup> 4 Chron. xxix. 15. Ps. xxxix. 12. cxix. 19. 1 Pet. ii. 11.

Verse 8. *Thou shalt number seven sabbaths of years*] Probably in this verse Moses either includes the preceding jubilee and thus with the *forty-ninth* makes up the number *fifty*; or he speaks of *proclaiming* the jubilee on the *forty-ninth*, and celebrated it on the *fiftieth* year current. Some think it was celebrated on the *forty-ninth* year, as is stated in ver. 8; and this prevented the *sabbatical* year, or seventh year of rest, from being confounded with the jubilee, which it must otherwise have been, had the celebration of this great solemnity taken place on the *fiftieth* year; but it is most likely that the *fiftieth* was the real jubilee.

Verse 11. *A jubilee shall that fiftieth year be*] The literal meaning of the word *jubilee*, *yobel* in Hebrew, and *yubil* in the Samaritan, has not been well ascertained. Josephus and the rabbins have caused many to err; the former says the word signifies *liberty*; but the word *liberty* signifies rather the *intention of the institution*, that the *meaning of the Hebrew term*. The rabbins say it signifies a *ram's horn*, because the trumpets which were used in proclaiming this solemnity were made out of ram's horns. This meaning is adopted in a few places in our translation, but none of the ancient Versions acknowledge this sense of the term, the Chaldee excepted. Some derive it from *yabal*, to bring, carry away, because the Israelites at this time carried away the right of repossessing their inheritances which had been forfeited or alienated. The most natural derivation is from *hobil*, to cause to bring back, or recall, because estates, &c., which had been alienated, were then brought back to their primitive owners. This was a wise and excellent institution, but appears to have been little regarded by the Jews after the Babylonish captivity. Indeed, it is not mentioned under the second temple, and the observance must have ceased among the Jews when they were brought under a foreign yoke. [The word jubilee is derived from a Hebrew word signifying the blast of a trumpet.]

The jubilee seems to have been typical, 1. Of the great time of release, the gospel dispensation, when all who believe in Christ Jesus are redeemed from the bondage of sin—repossess the favour and image of God, the only inheritance of the human soul, having all debts cancelled, and the right of inheritance restored. 2. Of the general resurrection.

It is worthy of remark that the jubilee was not proclaimed till the *tenth day* of the seventh month, *on the very day* when the great annual atonement was made for the sins of the people; and does not this prove that the great liberty or redemption from thralldom, published under the gospel, could not take place till the great Atonement—the sacrifice of the Lord Jesus, had been offered up?

Verse 14. *Ye shall not oppress one another*] Ye shall take no advantage of each other's ignorance either in buying or selling; for he that buys an article at less than it is worth, or sells one for more than it is worth, taking advantage in both cases of the ignorance of the vender or buyer, is no better than a thief.

Verse 15. *According to the number of years*] This was something like buying the unexpired term of a lease among us; the purchase is always regulated by the number of years between the time of purchase and the expiration of the term.

Verse 20. *What shall we eat the seventh year?*] A very natural question, which could only be laid at rest by the sovereign promise in the next verse.

Verse 23. *The land shall not be sold for ever—the land is mine*] This one circumstance was peculiarly favourable to their advancement in religion, in righteousness, and true holiness; for feeling that they had nothing which they could call their own upon earth, they must frequently, by this, be put in mind of the necessity of having a permanent dwelling in the heavenly inheritance, and of that preparation without which it could not be possessed.

25 \*If thy brother be waxen poor, and hath sold away some of his possession, and if <sup>b</sup> any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and <sup>c</sup> himself be able to redeem it;

27 Then <sup>d</sup> let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if ye be not able to restore <sup>e</sup> it to him, then that which is sold shall remain in the hand of him that hath bought it, until the year of jubilee: <sup>f</sup> and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; <sup>g</sup> within a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that <sup>h</sup> is in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country: <sup>i</sup> they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding <sup>j</sup> the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if <sup>k</sup> a man purchase of the Levites, then the house that was sold, and the city of his possession,

\* Ruth ii. 20. iv. 4, 6.—<sup>b</sup> See Ruth iii. 2, 9, 12. Jer. xxxii. 7, 8.—<sup>c</sup> Heb. his hand hath attained, and found sufficiency. Ch. v. 7.—<sup>d</sup> Ver. 50, 51, 52.—<sup>e</sup> Ver. 13.—<sup>f</sup> Heb. redemption belongeth unto it.—<sup>g</sup> See Num. xxxv. 2. Josh. xxi. 2, &c.—<sup>h</sup> Or, one of the Levites redeem them.—<sup>i</sup> Ver. 28.—<sup>j</sup> See Acts iv. 31, 37.—<sup>k</sup> Heb. his hand faileth.—<sup>l</sup> Heb. strengthen.—<sup>m</sup> Deut. xv. 7, 8. Ps. xxxvii. 26. xli. 1. cxli. 5, 9. Prov. xiv. 31. Luke vi. 35. Acts xi. 29. Rom. xii. 18. 1 John iii. 17.—<sup>n</sup> Exod. xxii. 25. Deut. xxiii. 19. Neh. v. 7. Ps.

Verse 25. *Any of his kin come to redeem it*] The land that was sold might be redeemed in the interim between jubilee and jubilee, by the former owner or by one of his kinsmen or relatives. This kinsman is called in the text *goel* or redeemer; and was not this a lively emblem of the redemption of man by Christ Jesus? That he might have a right to redeem man he took upon him human nature, and thus became a kinsman of the great family of the human race, and thereby possessed the right of redeeming that fallen nature of which he took part, and of buying back to man that inheritance which had been forfeited by transgression.

Verse 29. *Sell a dwelling house in a walled city*] A very proper difference is put between houses in a city and houses in the country. If a man sold his house in the city, he might redeem it any time in the course of a year; but if it were not redeemed within that time, it could no more be redeemed, nor did it go out even in the jubilee. It was not so with a house in the country; such a house might be redeemed during any part of the interim; and if not redeemed, must go out at the jubilee. The reason in both cases is sufficiently evident: the house in the city might be built for purposes of trade or traffic merely, the house in the country was built on or attached to the inheritance which God had divided to the respective families, and it was therefore absolutely necessary that the same law should apply to the house as to the inheritance. But the same necessity did not hold good with respect to the house in the city: and as we may presume the house in the city was merely for the purpose of trade, when a man bought such a house, and got his business established there, it would have been very inconvenient for him to have removed; but as it was possible that the former owner might have sold the house rashly, or through the pressure of some very urgent necessity, a year was allowed him, that during that time he might have leisure to reconsider his rash act, or so to get through his pressing necessity as to be able to get back his dwelling. Again, as

<sup>l</sup> shall go out in the year of jubilee; for the houses of the cities of the Levites are their possession among the children of Israel.

34 But <sup>m</sup> the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

35 And if thy brother be waxen poor, and <sup>n</sup> fallen in decay with thee; then thou shalt <sup>o</sup> relieve him: <sup>p</sup> yea, though he be a stranger, or a sojourner; that he may live with thee.

36 \*Take thou no usury of him, or increase: but <sup>q</sup> fear thy God: that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 <sup>r</sup> I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 And <sup>s</sup> if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not <sup>t</sup> compel him to serve as a bond-servant:

40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

41 And then shall he depart from thee, both he and his children <sup>u</sup> with him, and shall return unto his own family, and <sup>v</sup> unto the possession of his fathers shall he return.

42 For they are <sup>w</sup> my servants, which I brought forth out of the land of Egypt: they shall not be sold <sup>x</sup> as bondmen.

43 \*Thou shalt not rule over him <sup>y</sup> with rigour; but <sup>z</sup> shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which

xv. 5. Prov. xxviii. 8. Ezek. xviii. 8, 13, 17. xxii. 12.—<sup>a</sup> Ver. 17. Neh. v. 9.—<sup>b</sup> Ch. xxii. 32, 33.—<sup>c</sup> Exod. xxi. 2. Deut. xv. 12. 1 Kings ix. 22. 2 Kings iv. 1. Neh. v. 5. Jer. xxxiv. 14.—<sup>d</sup> Heb. serve thyself with him with the service, &c. Ver. 46. Exod. i. 14. Jer. xxv. 14. xxvii. 7. xxx. 8.—<sup>e</sup> Exod. xxi. 3.—<sup>f</sup> Ver. 28.—<sup>g</sup> Ver. 55. Rom. vi. 22. 1 Cor. vii. 23.—<sup>h</sup> Heb. with the sale of a bondman.—<sup>i</sup> Eph. vi. 9. Col. iv. 1.—<sup>j</sup> Ver. 46. Exod. i. 13.—<sup>k</sup> Ver. 17. Exod. i. 17, 21. Deut. xxv. 18. Mal. iii. 5.

the purchaser, having bought the house merely for the purpose of trade, manufacture, &c., must have been at great pains and expense to fit the place for his work, and establish his business, in which himself, his children, and his children's children, were to labour and get their bread; hence it was necessary that he should have some certainty of permanent possession, without which, we may naturally conjecture, no such purchases ever would be made. This seems to be the simple reason of the law in both cases.

Verse 32. *The cities of the Levites*] The law in this and the following verses was also a very wise one. A Levite could not ultimately sell his house: if sold, he could redeem it at any time in the interim between the two jubilees; but if not redeemed, it must go out at the following jubilee. And why? "Because Moses framed his laws so much in favour of the priesthood, that they had peculiar privileges," &c. Just the reverse; they were so far from being peculiarly favoured that they had no inheritance in Israel, only their cities to dwell in: and because their houses in these cities were the whole that they could call their own, therefore these houses could not be ultimately alienated. All that they had to live on besides was from that most precarious source of support, the freewill-offerings of the people, which depended on the prevalence of pure religion in the land.

Verse 36. *Take thou no usury of him*] Usury, at present, signifies unlawful interest for money. Properly, it means the reward or compensation given for the use of a thing, but is principally spoken of money.

Verse 42. *For they are my servants*] It was in being his servants, and devoted to his work, that both their religious and political service consisted. And although their political liberty might be lost, they knew that their spiritual liberty never could be forfeited except by an utter alienation from God. God therefore claims the same right to their persons which he does to their lands; see the note on ver. 23.

Verse 43. *Thou shalt not rule over him with rigour*] What



thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of <sup>a</sup> the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And <sup>b</sup> ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; <sup>c</sup> they shall be your bondmen for ever: but over your brethren the children of Israel, <sup>d</sup> ye shall not rule one over another with rigour.

47 And if a sojourner or stranger <sup>e</sup> wax rich by thee, and <sup>f</sup> thy brother that *dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family;

48 After that he is sold he may be redeemed again: one of his brethren may <sup>g</sup> redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him, or if <sup>h</sup> he be able, he may redeem himself.

<sup>a</sup> Isa. lvi. 3, 6.—<sup>b</sup> Isa. xiv. 2.—<sup>c</sup> Heb. *ye shall serve yourselves with them.* Ver. 39.—<sup>d</sup> Ver. 43.—<sup>e</sup> Heb. *his hand obtain*, &c. Ver. 26.—

is rigorous service? "Service which is not *determined*, and service whereof *there is no need*." This is the definition given by the Jews; but much more is implied in this command than is expressed here. Labour beyond the person's strength, or labour too long continued, or in unhealthy or uncomfortable places and circumstances, or without sufficient food, &c., is *labour exacted with rigour*, and consequently inhuman; and this law is made, not for the Mosaic dispensation and the Jewish people, but for every dispensation and for every people under heaven.

Verso 50. *The price of his sale shall be, &c.*] This was a very equitable law, both for the sojourner to whom the man was sold, and the Israelite who had been thus sold. The Israelite might redeem himself, or one of his kindred might redeem him; but this must not be done to the prejudice of his master, the sojourner. They were therefore to reckon the years he must have served from that time till the jubilee; and then, taking the current wages of a servant per year at that time, multiply the remaining years by that sum, and the aggregate was the sum to be given to his master for his redemption. The Jews hold that the kindred of such a person were bound, if in their power, to redeem him, lest he should be swallowed up among the heathen; see Neh. v. 8.

Verso 55. *For unto me the children of Israel are servants*] The Israelites were a *typical* people; they represented those

50 And he shall reckon with him that bought him, from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, <sup>i</sup> according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then shall he count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.*

54 And if he be not redeemed <sup>j</sup> in these years, then <sup>k</sup> he shall go out in the year of jubilee, *both* he, and his children with him.

55 For <sup>l</sup> unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the Lord your God.

<sup>i</sup> Ver. 25, 35.—<sup>g</sup> Neh. v. 5.—<sup>h</sup> Ver. 26.—<sup>i</sup> Job vii. 1. Isa. xvi. 14. xxi. 16.—<sup>j</sup> Or, *by these means*.—<sup>k</sup> Ver. 41. Exod. xxi. 2, 3.—<sup>l</sup> Ver. 42.

under the gospel dispensation who are children of God by faith in Christ Jesus. But these last have a peculiarity of blessing: they are not merely *servants*, but they are *sons*; though they also *serve God*, yet it is in the *newness of the spirit*, and not in the *oldness of the letter*. And to this difference of state the apostle seems evidently to allude, Gal. iv. 6, &c.

The jubilee was a wonderful institution, and was of very great service to the *religion, freedom, and independence* of the Jewish people. But it especially pointed out the redemption of man by Christ Jesus: 1. Through him, he who was in debt to God's justice had his debt discharged, and his sin forgiven. 2. He who sold himself for nought, who was a bond-slave of sin and Satan, regains his liberty and becomes a son of God, through faith in his blood. 3. He who by transgression had forfeited all right and title to the kingdom of God, becomes an heir of God, and a joint-heir with Christ. Heaven, his forfeited inheritance is restored, for the kingdom of heaven is *opened to all believers*; and thus, redeemed from his debt, restored to his liberty, united to the heavenly family, and re-entitled to his inheritance, he goes on his way rejoicing, till he enters the paradise of his Maker, and is for ever with the Lord. Reader, hast thou applied for this redemption?

## CHAPTER XXVI.

*Idolatry forbidden, 1. The sabbath to be sanctified, 2, 3. Promises to obedience, of fruitful fields, plentiful harvests, and vintage, 4, 5. Of peace and security, 6. Discomfiture of their enemies, 7-9. Of abundance, 10. Of the divine presence, 11-13. Threatenings against the disobedient, 14, 15. Of terror and dismay, 16. Their enemies shall prevail against them, 17, 18. Of barrenness, 19, 20. Of desolation by wild beasts, 21, 22. And if not humbled and reformed, worse evils shall be inflicted upon them, 23, 24. Their enemies shall prevail, and they shall be wasted by the pestilence, 25, 26. If they should still continue refractory, they shall be yet more sorely punished, 27, 28. The famine shall so increase that they shall be obliged to eat their own children, 29. Their carcases shall be cast upon the carcases of their idols, 30. Their cities shall be wasted, and the sanctuary desolated, 31; the land destroyed, 32, themselves scattered among their enemies, and pursued with utter confusion and distress, 33-39. If under these judgments they confess their sin, and return to God, he will remember them in mercy, 40-43; visit them even in the land of their enemies, 44; and remember his covenant with their fathers, 45. The conclusion, stating these to be the judgments and laws which the Lord made between himself and the children of Israel in Mount Sinai, 46.*

**Y**e shall make you <sup>a</sup> no idols, nor graven image, neither rear ye up a <sup>b</sup> standing image, neither shall ye set up <sup>c</sup> any image <sup>d</sup> of stone in your land, to bow down unto it: for I am the LORD your God.

2 <sup>e</sup> Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3 <sup>f</sup> If ye walk in my statutes, and keep my commandments, and do them;

4 <sup>g</sup> Then I will give you rain in due season, <sup>h</sup> and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And <sup>i</sup> your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and <sup>j</sup> ye shall eat your bread to full, and <sup>k</sup> dwell in your land safely.

6 And <sup>l</sup> I will give peace in the land, and <sup>m</sup> ye shall lie down, and none shall make you afraid: and I will <sup>n</sup> rid <sup>o</sup> evil beasts out of the land, neither shall <sup>p</sup> the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

<sup>a</sup> Exod. xx. 4, 5. Deut. v. 8. xvi. 22. xxvii. 15. Ps. xciv. 7.—<sup>b</sup> Or, pillar.—<sup>c</sup> Or, figured stone.—<sup>d</sup> Heb. a stone of picture.—<sup>e</sup> Ch. xix. 30.—<sup>f</sup> Deut. xi. 13, 14, 15. xviii. 1-4.—<sup>g</sup> Isa. xxx. 23. Ezek. xxxiv. 26. Joel ii. 23, 24.—<sup>h</sup> Ps. lxxv. 6. lxxv. 12. Ezek. xxxiv. 27. xxxv. 30. Zech. viii. 12.—<sup>i</sup> Amos ix. 13.—<sup>j</sup> Ch. xxv. 19. Deut. xi. 15. Joel ii. 19, 20.—<sup>k</sup> Ch. xxv. 18. Job xi. 18. Ezek. xxxiv. 25, 27, 28.—<sup>l</sup> Chr. xxii. 9. Ps. xlii. 11. cxlvii. 14. Isa. xlv. 7. Hag. ii. 9.—<sup>m</sup> Job xi. 19. Ps. iii. 5. iv. 8. Isa. xxxv. 9. Jer. xxx. 10. Ezek. xxxiv. 25. Hos. ii. 18. Zeph. iii. 13.—<sup>n</sup> Heb. cause to

8 And <sup>a</sup> five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword.

9 For I will <sup>b</sup> have respect unto you, and <sup>c</sup> make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat <sup>d</sup> old store, and bring forth the old because of the new.

11 <sup>e</sup> And I will set my tabernacle among you: and my soul shall not <sup>f</sup> abhor you.

12 <sup>g</sup> And I will walk among you, and <sup>h</sup> will be your God, and ye shall be my people.

13 <sup>i</sup> I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; <sup>j</sup> and I have broken the bands of your yoke, and made you go upright.

14 <sup>k</sup> But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall <sup>l</sup> despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but that ye break my covenant:*

*cease.*—2 Kings xvii. 25. Ezek. v. 17. xiv. 15.—<sup>a</sup> Ezek. xiv. 17.—<sup>b</sup> Deut. xxxii. 30. Josh. xxiii. 10.—<sup>c</sup> Exod. ii. 25.—2 Kings xiii. 23.—<sup>d</sup> Gen. xvii. 6, 7. Neh. ix. 23. Ps. cvii. 38.—<sup>e</sup> Ch. xxv. 22.—<sup>f</sup> Exod. xxv. 8. xxx. 45. Josh. xxii. 10. Ps. lxxvi. 2. Ezek. xxxvii. 26, 27, 28. Rev. xxi. 3.—<sup>g</sup> Ch. xx. 28. Deut. xxxii. 10.—<sup>h</sup> 2 Cor. vi. 16.—<sup>i</sup> Exod. vi. 7. Jer. vii. 23. xi. 4. xxx. 23. Ezek. ii. 20. xxxvi. 28.—<sup>j</sup> Ch. xxv. 38, 42, 65.—<sup>k</sup> Jer. ii. 20. Ezek. xxxiv. 27.—<sup>l</sup> Deut. xxviii. 15. Lam. ii. 17. Mal. ii. 2.—<sup>m</sup> Ver. 43. 2 Kings xvii. 15.

has determined that men shall pursue, by which their whole conduct shall be regulated, making the proper distinction between virtue and vice; in a word, between what is proper to be done, and what is proper to be left undone.

3. COMMANDMENTS: *mitsvot*, from *tsavah*, to command, ordain, and appoint, as a legislator. This term is properly applied to those parts of the law which contain the obligation the people are under to act according to the statutes, judgments, &c., already established, and which prohibit them by penal sanctions from acting contrary to the laws.

4. COVENANT: *berith*, from *bar*, to clear, cleanse, or purify; because the covenant, the whole system of revelation given to the Jews, was intended to separate them from all the people of the earth, and to make them holy. *Berith* also signifies the covenant-sacrifice, which prefigured the atonement made by Christ for the sin of the world, by which he purifies believers unto himself, and makes them a peculiar people, zealous of good works. Besides those four we may add the following from other places of scripture.

5. TESTIMONIES: *edoth*, from *ad*, beyond, further, besides; because the whole ritual law referred to something further on or beyond the Jewish dispensation, even to that sacrifice which in the fulness of time was to be offered for the sins of men. Thus all the sacrifices, &c., of the Mosaic law referred to Christ, and bore testimony to him who was to come.

6. ORDINANCES: *mishmaroth*, from *shamar*, to guard, keep safe, watch over; those parts of divine revelation which exhorted men to watch their ways, keep their hearts, and promised them in consequence the continual protection and blessing of God their Maker.

7. PRECEPTS: *pikkudim*, from *pakad*, to overlook, take care or notice of, to visit; a very expressive character of the divine testimonies, the overseers of a man's conduct, those who stand by and look on to see whether he acts according to the commands of his Master; also the visitors, because God's precepts are suited to all the circumstances of human life.

8. TRUTH: *emeth*, from *am*, to support, sustain, confirm; because God is immutable who has promised, threatened, commanded, and therefore all his promises, threatenings, commandments, &c., are unalterable and eternal. Error and falsity promise to direct and sustain, but they fail.

9. RIGHTEOUSNESS: *tsedakah*, which seems to convey, from its use as a noun, the idea of giving just weight or good measure, see chap. xix. 36. This is one of the characters which is attributed to the revelation God makes of himself (see Ps. cxix.); and by this the impartiality of the divine testi-

Verses 1. *Ye shall make you no idols*] Not only idolatry in general is forbidden here, but also the superstitious use of innocent and lawful things. Probably the stones or pillars which were first set up, and anointed by holy men in commemoration of signal interpositions of God in their behalf, were afterwards abused to idolatrous and superstitious purposes, and therefore prohibited. This we know was the case with the brazen serpent, 2 Kings xviii. 4.

Verses 4. *Rain in due season*] What in scripture is called the early and the latter rain. The first fell in Palestine at the commencement of spring, and the latter in autumn.

Verses 5. *Your threshing shall reach unto the vintage*] According to Pliny, the Egyptians reaped their barley six months, and their oats seven months, after seed-time; for they sowed all their grain about the end of summer, when the overflowings of the Nile had ceased. It was nearly the same in Judea: they sowed their corn and barley towards the end of autumn, and about the month of October; and they began their barley-harvest after the passover, about the middle of March; and in one month or six weeks after, about pentecost, they began that of their wheat. After their wheat-harvest their vintage commenced. Moses here leads the Hebrews to hope, if they continued faithful to God, that between their harvest and vintage, and between their vintage and seed-time there should be no interval, so great should the abundance be; and these promises would appear to them the more impressive, as they had just now come out of a country where the inhabitants were obliged to remain for nearly three months shut up within their cities, because the Nile had then inundated the whole country.

Verses 11. *I will set my tabernacle among you*] This and the following verse contain the grand promise of the gospel dispensation, viz., the presence, manifestation, and indwelling of God in human nature, and his constant indwelling in the souls of his followers.

Verses 15. *If ye shall despise my statutes—abhor my judgments*] As these words and others of a similar import, which point out different properties of the revelation of God, are frequently occurring, I judge it best to take a general view of them, once for all, in this place, and show how they differ among themselves, and what property of the divine law each points out.

1. STATUTES: *chukoth*, from *chak*, to mark out, define, &c. This term seems to signify the things which God has defined, marked, and traced out, that men might have a perfect copy of pure conduct always before their eyes.

2. JUDGMENTS: *shephatim*, from *shaphat*, to distinguish, regulate, and determine; meaning those things which God

16 I will also do this unto you; I will even appoint <sup>a</sup> over you <sup>b</sup> terror, <sup>c</sup> consumption, and the burning ague, that shall <sup>d</sup> consume the eyes, and cause sorrow of heart; and <sup>e</sup> ye shall sow your seed in vain, for your enemies shall eat it.

17 And <sup>f</sup> I will set my face against you, and <sup>g</sup> ye shall be slain before your enemies: <sup>h</sup> they that hate you shall reign over you; and <sup>i</sup> ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you <sup>j</sup> seven times more for your sins.

19 And I will <sup>k</sup> break the pride of your power; and I <sup>l</sup> will make your heaven as iron, and your earth as brass:

20 And your <sup>m</sup> strength shall be spent in vain: for "your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk <sup>n</sup> contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 <sup>p</sup> I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and <sup>q</sup> your high ways shall be desolate.

23 And if ye <sup>r</sup> will not be reformed by me by these things, but will walk contrary unto me;

24 <sup>s</sup> Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And <sup>t</sup> I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, <sup>u</sup> I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

<sup>a</sup> Heb. upon you. — Deut. xxviii. 65, 66, 67. xxxii. 25. Jer. xv. 8. — Deut. xxviii. 22. — 1 Sam. ii. 33. — Deut. xxviii. 33, 51. Job xxxi. 8. Jer. v. 17. xii. 13. Mic. vi. 15. — Ch. xvii. 10. — Deut. xxviii. 25. Judg. ii. 14. Jer. xix. 7. — Ps. cvi. 41. — Ver. 36. Ps. liii. 5. Prov. xxviii. 1. — 1 Sam. ii. 5. Ps. cxix. 164. Prov. xxix. 16. — Isa. xxv. 11. xvi. 5. Ezek. vii. 24. xxx. 6. — Deut. xxviii. 23. — Ps. cxviii. 1. Isa. xlix. 4. — Deut. xi. 17. xxviii. 18. Hag. i. 10. — Or, at all adventures with me; and so ver. 24. — Deut. xxii. 24. 2 Kings xvi. 25. Ezek. v. 17. xiv. 15. — Judg. v. 6. 2 Chron. xv. 5. Isa. xxxiii. 8. Lam. i. 4. Zech. vii. 14. — Jer. ii. 30. v. 8. Amos iv. 6-12. — 2 Sam. xxii. 27. Ps. xlvii. 26. — Ezek. v. 17. vi. 8. xiv. 17. xxix. 8. xxxiii. 2. — Num. xiv. 12. Deut. xxviii. 21. Jer. xiv. 12. xxiv. 10. xxix. 17, 18.

monies, is pointed out. God gives to all their *due*, and his word distributes to every man according to his state, circumstances, talents, graces, &c.; to none too much, to none too little, to all enough.

10. WORD OF JEHOVAH: *debar* Yehovah, from *dabar*, to drive, lead, bring forward, hence to bring forward or utter one's sentiments; so the word of God is what God has brought forth to man from his own mind and counsel; it is a perfect similitude of his own righteousness, holiness, goodness, and truth. This divine law is sometimes expressed by

11. *Imrah*, speech or word, variously modified from *amar*, to branch out, because of the interesting details into which the word of God enters in order to instruct man and make him wise unto salvation, or, as the apostle expresses it, "God, who at sundry times, and in divers manners, spake unto the fathers by the prophets," in many distinct parcels, and by various tropes or figures; a curious and elegant description of divine revelation.

12. All these collectively are termed the LAW, *torah*, or *torath* Yehovah, the law of the Lord, from *yarah*, to direct, set straight and true, as stones in a building, to teach and instruct, because this whole system of divine revelation is calculated to direct men to the attainment of present and eternal felicity, to set them right in their notions concerning the supreme God, to order and adjust them in the several departments of civil and religious society, and thus to teach and instruct them in the knowledge of themselves, and in the true knowledge of God.

Verse 16. I will even appoint over you terror, &c.] How dreadful is this curse! A whole train of evils are here per-

26 <sup>a</sup> And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and <sup>b</sup> ye shall eat, and not be satisfied.

27 And <sup>c</sup> if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also <sup>d</sup> in fury; and I, even I, will chastise you seven times for your sins.

29 <sup>e</sup> And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And <sup>f</sup> I will destroy your high places, and cut down your images, and <sup>g</sup> cast your carcasses upon the carcasses of your idols, and my soul shall <sup>h</sup> abhor you.

31 <sup>i</sup> And I will make your cities waste, and <sup>j</sup> bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 <sup>k</sup> And I will bring the land into desolation: and your enemies which dwell therein shall be <sup>l</sup> astonished at it.

33 And <sup>m</sup> I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 <sup>n</sup> Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your <sup>o</sup> sabbaths, when ye dwelt upon it.

36 And upon them that are left alive of you, <sup>p</sup> I will send a faintness into their hearts in the lands of their enemies; and <sup>q</sup> the sound of a <sup>r</sup> drum shaken leaf

Amos iv. 10. — Ps. cv. 16. Isa. iii. 1. Ezek. iv. 16. v. 16. xiv. 13. — Isa. ix. 20. Mic. vi. 14. Hag. i. 6. — Ver. 21. 24. — Isa. lix. 18. liii. 3. lxxvi. 15. Jer. xxi. 5. Ezek. v. 13, 15. vii. 18. — Deut. xxviii. 53. 2 Kings vi. 29. Ezek. v. 10. Lam. iv. 10. Bar. ii. 3. — 2 Chron. xxiv. 8, 4, 7. Isa. xxvii. 9. Ezek. vi. 3, 4, 5, 6, 13. — 2 Kings xxiii. 20. 2 Chron. xxiv. 5. — Lev. xx. 23. Ps. lxxviii. 59. lxxxix. 33. Jer. xiv. 19. — Neh. ii. 3. Jer. iv. 7. Ezek. vi. 6. — Ps. lxxiv. 7. Lam. i. 10. Ezek. ix. 6. xxi. 7. — Jer. ix. 11. xxv. 11, 18. — Deut. xxviii. 37. 1 Kings ix. 8. Jer. xvii. 16. xxi. 8. Ezek. v. 15. — Deut. iv. 27. xxviii. 64. Ps. xlv. 11. Jer. ix. 16. Ezek. xii. 15. xx. 23. xxii. 15. Zech. vii. 14. — 2 Chron. xxxvi. 21. — Ch. xxv. 2. — Ezek. xxi. 7, 12, 15. — Ver. 17. Job xvi. 21. Prov. xxviii. 1. — Heb. driven.

sonified and appointed to be the governors of a disobedient people. Terror is to be one of their keepers. How awful a state! to be continually under the influence of dismay, feeling indescribable evils, and fearing worse! Consumption, *shachepheth*, generally allowed to be some kind of atrophy or marasmus, by which the flesh was consumed, and the whole body dried up by raging fever through lack of sustenance.

Verse 22. I will also send wild beasts among you] God fulfilled these threatenings at different times. He sent fiery serpents among them, Num. xxi. 6; LIONS, 2 Kings xvii. 25; BEARS, 2 Kings ii. 24, and threatened them with total desolation, so that their land should be overrun with wild beasts, &c., see Ezek. v. 17.

Verse 26. Ten women shall bake your bread in one oven] Though in general every family in the East bakes its own bread, yet there are some public bakehouses where the bread of several families is baked at a certain price. Moses here foretells that the desolation should be so great and the want so pressing that there should be many idle hands to be employed, many mouths to be fed, and very little for each: Ten women shall bake your bread in one oven, &c.

Verse 29. Ye shall eat the flesh of your sons, &c.] This was literally fulfilled at the siege of Jerusalem. Josephus gives us a particular instance in dreadful detail of a woman named Mary, who, in the extremity of the famine during the siege, killed her sucking child, roasted, and had eaten part of it, when discovered by the soldiers!

Verse 34. Then shall the land enjoy her sabbaths] This Houbigant observes to be an historical truth. "From Saul to

shall chafe them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And \*they shall fall one upon another, as it were before a sword, when none pursueth: and \*ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you \* shall pine away in their iniquity, in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 \*If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their \*uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity;

42 Then will I \*remember my covenant with

\* Isa. x. 4. See Judg. vii. 22. 1 Sam. xiv. 15, 16.—<sup>b</sup> Josh. vii. 12, 13. Judg. ii. 14.—<sup>c</sup> Deut. iv. 27. xxviii. 65. Neh. i. 9. Jer. iii. 25. xxix. 12, 13. Ezek. iv. 17. vi. 9. xx. 43. xxiv. 23. xxxiii. 10. xxxvi. 31. Hos. v. 15. Zech. x. 9.—<sup>d</sup> Num. v. 7. 1 Kings viii. 33, 35, 47. Neh. ix. 2. Dan. ix. 3, 4. Prov. xxviii. 13. Luke xv. 18. 1 John i. 9.—<sup>e</sup> See Jer. vi. 10. ix. 25, 26. Ezek. xlv. 7. Acts

the Babylonish captivity are numbered about four hundred and ninety years, during which period there were seventy sabbaths of years; for 7, multiplied by 70, make 490. Now the Babylonish captivity lasted seventy years, and during that time the land of Israel rested. Therefore the land rested just as many years in the Babylonish captivity, as it should have rested sabbaths if the Jews had observed the law relative to the sabbaths of the land." This is a most remarkable fact, and deserves to be particularly noticed, as a most literal fulfilment of the prophetic declaration of this verse.

May it not be argued from this that the law concerning the sabbatical year was observed till Saul's time, as it is only after this period the land enjoyed its rest in the seventy years' captivity? And if that breach of the law was thus punished, may it not be presumed it had been fulfilled till then, or else the captivity would have lasted longer, i.e. till the land had enjoyed all its rests, of which it had ever been thus deprived?

Verse 38. *The land of your enemies shall eat you up.* Does this refer to the total loss of the ten tribes? These are so completely swallowed up in some enemies' land, that nothing concerning their existence or place of residence remains but mere conjecture.

Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will <sup>b</sup>remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they <sup>d</sup>despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, <sup>k</sup>I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God.

45 But I will <sup>l</sup>for their sakes remember the covenant of their ancestors, <sup>m</sup>whom I brought forth out of the land of Egypt, in the sight of <sup>n</sup>the heathen, that I might be their God: I *am* the Lord.

46 \*These are the statutes, and judgments, and laws, which the Lord made between him and the children of Israel <sup>p</sup>in Mount Sinai, by the hand of Moses.

vii. 51. Rom. ii. 29. Col. ii. 11.—<sup>1</sup> 1 Kings xxi. 29. 2 Chron. xii. 6, 7, 12. xxvii. 26. xxxiii. 12, 13.—<sup>2</sup> Exod. ii. 24. vi. 5. Ps. cvi. 45. Ezek. xvi. 60.—<sup>3</sup> Ps. cxxxvi. 23.—<sup>4</sup> Ver. 34, 35.—<sup>5</sup> Ver. 15.—<sup>6</sup> Deut. iv. 31. 2 Kings xiii. 23. Rom. xi. 2.—<sup>7</sup> Rom. xi. 28.—<sup>8</sup> Ch. xxii. 33. xxv. 38.—<sup>9</sup> Ps. xcviii. 2. Ezek. xx. 9, 14, 22.—<sup>10</sup> Ch. xxvii. 34. Deut. vi. 1. xii. 1. xxxiii. 4. John i. 17.—<sup>11</sup> Ch. xiv. 1.

Verse 44. *Neither will I abhor them, to destroy them utterly* Though God has literally fulfilled all his threatenings upon this people; yet he has, in his providence, strangely preserved them as a distinct people, and in very considerable numbers also. He still remembers the covenant of their ancestors, and in his providence and grace he has some very important design in their favour. All Israel shall yet be saved, and, with the Gentiles, they shall all be restored to his favour; and under Christ Jesus, the great Shepherd, become, with them, one grand everlasting fold.

Verse 46. *These are the statutes, and judgments, &c.* This verse appears to be the proper concluding verse of the whole book; and I rather think that the 27th chapter originally followed the 25th. As the law was anciently written upon skins of parchment, sheep or goat skins, pasted or stitched together, and all rolled up in one roll, the matter being written in columns, one of these columns might have been very easily displaced, and thus whole chapters might have been readily interchanged. It is likely that this might have been the case in the present instance. Others endeavour to solve this difficulty, by supposing that the 27th chapter was added after the book had been finished; and therefore there is apparently a double conclusion, one at the end of the 26th and the other at the end of the 27th chapter.

## CHAPTER XXVII.

*Laws concerning vows, 1, 2. Of males and females from twenty to sixty years of age, and their valuation, 3, 4. Of the same from five to twenty years, 5. Of the same from a month to five years of age, 6. Of males and females from sixty years old and upwards, and their valuation, 7. The priest shall value the poor according to his ability, 8. Concerning beasts that are vowed, and their valuation, 9-13. Concerning the sanctification of a house, 14, 15. Concerning the field that is sanctified or consecrated to the Lord, to the year of jubilee, 16-24. Every estimation shall be made in shekels, according to the shekel of the sanctuary, 25. The firstlings of clean beasts, being already the Lord's, cannot be vowed, 26. That of an unclean beast may be redeemed, 27. Every thing devoted to God shall be unalienable and unredeemable, and continue the Lord's property till death, 28, 29. All the tithe of the land is the Lord's, 30; but it may be redeemed by adding a fifth part, 31. The tithe of the herd and the flock is also his, 32. The tenth that passes under the rod shall not be changed, 33. The conclusion of the book, 34*

**AND** the LORD spake unto Moses, saying.  
2 Speak unto the children of Israel, and say unto them, 'When a man shall make a singular vow, the persons shall be for the LORD, by thy estimation.

3 And thy estimation shall be of the male, from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, 'after the shekel of the sanctuary.

4 And if it be a female, then thy estimation shall be thirty shekels.

5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD, shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

\* Num. vi. 2. See Judg. xi. 30, 31, 39. 1 Sam. i. 11, 28. Gen. xxviii. 20-22. Deut. xxiii. 21-23.—Num. xviii. 16.—Exod. xxx. 13.—James i. 8.—Heb. according to thy estimation, O priest.—

Verse 2. *When a man shall make a singular vow*] The verse is short and obscure, and may be translated thus: *A man who shall have separated a vow, according to thy estimation, of souls unto the Lord*; which may be paraphrased thus: He who shall have vowed or consecrated a soul, i.e. a living creature, whether man or beast, if he wish to redeem what he has thus vowed or consecrated, shall ransom or redeem it according to the priest's estimation, and the money shall be put into his hands for the service of the sanctuary. Vows were either of abstinence, such as are spoken of Num. xxx., and the vow of the Nazarite, Num. vi.; or they were to give something to the Lord, as sacrifices, Lev. vii. 16, or the value of persons, beasts, houses, or lands, concerning which the law is here given. A man might vow or devote himself, his children (ver. 5, 6), his domestics, his cattle, his goods, &c. And in this chapter rules are laid down for the redemption of all these things. But if, after consecrating these things, he refused to redeem them, then they became the Lord's property for ever. The persons continued all their lives devoted to the service of the sanctuary; the goods were sold for the profit of the temple or the priests; the animals, if clean, were offered in sacrifice: if not proper for sacrifice, were sold, and the price devoted to sacred uses.

Verse 3. *From twenty years old even unto sixty—fifty shekels*] A man from twenty to sixty years of age, if consecrated to the Lord by a vow, might be redeemed for fifty shekels, which, at 8s. each, amounted to £7 10s. sterling.

Verse 4. *And if it be a female*] The woman, at the same age, vowed unto the Lord, might be redeemed for thirty shekels, £4 10s. sterling, a little more than one half of the value of the man; for this obvious reason, that a woman, if employed, could not be of so much use in the service of the sanctuary as the man, and was therefore of much less value.

Verse 5. *From five years old*] The boy that was vowed might be redeemed for twenty shekels, £3 sterling; the girl, for ten shekels, just one half, £1 10s.

12 And the priest shall value it, whether it be good or bad: 'as thou valuest it, who art the priest, so shall it be.

13 'But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

14 And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 'And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: 'an homer of barley shall be valued at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall 'reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 'And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, 'when it goeth out in the jubilee, shall be holy unto the LORD, as a field 'devoted; 'the possession thereof shall be the priest's.

22 And if a man sanctify unto the LORD a field

' Ver. 15, 19.—' Ver. 13.—<sup>h</sup> Or, the land of an homer, &c.—' Ch. xxv. 15, 16.—' Ver. 13.—<sup>k</sup> Ch. xxv. 10, 28, 31.—' Ver. 28.—' Num. xviii. 14. Ezek. xlv. 29.

Verse 6. *A month old*] The male child, five shekels, 15s., the female, three shekels, 9s. Being both in comparative infancy, they were nearly of an equal value. None were vowed under a month old: the first-born being always considered as the Lord's property, could not be vowed, see ver. 26.

Verse 7. *Sixty years old*] The old man and the old woman, being nearly past labour, were nearly of an equal value; hence the one was estimated at fifteen shekels, £2 5s., the other at ten shekels, £1 10s. This was about the same ratio as that of the children, ver. 5, and for the same reason.

Verse 10. *He shall not alter it, nor change it, a good for a bad, &c.*] Whatever was consecrated to God by a vow, or purpose of heart, was considered from that moment as the Lord's property; to change which was impiety; to withhold it, sacrilege.

Verse 13. *Shall add a fifth part*] This was probably intended to prevent rash vows and covetous redemptions. The priest alone was to value the thing; and to whatever his valuation was, a fifth part must be added by him who wished to redeem the consecrated thing.

Verse 14. *Shall sanctify his house*] The yearly rent of which, when thus consecrated, went towards the repairs of the tabernacle, which was the house of the Lord.

Verse 16. *Some part of a field*] Though the preceding words are not in the text, yet it is generally allowed they should be supplied here, as it was not lawful for a man to vow his whole estate, and thus make his family beggars, in order to enrich the Lord's sanctuary: this God would not permit. The rabbins teach that the land or field, whether good or bad, was valued at forty-eight shekels, for all the years of the jubilee, provided the field was large enough to sow a homer of barley. The homer was different from the *omer*: the latter held about three quarts, the former, seventy-five gallons three pints. Some suppose that the land was rated, not at fifty shekels for the whole of the years of the jubilee, for this

which he hath bought, which is not of the fields of his possession;

23 <sup>b</sup> Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee; and he shall give thine estimation in that day, *as a holy thing* unto the LORD.

24 <sup>c</sup> In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did* belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: <sup>d</sup> twenty gerahs shall be the shekel.

26 Only the <sup>e</sup> firstling<sup>f</sup> of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD's.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, <sup>g</sup> and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 <sup>h</sup> Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath,

<sup>a</sup> Ch. xxv. 10, 25.—<sup>b</sup> Ver. 18.—<sup>c</sup> Ch. xxv. 28.—<sup>d</sup> Exod. xxx. 13. Num. iii. 47. xlviii. 18. Ezek. xlv. 12.—<sup>e</sup> Heb. first-born, &c.—<sup>f</sup> Exod. x. ii. 2, 12. xlii. 30. Num. xviii. 17. Deut. xv. 19.—<sup>g</sup> Ver. 11, 12, 18.—<sup>h</sup> Ver. 21. Josh. vi. 17, 18, 19.—<sup>i</sup> Num. xxi. 2, 8.—

would be but about 3s. per annum; but that it was rated according to its produce, fifty shekels for every homer of barley it produced.

Verse 21. *As a field devoted*] It is *cherem*, a thing so devoted to God as never more to be capable of being redeemed.

Verse 25. *Shekel of the sanctuary*] A standard shekel; the standard being kept in the sanctuary to try and regulate all the weights in the land by.

Verse 28. *No devoted thing—shall be sold or redeemed*] This is the *cherem*, which always meant an absolute undecemable grant to God.

Verse 29. *Which shall be devoted of men*] Every man who is devoted shall surely be put to death: or, as some understand it, be the Lord's property, or be employed in his service till death. The law mentioned in these two verses has been appealed to by the enemies of divine revelation as a proof, that under the Mosaic dispensation *human sacrifices* were offered to God; but this can never be conceded. Had there been such a law, it certainly would have been more explicitly revealed, and not left in the compass of a few words only, where the meaning is very difficult to be ascertained; and the words themselves differently translated by most interpreters. That there were *persons* devoted to destruction under the Mosaic dispensation, is sufficiently evident, for the whole Canaanitish nations were thus devoted by the Supreme Being himself, because the cup of their iniquity was full; but that they were not *sacrificed to God*, the whole history sufficiently declares.

It may be necessary just further to note that two kinds of vows are mentioned in this chapter: 1. The *neder* (see on chap. vii.), which comprehends all those things which, when once devoted, might be redeemed at a certain price, according to the valuation of the priest. 2. The *cherem*, those things vowed to God of which there remained no power of redemption; they were *most holy*, i.e., so absolutely devoted to God that they could neither be changed, alienated, nor redeemed: probably because no mental reservation had been made, as in the above case may be supposed. On this ground the word

both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

29 <sup>i</sup> None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

30 And <sup>j</sup> all the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.

31 <sup>k</sup> And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth part thereof.

32 And concerning the tithe of the herd or of the flock, *even* of whatsoever <sup>l</sup> passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, <sup>m</sup> neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 <sup>n</sup> These are the commandments which the LORD commanded Moses for the children of Israel, in Mount Sinai.

<sup>j</sup> Gen. xxviii. 22. Num. xviii. 21, 24. 2 Chron. xxxi. 5, 6, 12. Neh. xlii. 12. Mal. iii. 8, 10.—<sup>k</sup> Ver. 13.—<sup>l</sup> See Jer. xxxiii. 18. Ezek. xx. 37. Mic. vii. 14.—<sup>m</sup> Ver. 10.—<sup>n</sup> Ch. xxvi. 46.

was afterwards applied to the most solemn and awful kind of excommunication, meaning a person so entirely devoted to the stroke of vindictive justice, as never to be capable of receiving pardon; and hence the word may be well applied in this sense to the *Canaanites*, the cup of whose iniquity was full, and who were consigned, without reprieve, to final extermination.

Verse 30. *All the tithe of the land*] This God claims as his own; and it is spoken of here as being a point perfectly settled, and concerning which there was neither doubt nor difficulty.

Verse 32. *Whatsoever passeth under the rod*] The signification of this verse is well given by the rabbins: "When a man was to give the tithe of his sheep or calves to God, he was to shut up the whole flock in one fold, in which there was one narrow door capable of letting out one at a time. The owner, about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion or red ochre. The mothers of those lambs or calves stood without: the door being opened, the young ones ran out to join themselves to their dams; and as they passed out the owner stood with his rod over them, and counted 1, 2, 3, 4, 5, &c., and when the tenth came, he touched it with the coloured rod, by which it was distinguished to be the tithe calf, sheep, &c., and whether poor or lean, perfect or blemished, that was received as the legitimate tithe." It seems to be in reference to this custom that the prophet Ezekiel, speaking to Israel, says: *I will cause you to pass under the rod, and will bring you into the bond of the covenant*—you shall be once more claimed as the *Lord's property*, and be in all things devoted to his service, being *marked* or *ascertained*, by especial providence and manifestations of his kindness, to be his *peculiar people*.

Verse 34. *These are the commandments*] This conclusion is very similar to that at the end of the preceding chapter. I have already supposed that this chapter should have followed the 25th, and that the 26th originally terminated the book.



## PREFACE TO THE BOOK

OF

## N U M B E R S .

**THIS**, which is the fourth book in order of the Pentateuch, has been called NUMBERS, from its containing an account of the *numbering* and *marshalling* of the Israelites in their journey through the wilderness to the promised land. Its ENGLISH name is derived from the title it bears in the VULGATE Latin, *Numeri*, which is a literal translation of its title in the SEPTUAGINT. This title, however, does not properly apply to more than the *three* first chapters, and the xxvi<sup>th</sup>. This book, like the preceding, takes its name among the HEBREWS from a distinguishing word in the commencement. It comprehends the history of between thirty-eight and thirty-nine years, and contains a distinct account of the several stages of the Israelites' journey in the wilderness, the various occurrences on the way; their trials, rebellions, punishments, deliverances, conquests, &c., with several laws and ordinances not mentioned in the preceding books, together with a repetition and explanation of some others which had been previously delivered; the whole forming a most interesting history of the Justice, Mercy, and Providence of God.



# THE FOURTH BOOK OF MOSES,

CALLED

## NUMBERS.

### CHAPTER I.

*On the first day of the second month of the second year after Israel came out of Egypt, God commands Moses to number all the males of the people from twenty years and upwards, who were effective men and able to go to war, 1-3. A chief of each tribe is associated with Moses and Aaron in this business, 4; the names of whom are given, 5-16. Moses assembles the people, who declare their pedigrees according to their families, 17-19. The descendants of REUBEN are numbered, and amount to 46,500, ver. 20, 21. Those of SIMEON, 59,300, ver. 22, 28. Those of GAD, 45,650, ver. 24, 25. Those of JUDAH, 74,600, ver. 26, 27. Those of ISSACHAR, 54,400, ver. 28, 29. Those of ZEBULUN, 57,400, ver. 30, 31. Those of EPHRAIM, 40,500, ver. 32, 33. Those of MANASSEH, 32,200, ver. 34, 35. Those of BENJAMIN, 35,400, ver. 36, 37. Those of DAN, 62,700 ver. 38, 39. Those of ASHER, 41,500, ver. 40, 41. Those of NAPHTALI, 53,400, ver. 42, 43. The amount of all the effective men in Israel, from twenty years old and upwards, was 603,550, ver. 44-46. The LEVITES are not numbered with the tribes, because they were dedicated to the service of God. Their particular work is specified, 47-54.*

**AND** the LORD spake unto Moses <sup>a</sup>in the wilderness of Sinai, <sup>b</sup>in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their poll.

3 From <sup>c</sup>twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their <sup>d</sup>armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of <sup>e</sup>Deuel.

<sup>a</sup> Exod. xix. 1. Ch. x. 11, 12.—<sup>b</sup> Exod. xxv. 22.—<sup>c</sup> Exod. xxx. 12. xxxviii. 24. Ch. xxvi. 2, 63, 64. 2 Sam. xxiv. 2. 1 Chron. xxi. 2.

<sup>d</sup> Exod. xxx. 14. Deut. iii. 18.—<sup>e</sup> Exod. xii. 17.—<sup>f</sup> Ch. vii. 48. Ch. x. 22. Ch. ii. 14, he is called Reuel.

Verse 1. *The Lord spake unto Moses—on the first day of the second month*] As the tabernacle was erected upon the first day of the first month, in the second year after their coming out of Egypt, Exod. xl. 17; and this muster of the people was made on the first day of the second month, in the same year; it is evident that the transactions related in the preceding book must all have taken place in the space of *one month*, and during the time the Israelites were encamped at Mount Sinai, before they had begun their journey to the promised land.

Verse 2. *Take ye the sum, &c.*] 1. That they might see he had not forgotten his promise to Abraham, but was multiplying his posterity. 2. That they might observe due order in their march towards the promised land. 3. That the tribes and families might be properly distinguished; that all litigations concerning property, inheritance, &c., might, in all future times, be prevented. 4. That the promise concerning

the Messiah might be known to have its due accomplishment when in the fulness of time God should send him from the seed of Abraham through the house of David. And 5. That they might know their strength for war; for although they should ever consider God as their protector and defence, yet it was necessary that they should be assured of their own fitness, naturally speaking, to cope with any ordinary enemy, or to surmount any common difficulties.

Verse 3. *From twenty years old and upward*] In this census no women were reckoned, nor children nor strangers, nor the Levites, nor old men, which, collectively, must have formed an immense multitude; the Levites alone amounted to 22,300. True-born Israelites only are reckoned; such as were able to carry arms, and were expert for war.

Verse 14. *Eliasaph, the son of Deuel*] This person is called Reuel, chap. ii. 14.

An ancient Jewish rabbin pretends to solve every difficulty

15 Of Naphtali; Ahira the son of Enan.

16 \*These were the renowned of the congregation, princes of the tribes of their fathers, <sup>b</sup> heads of thousands in Israel.

17 And Moses and Aaron took these men which are expressed by *their* names :

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of their names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ;

21 Those that were numbered of them, *even* of the tribe of \* Reuben, were forty and six thousand and five hundred.

22 Of the children of <sup>a</sup> Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ;

23 Those that were numbered of them, *even* of the tribe of Simeon, were fifty and nine thousand and three hundred.

24 Of the children of \* Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

25 Those that were numbered of them, *even* of the tribe of Gad, were forty and five thousand six hundred and fifty.

26 Of the children of \* Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

27 Those that were numbered of them, *even* of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28 Of the children of \* Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

29 Those that were numbered of them, *even* of the tribe of Issachar, were fifty and four thousand and four hundred.

30 Of the children of <sup>b</sup> Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from

twenty years old and upward, all that were able to go forth to war ;

31 Those that were numbered of them, *even* of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32 Of the children of <sup>c</sup> Joseph, *namely*, of the children of <sup>d</sup> Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

33 Those that were numbered of them, *even* of the tribe of Ephraim, were forty thousand and five hundred.

34 Of the children of \* Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

35 Those that were numbered of them, *even* of the tribe of Manasseh, were thirty and two thousand and two hundred.

36 Of the children of <sup>e</sup> Benjamin, by their generations after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

37 Those that were numbered of them, *even* of the tribe of Benjamin, were thirty and five thousand and four hundred.

38 Of the children of <sup>f</sup> Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

39 Those that were numbered of them, *even* of the tribe of Dan, were threescore and two thousand and seven hundred.

40 Of the children of Asher, by their generations after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

41 Those that were numbered of them, *even* of the tribe of Asher, were forty and one thousand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

43 Those that were numbered of them, *even* of the tribe of Naphtali, were fifty and three thousand and four hundred.

44 \* These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men : each one was for the house of his fathers.

45 So were all those that were numbered of the

<sup>a</sup> Ch. vii. 2. <sup>1</sup> Chron. xxvii. 16.—<sup>b</sup> Exod. xviii. 21, 25.—<sup>c</sup> Ch. ii. 10, 11. Ch. xxvi. 7.—<sup>d</sup> Gen. xxix. 33. Ch. xxxiv. 25-30.—<sup>e</sup> Gen. xxx. 10, 11.—<sup>f</sup> Gen. xxix. 35.—<sup>g</sup> Gen. xxx. 18.—<sup>h</sup> Gen. xxx. 20.—

by saying that "Eliasaph was a proselyte; that before he embraced the true faith he was called the son of Reuel, but that after his conversion he was called the son of Deuel." As Reuel may be translated the breach of God, and Deuel the knowledge of God, I suppose the rabbin grounded his supposition on the different meanings of the two words.

Verse 16. *These were the renowned*] Literally, *the called, of the congregation*—those who were summoned by name to attend.

<sup>1</sup> Gen. xxx. 24.—<sup>2</sup> Gen. xlviii. 5, 6.—<sup>3</sup> Gen. xlviii. 12-20.—<sup>4</sup> Gen. xxxv. 16-18.—<sup>5</sup> Gen. xxx. 5, 6.—<sup>6</sup> Ch. xxvi. 64.

Verse 33. *The tribe of Ephraim—forty thousand and five hundred.*] Ephraim, as he was blessed beyond his eldest brother Manasseh, Gen. xlviii. 20, so here he is increased by thousands more than Manasseh, and more than the whole tribe of Benjamin, and his blessing continued above his brother, Deut. xxxiii. 17. And thus the prophecy, Gen. xlviii. 19, was fulfilled : *His younger brother (Ephraim) shall be greater than he (Manasseh).* No word of God can possibly fall to the ground ; he alone sees the end from the beginning ;

children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were \* six hundred thousand and three thousand and five hundred and fifty.

47 But <sup>b</sup> the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 \* Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 <sup>a</sup> But thou shalt appoint the Levites, over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof;

<sup>a</sup> Exod. xxxviii. 26. See Exod. xii. 37. Ch. ii. 32. xxvi. 51.—  
<sup>b</sup> Ch. ii. 33. See chap. iii., iv., xxvi. 57. 1 Chron. vi., xxi. 6.—  
<sup>c</sup> Ch. ii. 33. xxvi. 62.—<sup>d</sup> Exod. xxxviii. 21. Ch. iii. 7, 8. iv. 15, 25, 26, 27, 33.—<sup>e</sup> Ch. iii. 23, 29, 35, 38.—<sup>f</sup> Ch. x. 17, 21.—<sup>g</sup> Ch. ii. 10, 33.

his infinite wisdom embraces all occurrences, and it is his province alone to determine what is right, and to predict what himself has purposed to accomplish.

Verse 46. *All they that were numbered were six hundred thousand and three thousand and five hundred and fifty.* What an astonishing increase from seventy souls that went down into Egypt, Gen. xvi. 27, about 215 years before, where latterly they had endured the greatest hardships! But God's promise cannot fail, (Gen. xvi. 5); and who can resist his will, and bring to nought his counsel? That a comparative view may be easily taken of the state of the tribes, I shall produce them here from the first census mentioned in the first chapter of this book, in their *decreasing* proportion, beginning with the *greatest* and proceeding to the *least*; and in the second census, mentioned chap. xxvi., where the *increase* of some and the *decrease* of others may be seen in one point of view. It may be just remarked, that except in the case of *Gad* in this chapter, and *Reuben* in chap. xxvi., all the numbers are what may be called *whole* or *round* numbers, beginning with *thousands*, and ending with *hundreds*, *Gad* and *Reuben* alone ending with *tens*; but the scripture generally uses *round* numbers, *units* and *fractions* being almost constantly disregarded.

	1st Census, ch. i.	2nd Census, ch. xxvi.
1. Judah . . .	74,600	76,500
2. Dan . . .	62,700	64,400
3. Simeon . . .	59,300	22,200

and they shall minister unto it, <sup>c</sup> and shall encamp round about the tabernacle.

51 <sup>d</sup> And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: <sup>e</sup> and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, <sup>f</sup> every man by his own camp, and every man by his own standards, throughout their hosts.

53 <sup>g</sup> But the Levites shall pitch round about the tabernacle of testimony, that there be no <sup>h</sup> wrath upon the congregation of the children of Israel: <sup>i</sup> and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

xxviii. 22.—<sup>h</sup> Ch. ii. 2, 34.—<sup>i</sup> Ver. 50.—<sup>j</sup> Lev. x. 6. Ch. viii. 19. xvi. 46. xviii. 5. 1 Sam. vi. 19.—<sup>k</sup> Ch. iii. 7, 8. viii. 24, 25, 26. xviii. 3, 4, 5. xxxi. 30, 47. 1 Chron. xxii. 32. 2 Chron. xiii. 10.

	1st Census, ch. i.	2nd Census, ch. xxvi.
4. Zebulun . . .	57,400	60,500
5. Issachur . . .	54,400	64,300
6. Naphtali . . .	53,400	45,400
7. Reuben . . .	46,500	43,730
8. Gad . . .	45,650	40,500
9. Asher . . .	41,500	53,400
10. Ephraim . . .	40,500	32,500
11. Benjamin . . .	35,400	45,600
12. Manasseh . . .	32,200	52,700

Total 603,550 Total 601,730

Thus we find *Judah* the *most populous* tribe, and *Manasseh* the *least* so; the difference between them being so great as 42,400, for which no very satisfactory reason can be assigned.

In the second census, mentioned chap. xxvi. 34, *Judah* still has the pre-eminency; and *Simeon*, the third in number before, is become the least. Now we see also that the little tribe of *Manasseh* occupies the *seventh* place for number. Seven of the tribes had an *increase*; five a *decrease*. *Manasseh* had an increase of 20,500; *Judah*, 1,900; *Issachur*, 9,900; *Zebulun*, 3,100; *Benjamin*, 10,200; *Dan*, 1,700; *Asher*, 11,900.

On the contrary there was a *decrease* in *Reuben* of 2,770; in *Simeon*, 37,100; *Gad*, 5,150; *Ephraim*, 8,000; *Naphtali*, 8,000. Decrease in the whole, 61,020 effective men. See on chap. xxvi.; but balanced with the *increase*, the decrease was upon the whole only 1,820.

## CHAPTER II.

*Moses commanded to teach the Israelites how they are to pitch their tents, and erect the ensigns of their fathers' houses, 1-2. Judah, Issachar, and Zebulun on the EAST, amounting to 186,400 men, 3-9. Reuben, Simeon, and Gad, on the SOUTH, with 151,450 men, 10-16. The Levites to be in the midst of the camp, 17. Ephraim, Manasseh, and Benjamin on the WEST, with 108,100 men, 18-24. Dan, Asher, and Naphtali, on the NORTH, with 157,600 men, 25-31. The sum total of the whole, 603,550 men, 32. But the Levites are not included, 33. The people do as the Lord commands, 34.*

**AND** the LORD spake unto Moses and unto Aaron, saying,  
2 \* Every man of the children of Israel

<sup>a</sup> Ch. i. 52.—<sup>b</sup> Heb. over

Verse 2. *Every man*—shall pitch by his own standard.] Commentators, critics, philosophers, and professional men, have taken a great deal of pains to illustrate the chapter by showing the best method of encampment for such a vast num-

shall pitch by his own standard, with the ensign of their father's house: <sup>b</sup> far off about <sup>c</sup> the tabernacle of the congregation shall they pitch.

against.—<sup>d</sup> Josh. iii. 4.

ber of men, and the manner in which they conceive the Israelites formed their camp in the wilderness. As God gave them the plan, it was doubtless in every respect perfect; and fully answered the double purpose of convenience and security.

3 And on the east side toward the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies: and <sup>a</sup> Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. <sup>b</sup> These shall first set forth.

10 On the south side *shall be* the standard of the camp of Reuben according to their armies; and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of <sup>c</sup> Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. <sup>d</sup> And they shall set forth in the second rank.

17 <sup>e</sup> Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards. <sup>f</sup>

18 On the west side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. <sup>g</sup> And they shall go forward in the third rank.

25 The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. <sup>h</sup> They shall go hindmost with their standards.

32 These *are* those which were numbered of the children of Israel by the house of their fathers: <sup>i</sup> all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But <sup>j</sup> the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

34 And the children of Israel did according to all that the Lord commanded Moses: <sup>k</sup> so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

<sup>a</sup> Ch. x. 14. Ruth iv. 20. 1 Chron. ii. 10. Mat. i. 4. Luke iii. 32, 33.—<sup>b</sup> Ch. x. 14.—<sup>c</sup> Deut. Ch. i. 14. vii. 42, 47. x. 20.—<sup>d</sup> Ch. x.

18.—<sup>e</sup> Ch. x. 17, 21.—<sup>f</sup> Ch. x. 22.—<sup>g</sup> Ch. x. 25.—<sup>h</sup> Exod. xxxiii. 26. Ch. i. 46. xl. 21.—<sup>i</sup> Ch. i. 47.—<sup>j</sup> Ch. xxiv. 2, 5, 6.

## CHAPTER III.

*The generations of Aaron and Moses, 1-4. The tribe of Levi to minister to the Lord under Aaron and his sons, 5-10. They are taken in place of the first-born, 11-13. Moses is commanded to number them, 14-16. Gershon, Kohath, and Merari, the names of the three heads of families of the Levites, 17. Of Gershon and his family, 18-21. Their number 7,500, ver. 22. Their place, behind the tabernacle, westward, 23. Their*



chief, Eliasaph, 24. Their charge, 25, 26. Of Kohath and his family, 27. Their number 8,600, ver. 28. Their place, beside the tabernacle, southward, 29. Their chief Elizaphan, 30. Their charge, 31. The chief of the Levites, Eleazar, son of Aaron, 32. Of Merari and his family, 33. Their number, 6,200, ver. 34. Their chief Zuriel, they shall pitch beside the tabernacle, northward, 35. Their charge, 36, 37. MOSES and AARON to encamp before the tabernacle, eastward, 38. The amount of all the males among the Levites from a month old and upwards, 22,000, ver. 39. Moses is commanded to number the first-born, 40; and to take the Levites and their cattle, instead of the first-born of man and beast among the Israelites, 41. Moses numbers the first-born, who amount to 22,273, ver. 42, 43. As the first-born were 273 more than the Levites, Moses is commanded to take from the people five shekels apiece for them, 44-47, which is to be given to Aaron and his sons, 48. Moses does accordingly, and finds the amount of the money to be 1,365 shekels, 49, 50, which is given to Aaron and to his sons, 51.

**THESE** also are the generations of Aaron and Moses in the day that the LORD spake with Moses in Mount Sinai.

2 And these are the names of the sons of Aaron: Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of

the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine:

13 Because all the first-born are mine: for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine shall they be: I am the LORD.

14 And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male, from a month old and upward, shalt thou number them.

\* Exod. vi. 23.—Exod. xxviii. 41. Lev. viii. 8.—Heb. whose hand he filled.—Lev. x. 1. Ch. xxvi. 61. 1 Chron. xxiv. 2.—Ch. viii. 6. xviii. 2.—See ch. i. 50. viii. 11, 15, 24, 26.—Ch. viii. 19. xviii.

6.—Ch. xviii. 7.—Ver. 38. Ch. i. 51. xvi. 40.—Ver. 41. Ch. viii. 16. xviii. 6.—Exod. xiii. 2. Lev. xxvii. 26. Ch. viii. 16. Luke ii. 23.—Exod. xiii. 12, 15. Ch. viii. 17.—Ver. 39. Ch. xxvi. 62.

Verse 1. *The generations of Aaron and Moses*] Though Aaron and Moses are both mentioned here, yet the family of Aaron alone appears in the list; hence some have thought that the word *Moses* was not originally in the text. Others think that the words *veelleh toledoth*, these are the generations, should be rendered *these are the acts*, or *transactions*, or the *history of the lives*, as the same phrase may be understood in Gen. ii. 4, vi. 9. However this may be, it is evident that in this genealogy the family of Aaron are alone mentioned, probably because these belonged to the priesthood. Moses passes by his own family, or immediate descendants: he gave no rank or privilege to them during his life, and left nothing to them at his death. What a strong proof is this of the celestial origin of his religion! Had it been of man, it must have had the gratification of some impure passion for its object; lust, ambition, or avarice: but none of these ever appear during the whole of his administration amongst the Israelites, though he had it constantly in his power to have gratified each. What an essential difference between the religion of the *Pentateuch* and that of the *Koran*! The former is God's workmanship; the latter is a motley mixture of all bad crafts, with here and there a portion of heavenly fire, stolen from the divine altar in the Old and New Testaments, to give some vitality to the otherwise inert mass.

Verse 6. *Bring the tribe of Levi near*] The original word *hakreb* is properly a sacrificial word, and signifies the presenting of a sacrifice or offering to the Lord. As an offering, the tribe of Levi was given up entirely to the service of the sanctuary, to be no longer their own, but the Lord's property.

Verse 7. *The charge of the whole congregation*] They shall work for the whole congregation; and instead of the first-born.

Verse 8. *All the instruments*] The tabernacle itself and all its contents: see all described, ver. 25, 26, 31, 36, 37. The Levites were to perform the most common and laborious

offices. It was their business to take down, put up, and carry the tabernacle and its utensils; for it was the object of their peculiar care. In a word, they were the servants of the priests.

Verse 10. *Aaron and his sons—shall wait on their priest's office*] It was the business of the priests to offer the different sacrifices to God; to consecrate the shew-bread, pour out the libation, burn the incense, sprinkle the blood of the victims, and bless the people. In a word, they were the servants of God alone.

Verse 12. *I have taken the Levites—instead of all the first-born*] The first-born were dedicated to God in commemoration of his slaying the first-born of the Egyptians, and preserving those of the Israelites. Even the cattle of the Levites were taken in place of the first-born of the cattle of the rest of the tribes.

Several reasons have been assigned why God should give this honour to the tribe of Levi in preference to all the others, but they do not seem to me to be conclusive. Their zeal in destroying those who had corrupted the worship of God in the business of the golden calf, Exod. xxxii. 28, has been thought a sufficient reason. A better reason is, that this was the smallest tribe, and they were quite enough for the service. To have had a more numerous tribe at this time would have been very inconvenient.

Verse 15. *A month old and upward*] The males of all the other tribes were numbered from twenty years and upwards; had the Levites been numbered in this way, they would not have been nearly equal in number to the first-born of the twelve tribes. Add to this, that as there must have been first-born of all ages in the other tribes, it was necessary that the Levites, who were to be their substitutes, should be also of all ages; and it appears to have been on this ground, at least partly, that the Levites were numbered from four weeks old and upwards.

16 And Moses numbered them according to the word of the LORD, as he was commanded.

17 <sup>b</sup> And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; <sup>c</sup> Libni, and Shimei.

19 And the sons of Kohath by their families; <sup>d</sup> Amram, and Izchar, Hebron, and Uzziel.

20 <sup>e</sup> And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon was the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 <sup>f</sup> The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25 And <sup>g</sup> the charge of the sons of Gershon in the tabernacle of the congregation shall be <sup>h</sup> the tabernacle, and <sup>i</sup> the tent, <sup>j</sup> the covering thereof, and <sup>k</sup> the hanging for the door of the tabernacle of the congregation,

26 And <sup>l</sup> the hangings of the court, and <sup>m</sup> the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and <sup>n</sup> the cords of it for all the service thereof.

27 <sup>o</sup> And of Kohath *was* the family of the Amramites, and the family of the Izehorites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 <sup>p</sup> The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.

31 And <sup>q</sup> their charge shall be <sup>r</sup> the ark, and <sup>s</sup> the table, and <sup>t</sup> the candlestick, and <sup>u</sup> the altars, and the vessels of the sanctuary wherewith they minis-

ter, and <sup>v</sup> the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 Of Merari *was* the family of the Mahalites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail: <sup>w</sup> these shall pitch on the side of the tabernacle northward.

36 And <sup>x</sup> under <sup>y</sup> the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 <sup>z</sup> But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, <sup>aa</sup> keeping the charge of the sanctuary <sup>bb</sup> for the charge of the children of Israel; and <sup>cc</sup> the stranger that cometh nigh shall be put to death.

39 <sup>dd</sup> All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 And the LORD said unto Moses, <sup>ee</sup> Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 <sup>ff</sup> And thou shalt take the Levites for me (I *am* the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of

<sup>a</sup> Heb. mouth. <sup>b</sup> Gen. xlii. 11. Exod. vi. 16. Ch. xxvi. 57. 1 Chron. vi. 1, 16. xxiii. 6. <sup>c</sup> Exod. vi. 17. <sup>d</sup> Exod. vi. 18. <sup>e</sup> Exod. vi. 19. <sup>f</sup> Ch. i. 53. <sup>g</sup> Ch. iv. 24, 25, 26. <sup>h</sup> Exod. xxv. 9. <sup>i</sup> Exod. xxvi. 1. <sup>j</sup> Exod. xxvi. 7, 14. <sup>k</sup> Exod. xxvi. 36. <sup>l</sup> Exod. xxvi. 9. <sup>m</sup> Exod. xxvii. 16. <sup>n</sup> Exod. xxxv. 18. <sup>o</sup> 1 Chron. xxvi. 23. <sup>p</sup> Ch. i.

53. <sup>q</sup> Ch. iv. 15. <sup>r</sup> Exod. xxv. 10. <sup>s</sup> Exod. xxv. 23. <sup>t</sup> Exod. xxv. 31. <sup>u</sup> Exod. xxvii. 1. xxx. 1. <sup>v</sup> Exod. xxvi. 32. <sup>w</sup> Ch. i. 53. <sup>x</sup> Heb. the office of the charge. <sup>y</sup> Ch. iv. 31, 32. <sup>z</sup> Ch. i. 53. <sup>aa</sup> Ch. xviii. 6. <sup>bb</sup> Ver. 7, 8. <sup>cc</sup> Ver. 10. <sup>dd</sup> See ch. xxvi. 62. <sup>ee</sup> Ver. 15. <sup>ff</sup> Ver. 13, 45.

Verse 16. *Moses numbered them*] Though Moses and Aaron conjointly numbered the twelve tribes, yet Moses alone numbered the Levites; "for as the money with which the first-born of Israel who exceeded the number of Levites, were redeemed, was to be paid to Aaron and his sons, ver. 48, it was decent that he, whose advantage it was that the number of the first-born of Israel should exceed, should not be authorized to take that number himself."

Verse 22. *Seven thousand and five hundred.*] Perhaps originally *resh*, 200, instead of *caph*, 500; see the following note.

Verse 39. *Which Moses and Aaron numbered*] The word *veaharon*, "and Aaron," has a point over each of its letters, probably designed as a mark of *spuriousness*. The word is wanting in the Samaritan, Syriac, and Coptic; it is wanting also in eight of Dr. Kennicott's MSS., and in four of De Rossi's. Moses alone, as Houbigant observes, is commanded to take the number of the Levites; see ver. 5, 11, 40, 44, and 51. [But if we compare chap. iv. 1, 34, 37, 41, 45, and 46, we must conclude that Aaron took part in the mustering of the whole of the Levites.]

*All the males—were twenty and two thousand.*] This

total does not agree with the particulars: for the Gershonites were 7,500, the Kohathites 8,600, the Merarites 6,200, total 22,300. Several methods of solving this difficulty have been proposed by learned men; Dr. Kennicott's is the most simple. Formerly the numbers in the Hebrew Bible were expressed by letters, and not by words at full length; and if two nearly similar letters were mistaken for each other, many errors in the numbers must be the consequence. Now it is probable that an error has crept into the number of the Gershonites, ver. 22, where, instead of 7500, we should read 7200, as *caph*, 500, might have been easily mistaken for *resh*, 200, especially if the down stroke of the *caph* had been a little shorter than ordinary, which is often the case in MSS.

Verse 43. *All the first-born males—were twenty and two thousand two hundred and three score and thirteen.*] Thus we find there were 278 first-born, beyond the number of the Levites. These are ordered, ver. 46, to be redeemed; and the redemption price is to be five shekels each, ver. 47, about 15s. And this money, amounting to 1365 shekels, equal to £204 15s. English, he took of the first-born of Israel, ver. 50.

names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 And the LORD spake unto Moses, saying,

45 \* Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

46 And for those that are to be <sup>b</sup> redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, <sup>c</sup> which are more than the Levites :

47 Thou shalt even take <sup>a</sup> five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them : (<sup>e</sup> the shekel is twenty gerahs :) :

<sup>a</sup> Ver. 12, 41.—<sup>b</sup> Exod. xiii. 13. Ch. xviii. 15.—  
<sup>c</sup> Ver. 39, 43.

This species of redeeming men is referred to by St. Peter, 1 Epist. i. 18, 19: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious (*valuable*) blood of Christ, as of a lamb without blemish and without spot," &c. And it is not the first-born only which are thus redeemed, for he, by the grace of God, tasted death for EVERY man; Heb. ii. 9.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites :

50 Of the first-born of the children of Israel took he the money; <sup>a</sup> a thousand three hundred and threescore and five *shekels* after the shekel of the sanctuary :

51 And Moses <sup>a</sup> gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

<sup>a</sup> Lev. xxvii. 6. Ch. xviii. 16.—<sup>e</sup> Exod. xxx. 13. Lev. xxvii. 25. Ch. xviii. 16. Ezek. xlv. 12.—<sup>c</sup> Ver. 46, 47.—<sup>e</sup> Ver. 48.

Reader, give glory to God that such a ransom has been paid for thy soul, and see that, redeemed from thy vain conversation, thy empty, fruitless, and graceless observances, on which thou has built thy hopes of salvation, thou walk in newness of life, giving thy whole soul with thankfulness unto the Father who hath translated thee from darkness, and placed thee in the kingdom of his beloved Son. To Him be glory and dominion for ever and ever! Amen.

## CHAPTER IV.

*Moses is commanded to take the sum of the sons of Kohath from thirty years old and upward, 1-4. The service which they had to perform, 5-15. The office of Eleazar, 16. The family of Kohath to be continued among the Levites, 17-19. They are not to go into the holy of holies, 20. The sum of the sons of Gershon, 21-23. The service they had to perform, 24-27. They are to be under Ithamar, 28. The sum of the sons of Merari, 29, 30. The service they had to perform, 31-33. The sum of all the families of Kohath, 2,750, ver. 34-37. The sum of the families of Gershon, 2,630, ver. 38-41. The sum of the families of Merari, 3,200, ver. 42-45. The sum total of the families of Gershon, Kohath, and Merari, 8,580, ver. 46-49.*

**A**ND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 \* From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 <sup>b</sup> This shall be the service of the sons of Kohath in the tabernacle of the congregation, *about* <sup>c</sup> the most holy things :

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down

\* See ch. viii. 24. 1 Chron. xxiii. 3, 24, 27.—<sup>b</sup> Ver. 15.—  
<sup>c</sup> Ver. 19.—<sup>d</sup> Exod. xxvi. 31.

<sup>d</sup> the covering veil, and cover the <sup>e</sup> ark of testimony with it :

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in <sup>f</sup> the staves thereof.

7 And upon the <sup>g</sup> table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to <sup>h</sup> cover withal : and the continual bread shall be thereon :

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover

\* Exod. xxv. 10, 16.—<sup>f</sup> Exod. xxv. 13.—<sup>g</sup> Exod. xxv. 23, 29, 30. Lev. xxiv. 6, 8.—<sup>h</sup> Or, pour out withal.

Verse 3. *From thirty years old*] In chap. viii. 24 the Levites are ordered to enter on the service of the tabernacle at the age of *twenty-five* years; and in 1 Chron. xxiii. 24 they were ordered to commence that work at *twenty* years of age. How can these different times be reconciled? 1. At the time of which Moses speaks here, the Levitical service was exceedingly severe, and consequently required men full grown, strong, and stout, to perform it; the age therefore of *thirty* years was appointed as the period for commencing this service, the weightier part of which is probably here intended. 2. In chap. viii. 14, Moses seems to speak of the service in a general way; the severe work, which was to be performed by the full-grown Levites, and the less laborious work which younger men might assist in; hence the age of *twenty-five* is fixed. 3. In David's time and afterwards, in the fixed tabernacle and temple, the laboriousness of the

service no longer existed, and hence *twenty* years was the age fixed on for all Levites to enter into the work of the sanctuary. The rabbins say that the Levites began to learn to do the service at *twenty-five*, and that having been instructed *five* years, they began the public service at *thirty*, and thus they reconcile the two periods referred to above. We may well suppose that the *sons of the prophets* continued a considerable time under instructions before they were called fully to exercise themselves in the prophetic office.

*Until fifty years old*] This was allowing *twenty* years for public severe service: a very considerate and merciful ordinance. A preacher who devotes his whole time and strength to the service of the church of God from twenty till fifty or sixty years of age, should be then excused from his *severer labour*, and maintained at the charge of the sanctuary.

the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it :

10 And they shall put it and all the vessels thereof, within a covering of badgers' skins, and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar :

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon :

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar ; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward ; after that, the sons of Kohath shall come to bear it : but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

16 And to the office of Elcazar the son of Aaron the priest, pertaineth the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

17 And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites :

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things : Aaron and his sons shall go in, and appoint them every one to his service and to his burden ;

20 But they shall not go in to see when the holy things are covered, lest they die,

21 And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families ;

23 From thirty years old and upward until fifty years old shalt thou number them ; all that enter

in to perform service, to do the work in the tabernacle of the congregation.

24 This is the service of the families of the Gershonites, to serve, and for burdens :

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them : so shall they serve.

27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service : and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation : and their charge shall be under the hand of Ithamar the son of Aaron the priest.

29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers :

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation ; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service : and by name ye shall reckon the instruments of the charge of their burden.

33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers.

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation :

36 And those that were numbered of them by

<sup>a</sup> Exod. xxv. 31.—<sup>b</sup> Exod. xxv. 37, 38.—<sup>c</sup> Exod. xxx. 1, 3.—<sup>d</sup> Or, bowls.—<sup>e</sup> Ch. vii. 9. x. 21. Dent. xxxi. 9. 2 Sam. vi. 31. 1 Chron. xv. 2, 15.—<sup>f</sup> 2 Sam. vi. 6, 7. 1 Chron. xlii. 9, 10.—<sup>g</sup> Ch. iii. 31.—<sup>h</sup> Exod. xxv. 6. Lev. xxiv. 2.—<sup>i</sup> Exod. xxx. 34.—<sup>j</sup> Exod.

xxix. 40.—<sup>k</sup> Exod. xxx. 23.—<sup>l</sup> Ver. 4.—<sup>m</sup> See Exod. xix. 21. 1 Sam. vi. 10.—<sup>n</sup> Ver. 3.—<sup>o</sup> Heb. to war the warfare.—<sup>p</sup> Or, carriage.—<sup>q</sup> Ch. iii. 25, 26.—<sup>r</sup> Heb. mouth.—<sup>s</sup> Ver. 3.—<sup>t</sup> Heb. warfare.—<sup>u</sup> Ch. iii. 36, 37.—<sup>v</sup> Exod. xxvi. 15.—<sup>w</sup> Exod. xxxviii. 21.—<sup>x</sup> Ver. 2.

Verse 20. *When the holy things are covered*] Literally, *keballa*, when they are swallowed down ; which shows the promptitude with which every thing belonging to the holy of holies was put out of sight, for these mysteries must ever be treated with the deepest reverence ; and indeed without this they could not have been to them the representatives of heavenly realities. [The original expression may be proverbial, meaning "in an instant." The Septuagint convey this sense.]

Verse 36. *Those that were numbered*] In chap. iii. 27, &c., we have an account of the whole number of the Levites, and here of those only who were able to serve the Lord in the sanctuary. By comparing the two places we find the numbers to stand thus :

KOHATHITES	{ Able men	2750
	{ Unable	5850
	Total	8600
GERSHONITES	{ Able men	2630
	{ Unable	4870
	Total	7500
MERARITES	{ Able men	3200
	{ Unable	8000
	Total	6200

their families were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

38 And those that were numbered of the sons of Gershon throughout their families, and by the house of their fathers,

39 From thirty years old and upward even until fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 \*These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord.

42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

\* Ver. 22.—<sup>b</sup> Ver. 20.—<sup>c</sup> Ver. 3, 23, 30.

Thus we find that the whole number of the Levites amounted to 22,300, of whom 8,580 were fit for service, and 13,720 unfit, being either too old or too young. What an astonishing number of men, all properly ecclesiastics; all performing some service by which God was glorified, and the congregation at large benefited!

From this and the preceding chapter we see the very severe labour which the Levites were obliged to perform while the journeyings of the Israelites lasted. When we consider that almost *ten tons* and fourteen hundred pounds' weight of metal were employed in the tabernacle, besides the immense weight of the *skins, hangings, cords, boards, and posts*, we shall find it was no very easy matter to transport this moveable temple from place to place.

The Gershonites, who were 7,500 men in the service, had

43 From thirty years old and upward even until fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered <sup>b</sup> according to the word of the Lord by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 <sup>c</sup> From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the Lord they were numbered by the hand of Moses, <sup>d</sup> every one according to his service, and according to his burden: thus were they numbered of him, <sup>e</sup> as the Lord commanded Moses.

<sup>d</sup> Ver. 15, 24, 31.—<sup>e</sup> Ver. 1, 21.

to carry the tent, coverings, veil, hangings of the court, &c., &c., chap. iii. 25, 26.

The Kohathites, who were 8,600 men, had to carry the ark, table, candlestick, altars, and instruments of the sanctuary, chap. iii. 31.

The Merarites, who were 6,200 men, had to carry the boards, bars, pillars, sockets, and all matters connected with these belonging to the tabernacle, with the pillars of the court, their sockets, pins, and cords, chap. iii. 36, 37.

The tabernacle was an epitome of the temple: the temple and tabernacle were representatives of the church of the living God, and of the humanity of our blessed Lord. As God dwelt in the tabernacle and temple, so his fulness dwelt in the man Christ Jesus. These again were types of the Christian church, which is termed the body of Christ, Eph. i. 23, where he dwells in the plenitude of the graces of his Spirit.

## CHAPTER V.

The Israelites are commanded to purify the camp by excluding all lepers, and all diseased and unclean persons, 1-3. They do so, 4. Law concerning him who has defrauded another—he shall confess his sin, restore the principal, and add besides one fifth of its value, 5-7. If he have no kinsman to whom the recompense can be made, it shall be given unto the Lord, 8. All the holy things offered to the Lord shall be the priest's portion, 9, 10. The law concerning jealousy, 11-14. The suspected woman's offering, 15. She is to be brought before the Lord, 16. The priest shall take holy water, and put it in dust from the floor of the tabernacle, 17. Shall put the offering in her hand, and adjure her, 18-20. The form of the oath, 21, 22; which is to be written on a book, blotted out in the bitter waters, and these the suspected person shall be obliged to drink, 23, 24. The jealousy-offering shall be waved before the Lord, 25, 26. The effect which shall be produced if the suspected person be guilty, 27. The effect if not guilty, 28. Recapitulation, with the purpose and design of the law, 29, 30.

AND the LORD spake unto Moses, saying,  
2 Command the children of Israel, that they put out of the camp every <sup>a</sup> leper, and

<sup>a</sup> Lev. xiii. 8, 46. Ch. xli. 14.—<sup>b</sup> Lev. xv. 2.

Verse 2. Put out of the camp every leper] It is evident that each camp had a space behind it, and on one side, whither the infected might be removed, and where probably convenient places were erected for the accommodation of the infected; for we cannot suppose that they were driven out into the naked wilderness. The expulsion mentioned

every one that hath an <sup>b</sup> issuc, and whosoever is defiled by the <sup>c</sup> dead:

3 Both male and female shall ye put out, without

<sup>c</sup> Lev. xxi. 1. Ch. ix. 6, 10. xix. 11, 13. xxxi. 19.

here was founded, 1. On a purely physical reason, viz., the diseases were contagious, and therefore there was a necessity of putting those afflicted by them apart, that the infection might not be communicated. 2. There was also a spiritual reason; the camp was the habitation of God, and nothing impure should be permitted to remain where he dwelt.

the camp shall ye put them; that they defile not their camps, \*in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, <sup>b</sup>When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty.

7 <sup>c</sup>Then they shall confess their sin which they have done: and he shall recompense his trespass <sup>d</sup>with the principal thereof, and add unto it the fifth <sup>e</sup>part thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, <sup>e</sup>even to the priest; beside <sup>e</sup>the ram of the atonement, whereby an atonement shall be made for him.

9 And every <sup>f</sup>offering <sup>g</sup>of all the holy things of the children of Israel, which they bring unto the priest, shall be his,

10 And every man's hallowed things shall be his; whatsoever any man giveth the priest, it shall be <sup>h</sup>his.

11 And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man <sup>i</sup>lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and <sup>j</sup>there be no witness against her, neither she be taken <sup>j</sup>with the manner;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if

\* Lev. xxvi. 11, 12. 2 Cor. vi. 16.—<sup>b</sup> Lev. vi. 2, 3.—<sup>c</sup> Lev. v. 5. xxvi. 40. Josh. vii. 19.—<sup>d</sup> Lev. vi. 5.—<sup>e</sup> Lev. vi. 6, 7. vii. 7.—<sup>f</sup> Or, *heave-offering*.—<sup>g</sup> Exod. xxix. 28. Lev. vi. 17, 18, 26. vii. 6, 7, 9, 10, 14. Ch. xviii. 8, 9, 19. Deut. xviii. 3, 4. Ezek. xiv. 20, 30.—

3. The camp was an emblem of the church, where nothing that is defiled should enter, and in which nothing that is unholy should be tolerated. All lepers—all persevering impenitent sinners, should be driven from the sacred pale, nor should any such ever be permitted to enter.

Verse 4. *And the children of Israel—put them out*] Though no mention be made of the situation, circumstances, &c., of these expelled persons, we may certainly infer that they were treated with that humanity which their distressed state required. Though sinners must be separated from the church of God, yet they should be treated with affectionate regard, because *they may be reclaimed*. It is too often the case when a man backslides from the way of truth, he is abandoned by all; finding his case desperate, he plunges yet deeper into the mire of sin, and the man who, with tender treatment, might have been reclaimed, becomes incurably hardened. One class says, he cannot finally fall, and shall in due time be restored; another class says, he may finally fall and *utterly perish*. If the unfortunate person be restored, his recovery is taken as a proof of the first doctrine; if he be not, his wretched end is considered a proof of the second. In the first case the person himself may presume on his restoration as a point infallibly determined in the divine counsel; or in the second, he may consider his case *hopeless*, and so abandon himself to profligacy and desperation. Who is he that properly estimates the worth of one immortal spirit? He who does will at once feel that, in a state of *probation*, any man may fall through sin, and any sinner may be renewed again unto repentance, through the infinitely meritorious sacrifice, and all powerfully efficacious grace, of Christ. This truth properly felt equally precludes both presumption and despair, and will induce the followers of God to be active in *preserving* those who have escaped from the corruption that is in the world, and make them diligent to recover those who have turned back to earth and sin.

the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth <sup>k</sup>part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, <sup>l</sup>bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of the memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man hath lain with thee, and if thou hast not gone aside to uncleanness <sup>m</sup>with another <sup>n</sup>instead of thy husband, be thou free from this bitter water that causeth the curse:

23 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall <sup>o</sup>charge the woman with an oath of cursing, and the priest shall say unto the woman, <sup>o</sup>The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to <sup>o</sup>rot, and thy belly to swell;

22 And this water that causeth the curse <sup>p</sup>shall go into thy bowels, to make <sup>p</sup>thy belly to swell, and <sup>p</sup>thy thigh to rot: <sup>q</sup>And the woman shall say, Amen, amen.

<sup>k</sup> Lev. x. 13.—<sup>l</sup> Lev. xviii. 20.—<sup>m</sup> 1 Kings xvii. 18. Ezek. xxix. 18.—<sup>n</sup> Or, *being in the power of thy husband*. Rom. vii. 2.—<sup>o</sup> Heb. *under thy husband*.—<sup>p</sup> Josh. vi. 26. 1 Sam. xiv. 24. Neh. x. 29.—<sup>q</sup> Jer. xxix. 22.—<sup>r</sup> Heb. *fall*.—<sup>s</sup> Ps. cix. 18.—<sup>t</sup> Deut. xxvii. 15.

Verse 7. *Shall confess their sin*] Without *confession* or *acknowledgment* of sin, there was no hope of mercy held out.

*He shall recompense*] For without *restitution*, in every possible case, God will not forgive the iniquity of a man's sin. Now can any person in a case of defraud, with his neighbour's property in his possession, expect to receive mercy from the hand of a just and holy God?

Verse 8. *If the man have no kinsman*] The Jews think that this law respects the *stranger* and the *sojourner* only, because every Israelite is in a state of affinity to all the rest; but there might be a *stranger* in the camp who had no relative in any of the tribes of Israel.

Verse 14. *The spirit of jealousy*] Either a supernatural diabolic influence, exciting him to jealousy, or the *passion* or *affection* of jealousy, for so the words may be understood.

Verse 17. *Holy water*] Water out of the laver called *holy*, because consecrated to sacred uses. This is the most ancient case of the trial by ordeal.

*In an earthen vessel*] Supposed by the Jews to be such as had never been previously used.

*Dust that is in the floor*] Probably intended to point out the baseness of the crime of which she was accused.

Verse 18. *Uncover the woman's head*] To take off a woman's veil, and expose her to the sight of men, would be considered a very great degradation in the East. To this St. Paul appears to allude, 1 Cor. xi. 5, 6, 10.

Verse 21. *The Lord make thee a curse and an oath*] Let thy name and punishment be remembered and mentioned as an example and terror to all others.

Verse 22. *Thy belly to swell, and thy thigh to rot*] What is meant by these expressions cannot be easily ascertained. *Lanpel yarech* signifies literally *thy thigh to fall*; which according to the usage of the Hebrew language must mean something similar to the *prolapsus uteri*, or falling down of



23 And the priest shall write these curses in a book, and he shall blot *them* out with bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall \* wave the offering before the LORD, and offer it upon the altar:

26 <sup>b</sup> And the priest shall take an handful of the offering, *even* the memorial thereof, and burn it upon the altar, and afterward cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and

<sup>a</sup> Lev. viii. 27.—<sup>b</sup> Lev. ii. 2, 9.—<sup>c</sup> Deut. xxviii. 37. Ps. lxxxiii. 9, 11. Jer. xxiv. 9. xix. 18, 22. xlii. 18. Zech. viii. 13.

the womb, which might be a natural effect of the preternatural distention of the abdomen. [Some think the disease was ovarian dropsy.]

And the woman shall say, Amen, amen.] This is the first place where this word occurs in the common form of a concluding wish in prayer. The root *aman* signifies to be steady, true, permanent. And in prayer it signifies, let it be so—make it steady—let it be ratified. Some have supposed that it is composed of the initial letters of *Adonai melech neeman, My Lord the faithful King*, but this derivation is both far-fetched and unnecessary.

Verse 23. *The priest shall write these curses—and he shall blot them out*] It appears that the curses which were written down with a kind of ink prepared for the purpose, as some of the rabbins think, without any calx of iron or other material that could make a permanent dye, were washed off the parchment into the water which the woman was obliged to drink, so that she drank the very words of the execration. The ink used in the East is almost all of this kind—a wet sponge will completely efface the finest of their writings. The rabbins say that the trial by the waters of jealousy was omitted after the Babylonish captivity, because adulteries were so frequent amongst them that they were afraid of having the name of the Lord profaned by being so frequently appealed to!

Verse 24. *The bitter water that causeth the curse*] Though the rabbins think that the priest put some bitter substance in the water, yet, as nothing of the kind is intimated by Moses, we may consider the word as used here metaphorically for affliction, death, &c. These waters were afflicting and deadly to her who drank them, being guilty. In this

have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman \* shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This is the law of jealousies, when a wife goeth aside to another <sup>d</sup> instead of her husband, and is defiled.

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman <sup>e</sup> shall bear her iniquity.

<sup>d</sup> Ver. 19.—<sup>e</sup> Lev. xx. 17, 19, 20.

sense afflictions are said to be bitter, Isa. xxxviii. 17; so also is death, 1 Sam. xv. 32, Eccles. vii. 26.

Verse 29. *This is the law of jealousies*] And this is the most singular law in the whole Pentateuch: a law that seems to have been copied by almost all the nations of the earth, whether civilized or barbarian, as we find that similar modes of trial for suspected offences were used when complete evidence was wanting to convict; and where it was expected that the object of their worship would interfere for the sake of justice, in order that the guilty should be brought to punishment, and the innocent be cleared.

Verse 31. *This woman shall bear her iniquity*] That is, her belly shall swell, and her thigh shall rot; see on ver. 22. But if not guilty after such a trial, she had great honour; and, according to the rabbins, became strong, healthy, and fruitful; for if she was before barren, she now began to bear children; if before she had only daughters, she now began to have sons; if before she had hard travail, she now had easy; in a word, she was blessed in her body, her soul, and her substance: so shall it be done unto the holy and faithful woman, for such the Lord delighteth to honour; see 1 Tim. ii. 15.

There is no instance in the scriptures of this kind of ordeal having ever been resorted to; and probably it never was during the purer times of the Hebrew republic. God had rendered himself so terrible by his judgments, that no person would dare to appeal to this mode of trial who was conscious of her guilt; and in case of simple adultery, where the matter was either detected or confessed, the parties were ordered by the law to be put to death.

## CHAPTER VI.

*The vow of the Nazarite, 1-2. In what it consisted, 3-8. When accidentally defiled, how he is to be purified, 9-12. The sacrifices he is to bring, and the rites he is to perform, when the vow of his separation is fulfilled, 13-21. The manner in which the priests are to bless the people, 22-26. The name of the LORD is to be put on the children of Israel, whom He promises to bless, 27.*

AND the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel, and say unto them, When either man or

\* Or, make themselves Nazarites.—<sup>b</sup> Lev. xxvii. 2. Judg. xiii. 5.

Verse 2. *When either man or woman shall separate, &c.*] The word *nazir*, from *nazar*, to separate, signifies merely a separated person, i.e., one peculiarly devoted to the service of God by being separated from all servile employments. From the Nazarites sprang the Rechabites, from the Rechabites the Essenes, from the Essenes the Anchorites or Hermits, and in imitation of those, the different monastic orders.

woman shall \* separate <sup>b</sup> themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

3 <sup>c</sup> He shall separate himself from wine and strong

Acts xxi. 23. Rom. i. 1.—<sup>c</sup> Amos ii. 12. Luke i. 15.

Some contend strongly that the Nazarite was a type of our Lord; but neither analogy nor proof can be produced. Our blessed Lord both drank wine and touched the dead, which no Nazarite would do: as to his either shaving his hair or letting it grow, we know nothing. His being called a Nazarene, Mat. ii. 23, is nothing to the purpose, as it can mean no more than either that he was an inhabitant of Nazareth, which was a

drink; and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his <sup>a</sup>separation shall he eat nothing that is made of the <sup>b</sup>vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no <sup>c</sup>razor come upon his head; until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, <sup>d</sup>he shall come at no dead body.

7 <sup>e</sup>He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the <sup>f</sup>consecration of his God <sup>g</sup>is upon his head.

8 All the days of his separation he <sup>h</sup>is holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall <sup>i</sup>shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And <sup>j</sup>on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year <sup>k</sup>for a trespass-offering: but the days that were before shall <sup>l</sup>be lost, because his separation was defiled.

13 And this <sup>m</sup>is the law of the Nazarite, <sup>n</sup>when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation;

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year

without blemish <sup>o</sup>for a sin-offering, and one ram without blemish <sup>p</sup>for peace-offerings;

15 And a basket of unleavened bread, <sup>q</sup>cakes of fine flour mingled with oil, and wafers of unleavened bread <sup>r</sup>anointed with oil, and their meat-offering and their <sup>s</sup>drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

17 And he shall offer the ram <sup>t</sup>for a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 <sup>u</sup>And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which <sup>v</sup>is under the sacrifice of the peace-offerings.

19 And the priest shall take the <sup>w</sup>sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and <sup>x</sup>shall put *them* upon the hands of the Nazarite, after the <sup>y</sup>hair of his separation is shaven:

20 And the priest shall wave *them* for a wave-offering before the LORD: <sup>z</sup>this <sup>aa</sup>is holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

21 This <sup>ab</sup>is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside <sup>ac</sup>that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise <sup>ad</sup>ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and <sup>ae</sup>keep thee:

25 The LORD <sup>af</sup>make his face shine upon thee, and <sup>ag</sup>be gracious unto thee:

26 <sup>ah</sup>The LORD lift up his countenance upon thee, and <sup>ai</sup>give thee peace.

27 <sup>aj</sup>And they shall put my name upon the children of Israel; and <sup>ak</sup>I will bless them.

<sup>a</sup>Or, Nazariteship. <sup>b</sup>Heb. vine of the wine. <sup>c</sup>Judg. xiii. 5. xvj. 17. 1 Sam. i. 11. <sup>d</sup>Lev. xxi. 11. Ch. xix. 11, 16. <sup>e</sup>Lev. xxi. 1, 2, 11. Ch. ix. 6. <sup>f</sup>Heb. separation. <sup>g</sup>Acts xviii. 18. <sup>h</sup>xvi. 24. <sup>i</sup>Lev. v. 7. xiv. 22. xv. 14. 29. <sup>j</sup>Lev. v. 6. <sup>k</sup>Heb. fall. <sup>l</sup>Acts xxi. 26. <sup>m</sup>Lev. iv. 2, 27, 32. <sup>n</sup>Lev. iii. 6. <sup>o</sup>Lev. ii. 4. <sup>p</sup>Exod. xxix. 2. <sup>q</sup>Ch. xv. 6, 7, 10. <sup>r</sup>Acts xxi. 24. <sup>s</sup>1 Sam. ii. 15. <sup>t</sup>Exod. xxix.

place of no credit, and therefore used as a term of reproach; or that he was in a general sense consecrated to the service of God—so were Samson, Samuel, Jeremiah, and John Baptist; or rather, that he was the netser or BRANCH, Isa. xi. 1, and tsemach, Zech. iii. 8, vi. 12, which is quite a different word: but this title is expressly applied to our blessed Lord by the above prophets; but in no place do they or any other prophets call him a Nazarite, in the sense in which nazir is used. Indeed, it could not in truth be applied to him, as the distinguishing marks of a Nazarite never belonged to him. He was, it is true, the netser or branch out of the root of Jesse, the genuine heir to the throne of David, whose dominion should extend over the universe, who should be King of kings and Lord of lords; but the word used Mat. ii. 23, signifies merely a Nazorean, or inhabitant of Nazareth.

Verse 8. No vinegar of wine, &c.] Chomets signifies fermented wine, and is probably used here to signify wine of a strong body, or any highly intoxicating liquor.

Verse 5. There shall no razor come upon his head] The vow of the Nazarite consisted in the following particulars: 1. He consecrated himself in a very especial and extraordinary manner to God. 2. This was to continue for a certain season, probably never less than a whole year, that he might have a full growth of hair to burn in the fire which is under the sacrifice of the peace-offering, ver. 18. 3. During the time of his separation, or Nazarate, he drank no wine nor

23, 24. <sup>u</sup>Exod. xxix. 27, 28. <sup>v</sup>Lev. ix. 22. 1 Chron. xxiii. 13. <sup>w</sup>Ps. cxxi. 7. John xvii. 11. <sup>x</sup>Ps. xxxi. 18. lxvii. 1. lxxx. 8, 7, 19. cxix. 135. Dan. ix. 17. <sup>y</sup>Gen. xliii. 20. <sup>z</sup>Ps. iv. 6. <sup>aa</sup>John xiv. 27. 2 Thess. iii. 16. <sup>ab</sup>Deut. xxviii. 10. 2 Chron. vii. 14. Isa. xliii. 7. Dan. ix. 18, 19. <sup>ac</sup>Ps. cxv. 12.

strong drink; nor used any vinegar formed from any inebriating liquor, nor ate flesh or dried grapes, nor tasted even the kernels or husks of any thing that had grown upon the vine. 4. He never shaved his head, but let his hair grow, as the proof of his being in this separated state, and under vows of peculiar austerity. 5. He never touched any dead body, nor did any of the last offices, even to his nearest kin; but was considered as the priests, who were wholly taken up with the service of God, and regarded nothing else. 6. During the whole time he was to be incessantly employed in religious acts.

Verse 7. The consecration of his God is upon his head.] Literally, The separation of his God is upon his head; meaning his hair, which was the proof and emblem of his separation. Now, as the hair of the Nazarite was a token of his subjection to God through all the peculiarities of his nazarate, a woman who is married is considered as a Nazarite for life, i.e. separated from all others, and joined to one husband, who is her lord; hence St. Paul, probably alluding to this circumstance, says, 1 Cor. xi. 10: The woman ought to have power upon her head, i.e. wear her hair and veil; for this hair is a proof of her nazarate, and of her being in subjection to her husband, as the Nazarite was under subjection to the LORD by the rule of his order.

Verse 10. Two turtles, or two young pigeons] The same kind of offering made by him who had an issue, Lev. xv. 14, &c.

Verse 18. *Shall take the hair—and put it in the fire*] The hair was permitted to grow for this purpose; and as the Nazarite was a kind of sacrifice, offered to God through the whole term of his *nazarate* or *separation*, and no human flesh or blood could be offered on the altar of the Lord, he offered his *hair* at the conclusion of his separation, as a sacrifice—that hair which was the token of his complete subjection to the Lord, and which was now considered as the Lord's *property*.

Verse 21. *This is the law of the Nazarite*] We learn from Maimonides, in his Treatise of the Nazarite, that a man might become a Nazarite *in behalf of another*; that is, might assist him in bearing the expenses of the sacrifices, &c. See Acts xxi. 23-26.

Verse 23. *On this wise ye shall bless the children of Israel*] The prayer which God makes for his followers, and puts into their mouth, we are sure must be right; and to it, when sincerely, faithfully, and fervently offered, we may confidently expect an answer. If he condescended to give us a *form of blessings* or a *form of prayer*, we may rest assured that he will accept what he himself has made. This consideration may produce great confidence in them who come with either prayer or praise to the throne of grace, both of which should be, as far as circumstances will admit, *in the very words of scripture*; for we can readily attach a consequence to the words of God, which we shall find difficult to attach to the best ordered words of men.

Verse 24. *The Lord bless thee*] There are three forms of blessing here, any or all of which the priests might use on any occasion. The following is a verbal translation:

1. May Jehovah bless thee and preserve thee!

2. May Jehovah cause his faces to shine upon thee, and be gracious unto thee!

3. May Jehovah lift up his faces upon thee, and may he put prosperity unto thee!

This is a very comprehensive and excellent prayer, and may be paraphrased thus:

1. May God *speak good unto thee by giving thee his excellent promises!* May he *preserve* thee in the possession of all the good thou hast, and *from* all the evil with which thou art threatened!

2. May the Holy Trinity *illuminate thy heart*, giving thee the true knowledge of thyself and of thy Maker; and may he show thee his *graciousness* in pardoning thy sins, and supporting thy soul!

3. May God give thee communion with the Father, Son, and Spirit, with a constant sense of his *approbation*; and grant thee *prosperity* in thy soul, and in all thy *secular affairs*!

This I suppose to be the spirit and design of this form of benediction. Others will doubtless interpret it after their manner. Several wise and learned men believe that the mystery of the Holy Trinity is not obscurely hinted at in it. God the FATHER blesses and keeps his followers. God the SON is gracious unto sinners in remitting their offences, which he died to blot out. God the HOLY SPIRIT takes of the things which are Christ's, and shows them unto genuine Christians, and diffuses the *peace of God* in their hearts. In a word, Christ, the gift of the Father by the energy of the Holy Spirit, came to *bless* every one of us by turning us away from our iniquities.

1. Every genuine Christian is a true *Nazarite*. He is separated from the world, and dedicated solely to the service of God. 2. His life is a life of self-denial; he mortifies and keeps the flesh in obedience to the spirit. 3. All this enters into the spirit of his baptismal *vow*; for in that he promises to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh—to keep God's holy word and commandments, and to walk in the same all the days of his life. 4. The person who is faithful has the *blessing of God* entailed upon him.

## CHAPTER VII.

When the tabernacle was fully set up, it appeared that the princes of the twelve tribes had prepared six covered waggon, drawn by two oxen each, one waygon for two tribes, for the service of the tabernacle, 1-3. Moses is commanded to receive this offering, and distribute the whole to the Levites according to their service, 4, 5. Moses does so, and gives two waggon and four oxen to the sons of Gershon, 6, 7; and four waggon and eight oxen to the sons of Merari, 8. The sons of Kohath have none, because they were to bear the ark, &c., on their shoulders, 9. Each prince is to take a day for presenting his offering, 10, 11. On the first day Nahshon, of the tribe of JUDAH, offers a silver charger, a silver bowl, a golden spoon, a young bullock, a ram, a lamb, and a kid, for a SIN-OFFERING; two oxen, five rams, five he-goats, and five lambs, for a PEACE-OFFERING, 12-17. On the second day Nethaneel, of the tribe of ISSACHAR, offers the like, 18-23. On the third day Eliab, of the tribe of ZEBULUN, offers the like, 24-29. On the fourth day Elizur, of the tribe of REUBEN, offers the like, 30-35. On the fifth day Shelumiel, of the tribe of SIMEON, made a similar offering, 36-41. On the sixth day Eliasaph, of the tribe of GAD, made his offering, 42-47. On the seventh day Elishama, of the tribe of EPHRAIM, made his offering, 48-53. On the eighth day Gamaliel, of the tribe of MANASSEH, made his offering, 54-59. On the ninth day Abidan, of the tribe of BENJAMIN, made his offering, 60-65. On the tenth day Ahiczer, of the tribe of DAN, made his offering, 66-71. On the eleventh day, Pagiel, of the tribe of ASHER, made his offering, 72-77. On the twelfth day Ahira, of the tribe of NAPHTHALI, made the same kind of offering, 78-83. The sum total of all vessels and cattle which were offered was twelve silver chargers, and twelve silver bowls; twelve golden spoons; twelve bullocks, twelve rams, and twelve kids; twenty-four bullocks, sixty rams, sixty he-goats, and sixty lambs, 84-88. The offerings being ended, Moses goes into the tabernacle, and hears the voice of the Lord from the mercy-seat, 89.

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all

the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes,

\* Excd. xl. 18. Lev. viii. 10, 11.

<sup>b</sup> Ch. i. 4, &c.

Verse 1. On the day that Moses had fully set up the tabernacle] The transactions mentioned in this chapter took place on the second day of the second month of the

second year after their departure from Egypt; and the proper place of this account is immediately after the tenth chapter of Leviticus.

\*and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 <sup>b</sup>Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen <sup>c</sup>he gave unto the sons of Gershon, according to their service:

8 <sup>d</sup>And four waggons and eight oxen he gave unto the sons of Merari according unto their service, <sup>e</sup>under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none; because <sup>f</sup>the service of the sanctuary belonging unto them <sup>g</sup>was that they should bear upon their shoulders.

10 And the princes offered for <sup>h</sup>dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 And he that offered his offering the first day was <sup>i</sup>Nahshon, the son of Amminadab, of the tribe of Judah:

13 And his offering <sup>j</sup>was one silver charger, the weight whereof <sup>k</sup>was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after <sup>l</sup>the shekel of the sanctuary; both of them <sup>m</sup>were full of fine flour mingled with oil for a <sup>n</sup>meat-offering:

14 One spoon of ten *shekels* of gold, full of <sup>o</sup>incense:

15 <sup>p</sup>One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a <sup>q</sup>sin-offering:

17 And for <sup>r</sup>a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this <sup>s</sup>was the offering of Nahshon, the son of Amminadab.

\* Heb. who stood.—<sup>b</sup> Exod. xxv. 2. xxxv. 5.—<sup>c</sup> Ch. iv. 25.—<sup>d</sup> Ch. iv. 31.—<sup>e</sup> Ch. iv. 28, 33.—<sup>f</sup> Ch. iv. 15.—<sup>g</sup> Ch. iv. 6, 8, 10, 12, 14. 2 Sam. vi. 13.—<sup>h</sup> See Deut. x. 5. 1 Kings viii. 63. 2 Chron. vii. 5, 9. Ezra vi. 16. Neh. xii. 27. Ps. xxx. title.—<sup>i</sup> Ch. ii. 3.—<sup>j</sup> Exod.

Verse 3. *Six covered waggons*] Covered or tilted is probably the meaning of the original. The waggons were given for the more convenient exporting of the heavier parts of the tabernacle, which could not be conveniently carried on men's shoulders.

Verse 5. *According to his service.*] That is, distribute them among the Levites as they may need them, giving most to those who have the heaviest burdens to bear.

Verse 7. *Two waggons—unto the sons of Gershon.*] The Gershonites carried only the curtains, coverings, and hangings, chap. iv. 25. And although this was a cumbersome carriage, and they needed the waggons, yet it was not a heavy one.

Verse 8. *Four waggons—unto the sons of Merari.*] Because they had the boards, bars, pillars, and sockets of the tabernacle to carry, chap. iv. 31, 32, therefore they had as many more waggons as the Gershonites.

Verse 9. *Unto the sons of Kohath he gave none.*] Because they had the charge of the ark, table, candlestick, altars, &c., chap. iv. 5-15, which were to be carried upon their shoulders; for those sacred things must not be drawn by beasts.

Verse 10. *And the princes offered.*] Every prince or chief

18 On the second day Nethaneel, the son of Zuar, prince of Issachar, did offer:

19 He offered for his offering one silver charger, the weight whereof <sup>j</sup>was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of <sup>p</sup>peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this <sup>s</sup>was the offering of Nethaneel, the son of Zuar.

24 On the third day <sup>i</sup>Eliab, the son of Helon, prince of the children of Zebulun, did offer:

25 His offering <sup>j</sup>was one silver charger, the weight whereof <sup>k</sup>was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary: both of them full of fine flour mingled with oil for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this <sup>s</sup>was the offering of Eliab, the son of Helon.

30 On the fourth day <sup>i</sup>Elizur, the son of Shedeur, prince of the children of Reuben, did offer:

31 His offering <sup>j</sup>was one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year:

xxx. 13.—<sup>k</sup> Lev. ii. 1.—<sup>l</sup> Exod. xxx. 34.—<sup>m</sup> Lev. i. 2.—<sup>n</sup> Lev. iv. 23.—<sup>o</sup> Lev. iii. 1.—<sup>p</sup> Lev. vii. 11-13. 1 Kings viii. 63.—<sup>q</sup> Ch. i. 9. ii. 7.—<sup>r</sup> Ch. i. 5. ii. 10.

offered in the behalf, and doubtless at the expense, of his whole tribe.

Verse 13. *One silver charger*] A dish, or deep bowl, in which they kneaded the paste.

*One silver bowl*] A basin, to receive the blood of the sacrifice in.

Verse 14. *One spoon*] A censer, on which they put the incense.

It is worthy of remark that the different tribes are represented here as bringing their offerings precisely in the same order in which they encamped about the tabernacle. See chap. ii. and chap. x.

It is worthy of remark also, that every tribe offers the same kind of offering, and in the same quantity, to show, that as every tribe was equally indebted to God for its support, so each should testify an equal sense of obligation. Besides, the vessels were all sacrificial vessels, and the animals were all clean animals, such as were proper for sacrifices; and therefore every thing was intended to point out that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them; hence there was *fine flour and oil*, for a meat-offering, ver. 13. A bullock, a ram, and a lamb, for a burnt-offering, ver.

this *was* the offering of Elizur the son of Shedeur.

36 On the fifth day \* Shelumiel, the son of Zuri-shaddai, prince of the children of Simeon, *did offer* :

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

38 One golden spoon of ten *shekels*, full of incense :

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

40 One kid of the goats for a sin-offering :

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Shelumiel, the son of Zuri-shaddai.

42 On the sixth day <sup>b</sup> Eliasaph, the son of Deuel, prince of the children of Gad, *offered* :

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

44 One golden spoon of ten *shekels*, full of incense :

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

46 One kid of the goats for a sin-offering :

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year ; this *was* the offering of Eliasaph the son of Deuel.

48 On the seventh day <sup>c</sup> Elishama, the son of Ammihud, prince of the children of Ephraim, *offered* :

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

50 One golden spoon of ten *shekels*, full of incense :

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

52 One kid of the goats for a sin-offering :

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Elishama the son of Ammihud.

54 On the eighth day *offered* <sup>d</sup> Gamaliel, the son of Pedahzur, prince of the children of Manasseh :

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

56 One golden spoon of ten *shekels*, full of incense :

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

58 One kid of the goats for a sin-offering :

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Gamaliel the son of Pedahzur.

60 On the ninth day <sup>e</sup> Abidan, the son of Gideoni, prince of the children of Benjamin, *offered*.

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

62 One golden spoon of ten *shekels*, full of incense :

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

64 One kid of the goats for a sin-offering :

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Abidan the son of Gideoni.

66 On the tenth day <sup>f</sup> Ahiczer, the son of Amishaddai, prince of the children of Dan, *offered* :

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

68 One golden spoon of ten *shekels*, full of incense :

69 One young bullock, one ram, one lamb of the first year ; for a burnt-offering :

70 One kid of the goats for a sin-offering :

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Ahiczer the son of Amishaddai.

72 On the eleventh day <sup>g</sup> Pagiel the son of Ocran, prince of the children of Asher, *offered* :

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat-offering :

74 One golden spoon of ten *shekels*, full of incense :

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

76 One kid of the goats for a sin-offering :

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year : this *was* the offering of Pagiel the son of Ocran.

78 On the twelfth day <sup>h</sup> Ahira the son of Enan, prince of the children of Naphtali, *offered* :

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the

\* Ch. i. 16. ii. 12.—<sup>b</sup> Ch. i. 14. ii. 14.—<sup>c</sup> Ch. i. 10. ii. 18.  
—<sup>d</sup> Ch. i. 10. ii. 20.

<sup>e</sup> Ch. i. 11. ii. 22.—<sup>f</sup> Ch. i. 12. ii. 25.—<sup>g</sup> Ch. i. 18. ii. 27.—  
<sup>h</sup> Ch. i. 15. ii. 29.

15, 16. *Five oxen, five rams, five he-goats, and five lambs, for a peace-offering*, ver. 17. Thus, as the priests, altar, &c., were anointed, and the tabernacle dedicated, so the people, by this offering, became consecrated to God. Therefore every act here was a religious act.

Verse 48. *On the seventh day*] Both Jewish and Christian writers have been surprised that this work of offering went forward on the *seventh* day, which they suppose to have been a *sabbath*, as well as on the other days. But, 1. There is no absolute proof that this *seventh* day of offering was a *sabbath*. 2. Were it even so, could the people be better employed than in thus consecrating themselves and their services to the Lord? We have already seen that

every act was a religious act ; and we may rest assured that no day was *too holy* for the performance of such acts as are recorded here.

Verse 72. *On the eleventh day*] The Hebrew form of expression here, and in the 78th verse, has something curious in it. *In the day, the first and tenth day ; In the day, two and tenth day*. But this is the idiom of the language, and to an original Hebrew our almost anomalous words *eleventh* and *twelfth*, by which we translate the original, would appear as strange as his, literally translated, would appear to us. In reckoning after *twelve*, it is easy to find out the composition of the words *thirteen*, as *three* and *ten*, *fourteen*, *four* and *ten*, and so on ; but *eleven* and *twelve* bear scarcely

sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering;

82 One kid of the goats for a sin-offering;

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Ahira, the son of Enan.

84 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons were twelve, full of incense,

\* Ver. 1, 10-84.—<sup>b</sup> Ch. xii. 8. Exod. xxxiii. 9, 11.—<sup>c</sup> That is, God.

any analogy to *ten and one*, and *ten and two*, which nevertheless they intend. But this is a subject of philology rather than of Biblical criticism.

Verse 84. *This was the dedication of the altar, in the day, &c.* Meaning here the time in which it was dedicated; for as each tribe had a whole day for its representative or prince to present the offerings it had provided, consequently the dedication in which each had his day must have lasted twelve days: the words, therefore, in this text, refer to the last day or *twelfth*, in which this dedication was completed.

Verse 88. *After that it was anointed.* By the anointing the altar was consecrated to God; by this dedication it was solemnly appointed to that service for which it had been erected.

Verse 89. *To speak with him.* To confer with God, and to receive farther discoveries of his will.

*He heard the voice of one speaking unto him.* Though Moses saw no similitude, but only heard a voice, yet he had the fullest proof of the presence as well as of the being of the Almighty. In this way God chose to manifest himself during that dispensation, till the fulness of the time came, in which the word was made flesh, and DWELT AMONG US. No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him.

*weighing ten shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty *shekels*.

87 All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering twelve.

88 And all the oxen for the sacrifice of the peace-offerings were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat, that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

<sup>d</sup> Exod. xxv. 22.—<sup>e</sup> Exod. xxv. 18-21. 1 Sam. iv. 4.

*The mercy-seat.* As God gave oracular answers from this place, and spoke to Moses as it were face to face, hence the place was called the ORACLE, *debir*, or speaking place, from *dabar*, he spoke, 1 Kings vi. 23. And as this *mercy-seat* represented our blessed Redeemer, so the apostle says that God, who had at sundry times, and in divers manners, spoken in time past to the fathers by the prophets, hath, in these last days, spoken unto us by his Son, Heb. i. 1, 2. Hence the incarnated Christ is the true *debir* or oracle, in and by whom God speaks unto man.

On this occasion we find there were offered of silver vessels 2,400 shekels; and of golden vessels 120 shekels. The total value was £627 ls. 11d. Besides the above there were offered 240 clean beasts for sacrifice; by which we may at once see that though the place in which they now sojourned was a wilderness, as to cities, villages, and regular inhabitants, yet there was plenty of pasturage, else the Israelites could not have furnished these cattle, with all the sacrifices necessary for different occasions, and especially for the passover, which was celebrated during their sojourning in the desert, and which itself must have required an immense number of lambs (see chap. ix.), when each family of the 600,000 males was obliged to provide one for itself.

## CHAPTER VIII.

*Directions how the lamps are to be lighted, 1-3. How the candlestick was formed, 4. The Levites to be consecrated to their service by being cleansed, sprinkled, shaved, purified, and their clothes washed, 5-7. To offer a meat-offering and a sin-offering, 8. The people to put their hands upon them, 9-10. Aaron is to offer them before the Lord, 11. The Levites to lay their hands on the heads of the bullocks, &c., 12. The Levites are taken to assist Aaron and his sons in the place of all the first-born of Israel, 13-19. Moses and Aaron do as they are commanded, the Levites are presented, purified, and commence their service, 20-22. They are to begin their service at twenty-five years of age, and leave off at fifty, 23-25. After this they shall have the general inspection of the service, 26.*

AND the LORD spake unto Moses, saying,  
2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

\* Exod. xxv. 37. xl. 25.

Verse 2. *The seven lamps shall give light.* The whole seven shall be lighted at one time, that seven may be ever burning.

Verse 4. *This work of the candlestick, &c.* The candlestick itself was an emblem of the church of Christ; the oil of the graces and gifts of the spirit of God: and the light, of

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof,

<sup>b</sup> Exod. xxv. 31.

those gifts and graces in action among men. See Rev. i. 12, 20. The seven lights in the candlesticks point out the seven Spirits of God, the Holy Ghost being thus termed, Rev. iii. 1, from the variety and abundance of his gifts and influences; seven being used among the Hebrews to denote any thing full, complete, and perfect. A candle-



was <sup>a</sup> beaten work : <sup>b</sup> according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thou shalt thou do unto them, to cleanse them : Sprinkle <sup>c</sup> water of purifying upon them, and <sup>d</sup> let <sup>e</sup> them shave all their flesh, and let them wash their clothes, and so make themselves clean.

8 Then let them take a young bullock with <sup>f</sup> his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 <sup>g</sup> And thou shalt bring the Levites before the tabernacle of the congregation : <sup>h</sup> and thou shalt gather the whole assembly of the children of Israel together :

10 And thou shalt bring the Levites before the LORD : and the children of Israel <sup>i</sup> shall put their hands upon the Levites :

11 And Aaron shall <sup>j</sup> offer the Levites before the LORD for an <sup>k</sup> offering of the children of Israel, that <sup>l</sup> they may execute the service of the LORD.

12 <sup>m</sup> And the Levites shall lay their hands upon the heads of the bullocks : and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel, and the Levites shall be <sup>n</sup> mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation : and thou shalt cleanse them, and <sup>o</sup> offer them for an offering.

16 For they are wholly given unto me from among the children of Israel ; <sup>p</sup> instead of such as

open every womb, *even instead of the first-born of all the children of Israel*, have I taken them unto me.

17 <sup>q</sup> For all the first-born of the children of Israel are mine, *both man and beast* : on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And <sup>r</sup> I have given the Levites as <sup>s</sup> a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel : <sup>t</sup> that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 <sup>u</sup> And the Levites were purified, and they washed their clothes ; <sup>v</sup> and Aaron offered them as an offering before the LORD ; and Aaron made an atonement for them to cleanse them.

22 <sup>w</sup> And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron and before his sons : <sup>x</sup> as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 And the LORD spake unto Moses, saying,

24 This <sup>y</sup> is it that *belongeth* unto the Levites : <sup>z</sup> from twenty and five years old and upward, they shall go in <sup>aa</sup> to wait upon the service of the tabernacle of the congregation :

25 And from the age of fifty years they shall <sup>ab</sup> cease waiting upon the service *thereof*, and shall serve no more :

26 But shall minister with their brethren in the tabernacle of the congregation, <sup>ac</sup> to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

<sup>a</sup> Exod. xxv. 18.—<sup>b</sup> Exod. xxv. 40.—<sup>c</sup> Ch. xix. 9, 17, 18.—<sup>d</sup> Heb. let them cause a razor to pass over, &c.—<sup>e</sup> Lev. xiv. 8, 9.—<sup>f</sup> Lev. ii. 1.—<sup>g</sup> See Exod. xxix. 4. xl. 12.—<sup>h</sup> Lev. viii. 3.—<sup>i</sup> Lev. i. 4.—<sup>j</sup> Heb. wave.—<sup>k</sup> Heb. wave-offering.—<sup>l</sup> they may be to execute, &c.—<sup>m</sup> Exod. xxix. 10.—<sup>n</sup> Ch. iii. 45. xvi. 9.—<sup>o</sup> Ver. 11, 13.—<sup>p</sup> Ch. iii. 12, 45.—

<sup>q</sup> Exod. xiii. 2, 12, 13, 15. Ch. iii. 13. Luke ii. 23.—<sup>r</sup> Ch. iii. 9.—<sup>s</sup> Heb. given.—<sup>t</sup> Ch. i. 53. xvi. 46. xviii. 5. 2 Chron. xxvi. 16.—<sup>u</sup> Ver. 7.—<sup>v</sup> Ver. 11, 12.—<sup>w</sup> Ver. 15.—<sup>x</sup> Ver. 5, &c.—<sup>y</sup> See ch. iv. 3. 1 Chron. xiii. 3, 24, 27.—<sup>z</sup> Heb. to war the warfare of, &c. 1 Tim. i. 18.—<sup>aa</sup> Heb. return from the warfare of the service.—<sup>ab</sup> Ch. i. 53.

stick or lamp without oil is of no use ; oil not burning is of no use. So churches without the influence of the Holy Ghost are dead, while they have a name to live ; and if they have a measure of this light, and do not let it shine by purity of living and holy zeal before men, their religion is neither useful to themselves nor to others. Reader, it is possible to be in the church of God and not be of that church ; it is possible to have a measure of the Spirit, and neither profit nor be profited. Feel this dreadful possibility, and pray to God that thou be not a proof of it.

Verse 7. *Sprinkle water of purifying*] As this purifying water was made by the ashes of the red heifer, cedar-wood, hyssop, and scarlet ; and the heifer herself was sacrificed, and her blood sprinkled seven times before the tabernacle, Num. xix. 3-6 ; she may be considered as a proper sacrifice for sin, and consequently the water thus prepared be termed the water of the sin-offering. As the ashes were kept ready at hand for purifying from all legal pollutions, the preparation might be considered as a concentration of the essential properties of the sin-offering, and might be resorted to at all times with comparatively little expense or trouble, and no loss of time. As there were so many things by which legal pollution might be contracted, it was necessary to have always at hand, in all their dwellings, a mode of purifying at once convenient and inexpensive. As the water by which the Levites were here purified must have been the water prepared from the ashes of the red heifer, this ordinance was undoubtedly instituted before this time, though not described

till chap. xix. 1-10 of this book ; but that chapter might be in connexion with any of the preceding ordinances, as well as where it is now found. We see from Heb. ix. 13, 14, that these ashes mingled with water, and sprinkled on the unclean, and which sanctified to the purification of the flesh, were intended to typify the blood of Christ, which purges the conscience from dead works to serve the living God, ver. 15 ; for as without this sprinkling with the water of the sin-offering the Levites were not fit to serve God in the wilderness, so without this sprinkling of the blood of Christ no conscience can be purged from dead works to serve the living God. [There seems little ground for supposing that the water prepared, as in Num. xix. 1-10, was used for the cleansing of the Levites. Perhaps the water in the laver of the sanctuary was used.]

Verse 10. *Shall put their hands upon the Levites*] It has been argued from this that the congregation had a part in the appointment of their own ministers, and that this was done by the imposition of hands. However that may be, it appears that what was done on this occasion meant no more than that the people gave up this whole tribe to God in place of their first-born ; and that by this act they bound themselves to provide for them who, because of their sacred service, could follow no secular work.

Verse 17. *For all the first-born—are mine*] See the manner of redeeming the first-born, chap. xviii. 6.

Verse 21. *And Aaron made an atonement for them*] Though the Levites had been most solemnly consecrated to

the Lord's service, and though all legal washings and purifications were duly performed on the occasion, yet they could not approach God till an atonement had been made for them. How strange is it, after all these significations, of the will and purpose of God relative to man, that any priest or any people will attempt to draw nigh to God without an atonement! As sure as God hath spoken it, there is no entrance into the holiest but through the blood of Jesus, Heb. x. 19, 20.

Verse 24. *From twenty and five years old*] See the note on chap. iv. 47, where the two terms of twenty-five and thirty years are reconciled.

Verse 26. *To keep the charge, and shall do no service.*] They shall no longer be obliged to perform any laborious service, but act as general directors and counsellors; therefore they were to be near the camp, sing praises to God, and see that no stranger or unclean person was permitted to enter. So the Jews and many other persons have understood this place.

1. If it required so much legal purity to fit the Levites for their work in the tabernacle, can we suppose that it requires less spiritual purity to fit ministers of the gospel to proclaim the righteousness of the Most High, and administer the sacred ordinances of Christianity to the flock of Christ? If these must be without spot, as the priests before without blemish, and these were only typical men, we may rest assured that a Christian minister requires no ordinary measures of holiness to prepare him for an acceptable and profitable discharge of his office.

2. If the Christian ministry be established to prepare men for the kingdom of God, of the holiness of which the purity of the camp was but a faint emblem, how can any man expect to enter that place of blessedness, who has not his heart sprinkled from an evil conscience, and his body washed with pure water; his life and conversation agreeable to the sacred precepts laid down in the gospel of Christ? Without holiness none shall see the Lord; and from this decision of the divine justice there shall never be any appeal.

## CHAPTER IX.

*The Israelites are reminded of the law that required them to keep the passover at its proper time, and with all its rites, 1-3. They kept the passover on the fourteenth day of the first month, 4, 5. The case of the men who, being unclean through touching a dead body, could not keep the passover, 6, 7. Moses inquires at the Lord concerning them, 8; and the Lord appoints the fourteenth day of the second month for all those who through any accidental uncleanness, or by being absent on a journey, could not keep it at the usual time, 9-12. Those who neglect to keep this solemn feast to be cut off from among his people, 13. The stranger who wishes to keep the passover is at liberty to do it, 14. The cloud covers the tabernacle both by day and night, from the time of its dedication, 15, 16. This cloud regulates all the encampments and marchings of the Israelites through the wilderness, 17-22. Their journeyings and restings were all directed by the commandment of the Lord, 23.*

**AND** the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep <sup>a</sup> the passover at his appointed season.

3 In the fourteenth day of this month, <sup>b</sup> at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And <sup>c</sup> they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai; according to all that the LORD commanded Moses, so did the children of Israel.

<sup>a</sup>Exod. xii. 1, &c. Lev. xxiii. 5. Ch. xxviii. 16. Deut. xvi. 1, 2.—<sup>b</sup>Heb. between the two evenings. Exod. xii. 6.—<sup>c</sup>Josh. v. 10.—

Verse 1. *The Lord spake unto Moses*] The fourteen first verses of this chapter certainly refer to transactions that took place at the time of those mentioned in the commencement of this book, before the numbering of the people, and several learned men are of opinion that these fourteen verses should be referred back to that place. We have already met with instances where *transpositions* have very probably taken place, and it is not difficult to account for them. As in very early times writing was generally on leaves of the Egyptian flag papyrus, or on thin laminae of different substances, facts and transactions thus entered were very liable to be deranged; so that when afterwards a series was made up into a book, many transactions might be inserted in wrong places, and thus the exact *chronology* of the facts be greatly disturbed.

Verse 3. *According to all the rites of it*] See all those rites and ceremonies largely explained in the notes on Exod. xii.

Verse 7. *We are defiled by the dead body of a man*] It is probable that the defilement mentioned here was occasioned

6 And there were certain men who were <sup>d</sup> defiled by the dead body of a man, that they could not keep the passover on that day: <sup>e</sup> and they came before Moses and before Aaron on that day:

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season, among the children of Israel?

8 And Moses said unto them, Stand still, and 'I will hear what the LORD will command concerning you.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

<sup>d</sup>Ch. v. 2. xix. 11, 16. See John xviii. 28.—<sup>e</sup>Exod. xviii. 15, 19, 26. Ch. xxvii. 2.—<sup>f</sup>Ch. xxvii. 5.

by assisting at the burial of some person—a work both of necessity and mercy. This circumstance however gave rise to the ordinance delivered in verses 10-14, so that on particular occasions the passover might be twice celebrated: 1. At its regular time, the 14th of the first month; 2. An extra time, the 14th of the second month. But the man who had no legal hindrance, and did not celebrate it on one or other of those times, was to be cut off from the people of God; and the reason given for this cutting off is, that he brought not the offering of God in his appointed season, therefore that man shall bear his sin, ver. 13. We have already seen, from the authority of St. Paul, that Christ our passover is sacrificed for us, and that it was his sacrifice that was pointed out by the paschal lamb; on this therefore we may observe, that those who do not sooner or later eat the true passover, and get the salvation procured by the sprinkling of his blood, shall be cut off from among those that shall enter into the rest prepared for the people of God, and for the same reason too, *They bring not the offering of God in its appointed season, and therefore they shall bear their sin.*

11 \*The fourteenth day of the second month at even they shall keep it, *and* <sup>b</sup>eat it with unleavened bread and bitter *herbs*.

12 \*They shall leave none of it unto the morning, <sup>a</sup>nor break any bone of it: \*according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and *is* not in a journey, and forbeareth to keep the passover, even the same soul <sup>c</sup>shall be cut off from among his people: because he <sup>e</sup>brought not the offering of the Lord in his appointed season, that man shall <sup>b</sup>bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: <sup>d</sup>'ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 And <sup>j</sup>on the day that the tabernacle was reared the cloud covered the tabernacle, *namely*, the tent of the testimony: and <sup>k</sup>at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire *by night*.

17 And when the cloud <sup>l</sup>was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud

abode there the children of Israel pitched their tents.

18 At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: <sup>m</sup>as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud <sup>n</sup>tarried long upon the tabernacle many days, then the children of Israel <sup>o</sup>kept the charge of the Lord, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.

21 And *so* it was, when the cloud <sup>p</sup>abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel <sup>q</sup>abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they <sup>r</sup>kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

\* 2 Chron. xxx. 2, 15.—<sup>a</sup> Exod. xii. 8.—<sup>b</sup> Exod. xii. 10.—<sup>c</sup> Exod. xii. 46. John xix. 36.—<sup>d</sup> Exod. xii. 43.—<sup>e</sup> Gen. xvii. 14. Exod. xii. 15.—<sup>f</sup> Ver. 7.—<sup>g</sup> Ch. v. 31.—<sup>h</sup> Exod. xii. 49.—<sup>i</sup> Exod. xl. 34. Neh.

ix. 12, 19. Ps. lxxviii. 14.—<sup>k</sup> Exod. xiii. 21. xl. 38.—<sup>l</sup> Exod. xl. 36. Ch. x. 11, 33, 34. Ps. lxxx. 1.—<sup>m</sup> 1 Cor. x. 1.—<sup>n</sup> Heb. prolonged.—<sup>o</sup> Ch. i. 68. iii. 8.—<sup>p</sup> Heb. was.—<sup>q</sup> Exod. xl. 36, 37.—<sup>r</sup> Ver. 19.

Verse 15. *The cloud covered the tabernacle*] Calmet observes that the 15th verse, beginning a new subject, should begin a new chapter, as it has no connexion with what goes before; and he thinks this chapter, begun with the 15th verse, should end with the 28th verse of the following.

Verse 21. *Whether—by day or by night*] As the heat of the day is very severe in that same desert, the *night-season* is sometimes chosen for the performance of a journey; though it is very likely that in the case of the Israelites this was seldom resorted to.

Verse 22. *Two days—a month—a year*] It was by the divine counsel alone that they were directed in all their peregrinations; and from the above words we see that their times of *tarrying* at different stations were very unequal.

Verse 23. *Kept the charge of the Lord*] When we consider the strong disposition which this people ever testified to follow their own will in all things, we may be well surprised to find them, in these journeyings, so implicitly following the direction of God. There could be no trick or imposture here. Moses, had he been the most cunning of men, never could have imitated the *appearances* referred to in this chapter. The cloud, and every thing in its motion,

was so evidently *supernatural*, that the people had no doubt of its being the symbol of the divine presence.

God chose to keep this people so dependent upon himself, and so submissive to the decision of his own will, that he would not even give them regular times of marching or resting; they were to do both when and where God saw best. Thus they were ever kept ready for their march, though perfectly ignorant of the time when they should commence it. But this was all well; they had the presence of God with them; the cloud by day and the fire by night demonstrated that God was amongst them. Reader, thou art here a tenant at will to God Almighty. How soon, in what place, or in what circumstances, he may call thee to march into the eternal world, thou knowest not. But this uncertainty cannot perplex thee, if thou be properly subject to the will of God, ever willing to lose thy own in it. But thou canst not be thus subject, unless thou have the testimony of the presence and approbation of God. How awful to be obliged to walk into the valley of the shadow of death without this! Reader, prepare to meet thy God.

## CHAPTER X.

Moses is commanded to make two silver trumpets for calling the assembly, 1, 2. On what occasions these trumpets should be sounded. First, for calling the assembly to the door of the tabernacle, 3. Secondly, to summon the princes and captains of the thousands of Israel, 4. Thirdly, to make the eastern camps strike their tents, 5. Fourthly, to make those on the south do the like, 6. No alarm to be sounded when the congregation only is to be assembled, 7. The sons of Aaron alone shall sound these trumpets, it shall be a perpetual ordinance, 8. Fifthly, the trumpets are to be sounded in the time of war, 9. Sixthly, on festival occasions, 10. On the twentieth day of the second month, in the second year, the Israelites began their journey from the wilderness of Sinai, and came to the wilderness of Paran, 11, 12. By the commandment of God to Moses the first division, at the head of which was the standard of JUDAH, marched first, 13, 14. Under him followed the tribe of ISSACHAR, 15; and after them the tribe of ZEBULUN, 16. Then the Gershonites and Merarites followed with the tabernacle, 17. At the head of the second division was the standard and camp of REUBEN, 18; and under him were that of SIMEON, 19; and that of GAD, 20. Next followed the Kohathites, bearing

the sanctuary, 21. Then followed the third division, at the head of which was the standard of the camp of EPHRAIM, 22; and under him MANASSEH, 23; and BENJAMIN, 24. At the head of the fourth division was the standard of the camp of DAN, 25; and under him ASHEH, 26; and NAPHTALI, 27. This was their ordinary method of marching in the wilderness, 28. Moses entreats Hobab the Midianite to accompany them through the wilderness, 29. He refuses, 30. Moses continues and strengthens his entreaties with reasonings and promises, 31, 32. They depart from Sinai three days' journey, 33. The cloud accompanies them by day and night, 34. The words used by Moses when the ark set forward, 35, and when it rested, 36.

**AND** the LORD spake unto Moses, saying,  
2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the "calling of the assembly, and for the journeying of the camps.

3 And when <sup>b</sup> they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow <sup>c</sup> but with one trumpet, then the princes, which are <sup>c</sup> heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then <sup>d</sup> the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on <sup>e</sup> the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, <sup>f</sup> ye shall blow, but ye shall not <sup>f</sup> sound an alarm.

8 <sup>h</sup> And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And <sup>i</sup> if ye go to war in your land against the enemy that <sup>i</sup> oppresseth you, then ye shall blow an alarm with the trumpets: and ye shall be <sup>k</sup> remembered before the LORD your God, and ye shall be saved from your enemies.

\* Isa. i. 13.—<sup>b</sup> Jer. iv. 5. Joel ii. 15.—<sup>c</sup> Exod. xviii. 21. Ch. i. 16. vii. 2.—<sup>d</sup> Ch. ii. 8.—<sup>e</sup> Ch. ii. 10.—<sup>f</sup> Ver. 8.—<sup>g</sup> Joel ii. 1.—<sup>h</sup> Ch. xxxi. 6. Josh. vi. 4. 1 Chron. xv. 24, 2 Chron. xlii. 12. 1 Mac. xvi. 8.—<sup>i</sup> Ch. xxxi. 6. Josh. vi. 5. 2 Chron. xlii. 14.—<sup>j</sup> Judg. ii. 18. i. 8. vi. 9. x. 8, 12. 1 Sam. x. 18. Ps. cvi. 42.—<sup>k</sup> Gen. viii. 1. Ps. cvi. 4.—<sup>l</sup> Ch. xxix. 1. Lev. xxiii. 24. 1 Chron. xv. 24. 2

Verse 2. *Make thee two trumpets of silver*] The necessity of such instruments will at once appear, when the amazing extent of this numerous army is considered; and how even the sound of two trumpets could reach them all is difficult to conceive: but we may suppose that, when they were sounded, the motion of those that were within reach of that sound taught the others in *succession* what they should do.

As the trumpets were to be blown by the *priests* only, the sons of Aaron, there were only *two*, because there were only two such persons to use them at this time, *Eleazar* and *Ithamar*. In the time of Joshua there were *seven* trumpets used by the priests, but these were made, according to our text, of *rams' horns*, Josh. vi. 4. In the time of Solomon, when the priests had greatly increased, there were 120 priests sounding with trumpets, 2 Chron. v. 12.

Josephus intimates, that one of those trumpets was always used to call the *nobles* together, the other to assemble the *people*; see ver. 4. It is possible that these trumpets were made of different *lengths* and *wideness*, and consequently they would emit different tones. Thus the sound itself would at once show which was the summons for the *congregation*, and which for the *princes* only. These trumpets were allowed to be emblematical of the sound of the gospel, and in this reference they appear to be frequently used.

Verse 5. *When ye blow an alarm*] Probably meaning *short, broken, sharp* tones, terminating with *long* ones, blown with both the trumpets at once.

Verse 6. *When ye blow an alarm the second time*] A *single* alarm, as above stated, was a signal for the *eastward* division to march; *two* such alarms the signal for the *south* division; and probably *three* for the *west* division, and *four* for the *north*. It is more likely that this was the case than that a single alarm served for each, with a small interval between them.

10 Also <sup>l</sup> in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you <sup>m</sup> for a memorial before your God: I am the LORD your God.

11 And it came to pass, on the twentieth day of the second month, in the second year, that the cloud <sup>n</sup> was taken up from off the tabernacle of the testimony.

12 And the children of Israel took <sup>o</sup> their journeys out of the <sup>p</sup> wilderness of Sinai; and the cloud rested in the <sup>q</sup> wilderness of Paran.

13 And they first took their journey <sup>r</sup> according to the commandment of the LORD by the hand of Moses.

14 <sup>s</sup> In the first place went the standard of the camp of the children of Judah, according to their armies: and over his host was <sup>t</sup> Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar was Nethanel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

17 And <sup>u</sup> the tabernacle was taken down; and the sons of Gershon, and the sons of Merari, set forward, <sup>v</sup> bearing the tabernacle.

18 And <sup>w</sup> the standard of the camp of Reuben set

Chron. v. 12. vii. 6. xlix. 26. Ezra iii. 10. Neh. xii. 35. Ps. lxxxi. 3.—<sup>x</sup> Ver. 9.—<sup>y</sup> Ch. ix. 17.—<sup>z</sup> Exod. xl. 38. Ch. ii. 9, 16, 24, 31.—<sup>a</sup> Exod. xix. 1. Ch. i. 1. ix. 5.—<sup>b</sup> Gen. xxi. 21. Ch. xii. 16. xiii. 3, 26. Dent. i. 1.—<sup>c</sup> Ver. 6, 6. Ch. ii. 31.—<sup>d</sup> Ch. ii. 3, 9.—<sup>e</sup> Ch. i. 7.—<sup>f</sup> Ch. i. 51.—<sup>g</sup> Ch. iv. 24, 31. vii. 6, 7, 8.—<sup>h</sup> Ch. ii. 10, 16.

The camps, or grand division of this great army, always lay to the east, south, west, and north; and here the east and the south camps alone are mentioned; the first containing Judah, Issachar, and Zebulun; the second, Reuben, Simeon, and Gad. The west and north divisions are not named, and yet we are sure they marched in consequence of express orders or signals, as well as the other two. There appears therefore a deficiency here in the Hebrew text.

Verse 9. *If ye go to war*] These trumpets shall be sounded for the purpose of collecting the people together, to deliberate about the war, and to implore the protection of God against their enemies.

*Ye shall be remembered before the Lord*] When ye *decamp*, *encamp*, *make war*, and hold *religious festivals*, according to his appointment, which appointment shall be signified to you by the priest, who at the command of God, for such purposes, shall blow the trumpets, then ye may expect both the presence and blessing of Jehovah in all that ye undertake.

Verse 10. *In the day of your gladness*] On every festival the people shall be collected by the same means.

Verse 11. *The twentieth day of the second month*] The Israelites had lain encamped in the wilderness of Sinai about *eleven months and twenty days*; compare Exod. xix. 1 with this verse. They now received the order of God to decamp, and proceed towards the promised land.

Verse 12. *The cloud rested in the wilderness of Paran*] This was three days' journey from the wilderness of Sinai (see ver. 33), and the people had three stations; the first at *Kibroth-hattaavah*, the second at *Hazereth*, chap. xi. 85, and the third in the wilderness of *Paran*, see chap. xii. 16. But it is extremely difficult to determine these journeyings with any degree of exactness; and we are often at a loss to know whether the place in question was in a *direct* or *retrograde* position from the place previously mentioned.

forward, according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the *sanctuary*: and *the other* did set up the tabernacle against they came.

22 And *the standard* of the camp of the children of Ephraim set forward, according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideon.

25 And *the standard* of the camp of the children of Dan set forward, *which was* the rearward of all the camps throughout their hosts; and over his host *was* Ahiczer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the *tribe* of the children of Naphtali *was* Ahira the son of Enan.

28 *Thus* *were* the journeyings of the children of Israel, according to their armies, when they set forward.

\* Ch. iv. 4, 15. vii. 9.—<sup>b</sup> That is, the Gershonites and the Merarites. See ver. 17. Ch. i. 51. — <sup>c</sup> Ch. ii. 18, 24. — <sup>d</sup> Ch. ii. 25, 31. Josh. vi. 9.—<sup>e</sup> Heb. *Thee*. — <sup>f</sup> Ch. ii. 34. — <sup>g</sup> Exod. ii. 18. — <sup>h</sup> Gen. xii. 7. — <sup>i</sup> Judg. i. 16. iv. 11. — <sup>j</sup> Gen. xxxii. 12. Exod. iii. 8. vi. 7, 8. — <sup>k</sup> Job xxix.

Verse 29. *Moses said unto Hobab*] For a circumstantial account of this person see the notes on Exod. ii. 15, 16, 18, iii. 1, iv. 20, 24; and for the transaction recorded here, and which is probably out of its place, see Exod. xviii. 5, where the subject is discussed at large.

*We are journeying*] Those who wish to enjoy the heavenly inheritance must walk in the way towards it, and associate with the people who are going in that way. True religion is ever benevolent. They who know most of the goodness of God, are the most forward to invite others to partake of that goodness. That religion which excludes all others from salvation, unless they believe a particular creed, and worship in a particular way, is not of God. Even *Hobab*, the Arab, according to the opinion of Moses, might receive the same blessings which God had promised to Israel, provided he accompanied them in the same way.

*The Lord hath spoken good concerning Israel.*] The name *Israel* is taken in a general sense to signify the *followers of God*, and to them all the promises in the Bible are made. God has spoken good of them, and he has spoken good to them; and not one word that he hath spoken shall fail. Reader, hast thou left thy unhallowed connexions in life? Hast thou got into the camp of the Most High? Then continue to follow God with Israel, and thou shalt be incorporated in the heavenly family, and share in Israel's benedictions.

Verse 30. *I will not go; but I will depart to mine own land, and to my kindred.*] From the strong expostulations in verses 31 and 32, and from Judg. i. 16, iv. 11, and 1 Sam. xv. 6, it is likely that Hobab changed his mind; or that if he did go back to Midian, he returned again to Israel, as the above scriptures show that his *posterity* dwelt among the Israelites in Canaan. Reader, after having been almost persuaded to become a Christian, to take Christ, his cross, his reproach, and his crown, for thy portion, art thou again purposing to go back to thy own land, and to thy kindred? Knowest thou not that this land is the place of destruction—that the children of this world, who are not taking God for their portion, are going to perdition?

Verse 31. *Thou mayest be to us instead of eyes.*] But what need had they of Hobab, when they had the pillar and fire continually to point out the way? Answer: The cloud directed their *general* journeys, but not their *particular* excursions. Parties took several journeys while the grand army lay still. They therefore needed such a person as Hobab, who

29 And Moses said unto Hobab, the son of *Raguel*, the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, *I will give it you*: come thou with us, and *we will do thee good*: for *the LORD* hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us *instead of eyes*.

32 And it shall be, if thou go with us, yea, it shall be, that *what* goodness the LORD shall do unto us, the same will we do unto thee.

33 And they departed from *the mount* of the LORD three days' journey: and the ark of the covenant of the LORD *went before them* in the three days' journey, to search out a resting place for them.

34 And *the cloud* of the LORD *was upon them* by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, *Rise up, LORD*, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the *many thousands* of Israel.

15.—<sup>i</sup> Judg. i. 16.—<sup>m</sup> See Exod. iii. 1.—<sup>n</sup> Deut. i. 33. Josh. iii. 3, 4, 6. Ps. cxxii. 8. Jer. xxxi. 2. Ezek. xx. 6.—<sup>o</sup> Exod. xiii. 21. Neh. ix. 12, 19.—<sup>p</sup> Ps. lxxviii. 1, 2. cxxxix. 8.—<sup>q</sup> Heb. *ten thousand thousands*.

was well acquainted with the desert, to direct those particular excursions; to point them out watering places, and places where they might meet with fuel, &c., &c. What man cannot, under the direction of God's providence, do for himself, God will do in the way of especial mercy. He could have directed them to the fountains and to the places of fuel, but *Hobab* can do this, therefore let Hobab be employed; and let Hobab know for his encouragement that, while he is serving others in the way of God's providence, he is securing his own best interests. On these grounds Hobab should be invited, and for this reason Hobab should go. Man cannot do God's work; and God will not do the work which he has qualified and commanded man to perform.

Verse 33. *The ark—went before them*] We find from ver. 21 that the ark was carried by the *Kohathites* in the centre of the army; but as the army never moved till the cloud was taken up, it is said to *go before them*, i.e. to be the first to move, as without this motion the Israelites continued in their encampments. [Probably, though no special directions are recorded, the ark was carried in front of the whole army on these occasions.]

Verse 35. *Rise up, Lord, and let thine enemies be scattered*] If God did not arise in this way and scatter his enemies, there could be no hope that Israel could get safely through the wilderness. God must go first, if Israel would wish to follow in safety.

Verse 36. *Return, O Lord, unto the many thousands of Israel.*] These were the words spoken by Moses at the moment the divisions halted in order to pitch their tents. In reference to this subject, and the history with which it is connected, the 68th Psalm seems to have been composed, though applied by David to the bringing the ark from Kirjath-jearim to Jerusalem. *Many thousands*, literally *the ten thousand thousands*. Unless the ark went with them, and the cloud of the divine glory with it, they could have neither *direction* nor *safety*; unless the ark rested with them and the cloud of glory with it, they could have neither *rest* nor *comfort*. How necessary are the *word of God* and the *Spirit of God* for the direction, comfort, and defence of every genuine follower of Christ! Reader, pray to God that thou mayest have both with thee through all the wilderness, through all the changes and chances of this mortal life: if thou be guided by his counsel, thou shalt be at last received into his glory.

## CHAPTER XI.

*The people complain, the Lord is displeased, and many of them are consumed by fire, 1. Moses intercedes for them, and the fire is quenched, 2. The place is called Taberah, 3. The mixed multitude long for flesh, and murmur, 4-6. The manna described, 7-9. The people weep in their tents, and the Lord is displeased, 10. Moses deplores his lot in being obliged to hear and bear with all their murmurings, 11-15. He is commanded to bring seventy of the elders to God, that he may endue them with the same spirit, and cause them to divide the burden with him, 16, 17. He is also commanded to inform the people that they shall have flesh for a whole month, 18-20. Moses expresses his doubt of the possibility of this, 21, 22. The Lord confirms his promise, 23. The seventy men are brought to the tabernacle, 24; and the spirit of prophecy rests upon them, 25. Eldad and Medad stay in the camp and prophesy, 26, 27. Joshua beseeches Moses to forbid them, 28. Moses refuses, 29, 30. A wind from the Lord brings quails to the camp, 31, 32. While feeding on the flesh, a plague from the Lord falls upon them, and many of them die, 33. The place is called Kibroth-hattaavah, or the graves of lust, 34. They journey to Hazeroth, 35.*

AND <sup>a</sup>when the people <sup>b</sup>complained, <sup>c</sup>it displeased the Lord: and the Lord heard it; <sup>d</sup>and his anger was kindled; and the <sup>e</sup>fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses <sup>f</sup>prayed unto the Lord, the fire <sup>g</sup>was quenched.

3 And he called the name of the place <sup>h</sup>Taberah: because the fire of the Lord burnt among them.

4 And the <sup>i</sup>mixt multitude that was among them <sup>j</sup>fell a lusting: and the children of Israel also <sup>k</sup>went again, and said, <sup>l</sup>Who shall give us flesh to eat?

5 <sup>m</sup>We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now <sup>n</sup>our soul is dried away: there is nothing at all, beside this manna, before our eyes.

7 And <sup>o</sup>the manna was as coriander seed, and the <sup>p</sup>colour thereof as the colour of <sup>q</sup>bdellium.

8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and <sup>r</sup>the taste of it was as the taste of fresh oil.

9 And <sup>s</sup>when the dew fell upon the camp in the night, the manna fell upon it.

<sup>a</sup> Deut. ix. 22.—<sup>b</sup> Or, were as it were complainers.—<sup>c</sup> Heb. it was evil in the ears of, &c.—<sup>d</sup> Ps. lxxviii. 21.—<sup>e</sup> Lev. x. 2. Ch. xvi. 35, 2 Kings i. 12. Ps. cvi. 18.—<sup>f</sup> James v. 16.—<sup>g</sup> Heb. sunk.—<sup>h</sup> That is, a burning. Deut. ix. 22.—<sup>i</sup> As Exod. xii. 38.—<sup>j</sup> Heb. lusted a lust.—<sup>k</sup> Heb. returned and wept.—<sup>l</sup> Ps. lxxviii. 18. cvi. 14. 1 Cor. x. 6.—<sup>m</sup> Exod. xvi. 3.—<sup>n</sup> Ch. xxi. 5.—<sup>o</sup> Exod. xvi. 14, 31.—<sup>p</sup> Heb. eye of it

Verse 1. *And when the people complained*] What the cause of this complaining was, we know not. The conjecture of St. Jerome is probable; they complained because of the length of the way. But surely no people had ever less cause for murmuring; they had God among them, and miracles of goodness were continually wrought in their behalf.

*It displeased the Lord*] For his extraordinary kindness was lost on such an ungrateful and rebellious people. And his anger was kindled—Divine Justice was necessarily incensed against such inexcusable conduct.

*And the fire of the Lord burnt among them*] Either a supernatural fire was sent for this occasion, or the lightning was commissioned against them, or God smote them with one of those hot suffocating winds which are very common in those countries.

*And consumed—in the uttermost parts of the camp.*] It pervaded the whole camp, from the centre to the circumference, carrying death with it to all the murmurers; for we are not to suppose that it was confined to the uttermost parts of the camp, unless we could imagine that there were none culpable any where else. If this were the same with the case mentioned ver. 4, then, as it is possible that the mixed multitude occupied the outermost parts of the camp, con-

10 Then Moses heard the people weep throughout their families, every man in the door of his tent; and the anger of the Lord was kindled greatly; Moses also was displeased.

11 <sup>a</sup>And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, <sup>b</sup>Carry them in thy bosom, as a <sup>c</sup>nursing father beareth the sucking child, unto the land which thou <sup>d</sup>swarest unto their fathers?

13 <sup>e</sup>Whence should I have flesh to give all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 <sup>f</sup>I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, <sup>g</sup>kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not <sup>h</sup>see my wretchedness.

16 And the Lord said unto Moses, Gather unto me <sup>i</sup>seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and <sup>j</sup>officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

as the eye of.—<sup>a</sup> Gen. ii. 12.—<sup>b</sup> Exod. xvi. 31.—<sup>c</sup> Exod. xvi. 13, 14.—<sup>d</sup> Ps. lxxviii. 21.—<sup>e</sup> Deut. i. 12.—<sup>f</sup> Isa. xl. 11.—<sup>g</sup> Isa. xlix. 23. 1 Thess. ii. 7.—<sup>h</sup> Gen. xxvi. 3. 1. 24. Exod. xii. 5.—<sup>i</sup> Mat. xv. 33. Mark viii. 4.—<sup>j</sup> Exod. xviii. 18.—<sup>k</sup> See 1 Kings xix. 4. Jonah iv. 3.—<sup>l</sup> Zeph. iii. 15.—<sup>m</sup> See Exod. xxiv. i. 9.—<sup>n</sup> Deut. xvi. 18.

sequently the burning might have been confined to them. [The original however favours the idea that the fire was limited to "the end of the camp."]

Verse 2. *The fire was quenched.*] Was sunk, or swallowed up, as in the margin. The plague, of whatever sort, ceased to act, and the people had respite.

Verse 4. *The mixt multitude*] Such as came out of Egypt with the Israelites; and are mentioned Exod. xii. 38. This mongrel people, who had comparatively little of the knowledge of God, feeling the difficulties and fatigues of the journey, were the first to complain; and then we find the children of Israel joined them in their complaints, and made a common cause with these demi-infidels.

Verse 5. *We remember, &c.*] The choice aliments which those murmurers complained of having lost by their leaving Egypt, were the following: fish, cucumbers, melons, leeks, onions, and garlick. An European may smile at such delicacies; but delicacies they were in that country. Their fish is excellent; their cucumbers and water melons highly salubrious and refreshing; and their onions, garlick, &c., exquisitely flavoured, differing as much from vegetables of the same species in these northern climes as a bad turnip does from a good apple. In short, this enumeration takes in



17 And I will <sup>a</sup>come down and talk with thee there: and <sup>b</sup>I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, <sup>c</sup>Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept <sup>d</sup>in the ears of the LORD, saying, Who shall give us flesh to eat? <sup>e</sup>for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 <sup>f</sup>But even a <sup>g</sup>whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, <sup>h</sup>Why came we forth out of Egypt?

21 And Moses said, <sup>i</sup>The people, among whom I *am*, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 <sup>j</sup>Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them to suffice them?

23 And the LORD said unto Moses, <sup>k</sup>Is the LORD's hand waxed short? thou shalt see now whether <sup>l</sup>my word shall come to pass unto thee or not.

<sup>a</sup> Ver. 25. Gen. xi. 5. xviii. 21. Exod. xix. 20.—<sup>b</sup> 1 Sam. x. 6. 2 Kings ii. 15. Neh. ix. 20. Isa. xlv. 3. Joel ii. 28.—<sup>c</sup> Exod. xix. 10.—<sup>d</sup> Exod. xvi. 7.—<sup>e</sup> Ver. 5. Acts vii. 39.—<sup>f</sup> Ps. lxxviii. 29. cvi. 15.—<sup>g</sup> Heb. month of days.—<sup>h</sup> Ch. xxi. 5.—<sup>i</sup> Gen. xii. 2. Exod. xii. 37. xxxviii. 26. Ch. i. 46.—<sup>j</sup> See 2 Kings vii. 2. Mat. xv. 33. Mark viii. 4. John vi. 7, 9.—<sup>k</sup> Isa. i. 2. lix. 1.—<sup>l</sup> Ch. xxiii. 19.

almost all the commonly attainable delicacies in those countries. [And they were all very cheap in Egypt.]

Verse 7. *The manna was as coriander seed.* Probably this short description is added to show the iniquity of the people in murmuring, while they had so adequate a provision. But the baseness of their minds appears in every part of their conduct.

About the *bdellium* of the ancients the learned are not agreed; and I shall not trouble the reader with conjectures.

Verses 11-15. The complaint and remonstrance of Moses in these verses serve at once to show the deeply distressed state of his mind, and the degradation of the minds of the people. We have already seen that the slavery they had so long endured had served to debase their minds, and to render them incapable of every high and dignified sentiment, and of every generous act.

Verse 17. *I will take of the spirit which is upon thee.* To convince Moses that God had sufficiently qualified him for the work which he had given him to do, he tells him that of the gifts and graces which he has given him he will qualify seventy persons to bear the charge with him. This was probably intended as a gracious reproof. Query, Did not Moses lose a measure of his gifts in this business? And is it not right that he whom God has called to and qualified for some particular office, should lose those gifts which he either undervalues or refuses to employ for God in the way appointed? [The remark of Theodoret is more to the point: "Just as a person who kindles a thousand flames from one does not lessen the first, so God did not diminish the grace imparted to Moses by the fact that he communicated it to the seventy."]

The gracious God never called a man to perform a work without furnishing him with adequate strength; and to refuse to do it on the pretence of inability is little short of rebellion against God.

This institution of the seventy persons to help Moses the rabbins consider as the origin of their grand council called the *Sanhedrin*. But we find that a council of seventy men, elders of Israel, had existed among the people a year before this time. See Exod. xxiv. 9; see the advice given by Jethro to Moses, Exod. xviii. 17, &c.

Verse 22. *Shall the flocks and the herds be slain?* There

24 And Moses went out, and told the people the words of the LORD, and <sup>m</sup>gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD <sup>n</sup>came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, <sup>o</sup>when the spirit rested upon them, <sup>p</sup>they prophesied, and did not cease.

26 But there remained two of *the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them: and they *were* of them that were written, but <sup>q</sup>went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, <sup>r</sup>forbid them.

29 And Moses said unto him, Enviest thou for my sake? <sup>s</sup>would God that all the LORD's people were prophets, *and* the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a <sup>t</sup>wind from the LORD,

Ezek. xii. 25. xxiv. 14.—<sup>u</sup> Ver. 16.—<sup>v</sup> Ver. 17. Ch. xii. 5.—<sup>w</sup> See 2 Kings ii. 15.—<sup>x</sup> See 1 Sam. x. 5, 6, 10. xix. 20, 21, 23. Joel ii. 29. Acts ii. 17, 18. 1 Cor. xiv. 1, &c.—<sup>y</sup> See 1 Sam. xx. 26. Jer. xxxvi. 5.—<sup>z</sup> See Mark ix. 38. Luke ix. 49. John iii. 26.—<sup>aa</sup> 1 Cor. xiv. 5.—<sup>ab</sup> Exod. xvi. 13. Ps. lxxviii. 26, 27, 28. cv. 40.

is certainly a considerable measure of *weakness* and *unbelief* manifested in the complaints and questions of Moses on this occasion; but his conduct appears at the same time so very *simple*, *honest*, and *affectionate*, that we cannot but admire it, while we wonder that he had not stronger confidence in that God whose miracles he had so often witnessed in Egypt.

Verse 23. *Is the Lord's hand waxed short?* Hast thou forgotten the miracles which I have already performed? or thinkest thou that my power has decreased? The power that is *unlimited* can never be *diminished*.

Verse 25. *When the spirit rested upon them, they prophesied.* By *prophesying* here we are to understand their performing those civil and sacred functions for which they were qualified; exhorting the people to quiet and peaceable submission, to trust and confidence in the goodness and providence of God, would make no small part of the duties of their new office. The ideal meaning of the word *naba* is to *pray*, *entreat*, &c. The prophet is called *nabi*, because he prays, supplicates, in reference to God; exhorts, entreats, in reference to man.

Verse 27. *Eldad and Medad do prophesy.* These, it seems, made two of the seventy elders; they were written, though they went not out to the tabernacle; they were enrolled as of the elders, but went not to meet God at the tabernacle, probably at that time prevented from some legal hindrance, but they continued in the camp using their new function in exhorting the people.

Verse 28. *My lord Moses, forbid them.* Joshua was afraid that the authority and influence of his master Moses might be lessened by the part Eldad and Medad were taking in the government of the people, which might ultimately excite sedition or insurrection among them.

Verse 29. *Enviest thou for my sake?* Art thou jealous of their influence only on my account? I am not alarmed; on the contrary, I would to God that all his people were endued with the same influence, and actuated by the same motives.

Persons may be under the especial direction of grace and providence while apparently performing a work out of *regular* order. And if the act be good and the effects good, we have no right to question the motive nor to forbid the work. What are order and regularity in the sight of man may be disorder and confusion in the sight of God, and *vice versa*.

and brought quails from the sea, and let them fall by the camp, \*as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp; and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp.

\* Heb. as it were the way of a day.—<sup>b</sup> Exod. xvi. 36. Ezek. xlv. 12.—<sup>c</sup> Ps. lxxviii. 30, 31.

John wished to prevent a man from casting out demons in the name of Jesus, because he did not follow Christ in company with the disciples.

Verse 31. *A wind from the Lord*] An extraordinary one, not the effect of a natural cause. And brought quails, a bird which in great companies visits Egypt about the time of the year, March or April, at which the circumstance marked here took place.

Two cubits high upon the face of the earth.] We may consider the quails as flying within two cubits of the ground; so that the Israelites could easily take as many of them as they wished, while flying within the reach of their hands or their clubs. The common notion is, that the quails were brought round about the camp, and fell there in such multitudes as to lie two feet thick upon the ground; but the Hebrew will not bear this version. The Vulgate has expressed the sense, *Volabantque in aere duobus cubitis altitudine super terram*. "And they flew in the air, two cubits high above the ground." [The common notion is probably the correct one, see Psalm lxxviii. 27, 28.]

Verse 32. *The people stood up, &c.*] While these immense flocks were flying at this short distance from the ground, fatigued with the strong wind and the distance they had come, they were easily taken by the people; and as various flocks continued to succeed each other for two days and a night, enough for a month's provision might be collected in that time. If the quails had fallen about the tents, there was no need to have stood up two days and a night in gathering them; but if they were on the wing, as the text seems to suppose, it was necessary for them to use dispatch, and avail themselves of the passing of these birds whilst it continued. [There is nothing in the original to warrant the conclusion that the flocks continued to succeed each other for two days and a night.]

And they spread them all abroad] Maillet observes that birds of all kinds come to Egypt for refuge from the cold of a northern winter; and that the people catch them, pluck, and bury them in the burning sand for a few minutes, and

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth: and abode at Hazeroth.

<sup>d</sup> That is, *The graves of lust*. Deut. ix. 12.—<sup>e</sup> Ch. xxxiii. 17.  
—<sup>f</sup> Heb. they were in, &c.

thus prepare them for use. This is probably what is meant by spreading them all abroad round the camp.

Some authors think that the word *salvim*, rendered quails in our translation, should be rendered locusts. There is no need of this conjecture; all difficulties are easily resolved without it.

Verse 33. *The wrath of the Lord was kindled*] In what way, and with what effects, we cannot precisely determine. Some heavy judgment fell upon these murmurers and complainers, but of what kind the sacred writer says nothing.

Verse 34. *Kibroth-hattaavah*] *The graves of lust*; and thus their scandalous crime was perpetuated by the name of the place.

1. How careful should we be in all our prayers to ask nothing but what is perfectly consistent with the will of God! Many times our prayers and desires are such that, were they answered, our ruin would be inevitable. "Thy will be done!" is the greatest of all prayers; and he who would pray safely and successfully, must at least have the spirit of those words in all his petitions. The Israelites asked flesh when they should not have asked for it: God yields to their murmuring, and the death of multitudes of these murmurers was the consequence! We hear of such punishments, and yet walk in the same way, presuming on God's mercy, while we continue to provoke his justice. Let us settle it in our minds as an indisputable truth, that God is better acquainted with our wants than we are ourselves; that he knows infinitely better what we need; and that he is ever more ready to hear than we are to pray, and is wont to give more than we can desire or deserve.

2. In no case has God at any time withheld from his meanest followers any of the spiritual or temporal mercies they needed. Were he to call us to travel through a wilderness, he would send us bread from heaven, or cause the wilderness to smile and blossom as the rose. How strange is it that we will neither believe that God has worked, or will work, unless we see him working!

## CHAPTER XII.

*Miriam and Aaron raise a sedition against Moses because of the Ethiopian woman he had married, 1, and through jealousy of his increasing power and authority, 2. The character of Moses, 3. Moses, Aaron, and Miriam are suddenly called to the tabernacle, 4. The Lord appears in the pillar of the cloud, and converses with them, 5. Declares his purpose to communicate his will to Moses only, 6-8. His anger is kindled against Miriam, and she is smitten with leprosy, 9-10. Aaron deprecates his transgression, and entreats for Miriam, 11, 12. Moses intercedes for her, 13. The Lord requires that she be shut out of the camp for seven days, 14. The people rest till she is restored, 15, and afterwards leave Hazeroth, and pitch in the wilderness of Paran, 16.*

AND Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

\* Or, Cushite.—<sup>b</sup> Exod. ii. 21.—<sup>c</sup> Heb. taken.—<sup>d</sup> Exod. xv. 20. Mic. vi. 4.

Verse 1. *Miriam and Aaron spake against Moses*] It appears that jealousy of the power and influence of Moses was the real cause of their complaint, though his having married an Ethiopian woman—*haisushah haccushith*—THAT

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was very meek, above

\* Gen. xxix. 33. Ch. xi. 1. 2 Kings xix. 4. Isa. xxxvii. 4. Ezek. xxiv. 12, 13.—<sup>f</sup> Eccles. xlv. 4.

WOMAN, the Cushite, probably meaning Zipporah, who was an Arab born in the land of Midian—was the ostensible cause. [It is most likely that Zipporah was dead, and that Moses had contracted a second marriage.]

all the men which *were* upon the face of the earth.)

4 \* And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 <sup>b</sup> And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him <sup>c</sup> in a vision, and will speak unto him <sup>d</sup> in a dream.

7 \* My servant Moses *is* not so, <sup>e</sup> who is faithful in all <sup>f</sup> mine house.

8 With him will I speak <sup>b</sup> mouth to mouth, even <sup>g</sup> apparently, and not in dark speeches; and <sup>h</sup> the similitude of the LORD shall he behold: wherefore then <sup>k</sup> were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle;

\* Ps. lxxvii. 9.—<sup>b</sup> Ch. xi. 25. xvi. 19.—<sup>c</sup> Gen. xv. 1. xvi. 2. Job xxxiii. 15. Ezek. i. 1. Dan. viii. 2. x. 8, 16, 17. Luke i. 11, 22. Acts x. 11, 17. xxii. 17, 18.—<sup>d</sup> Gen. xxxi. 10, 11. 1 Kings iii. 6. Mat. i. 20.—<sup>e</sup> Ps. cv. 26.—<sup>f</sup> Heb. iii. 2. 5.—<sup>g</sup> 1 Tim. iii. 15.—<sup>h</sup> Exod. xxxiii. 11. Deut. xxiv. 10.—<sup>i</sup> 1 Cor. xiii. 12.—<sup>j</sup> Exod. xxxiii. 19.

Verse 2. *Hath the Lord indeed spoken only by Moses?* It is certain that both Aaron and Miriam had received a portion of the prophetic spirit (see Exod. iv. 15, and xv. 20), and therefore they thought they might have a share in the government; for though there was no kind of gain attached to this government, and no honour but such as came from God, yet the love of power is natural to the human mind; and in many instances men will sacrifice even honour, pleasure, and profit to the lust of power.

Verse 3. *Now the man Moses was very meek.* How could Moses, who certainly was as humble and modest as he was meek, write this encomium upon himself? I think the word is not rightly understood; *anav*, which we translate *meek*, comes from *anah*, to act upon, to humble, depress, afflict, and is translated so in many places in the Old Testament; and in this sense it should be understood here: "Now this man Moses was depressed or afflicted more than any man, *haadamah*, of that land." [Dr Clarke's rendering of *anav* is not correct. Keil thinks that the statement of Moses was necessary to a full interpretation of the circumstances. The observation of Calmet is just: "As he praises himself here without pride, so will he blame himself elsewhere with humility."]

Verse 4. *And the Lord spake suddenly.* The sudden interference of God in this business shows at once the importance of the case and his displeasure.

Verse 6. *If there be a prophet.* To Moses God had communicated himself in a different way—he spoke to him *face to face*, apparently, showing him his glory: not in dark or enigmatical speeches; this could not be admitted in the case in which Moses was engaged, for he was to receive laws by divine inspiration, the precepts and expressions of which must all be within the reach of the meanest capacity. As Moses, therefore, was chosen of God to be the *lawgiver*, so was he chosen to see these laws duly enforced for the benefit of the people among whom he presided.

Verse 7. *Moses—is faithful.* Neeman, a prefect or superintendent. So Samuel is termed, 1 Sam. ii. 35; iii. 20, David is so called, 1 Sam. xviii. 27, Neeman, and son-in-law of the king. Job xii. 20, speaks of the Neemanim as a name of dignity. It seems also to have been a title of respect given to ambassadors, Prov. xiii. 17; xxv. 13. Calmet well observes that the word *fidelity* is often used for an employ, office, or dignity, and refers to 1 Chron. ix. 22, 26, 81; 2 Chron. xxxi. 12, 15; xxxiv. 12, &c.

Verse 10. *Miriam became leprous.* It is likely Miriam

and, <sup>1</sup> behold, Miriam *became* <sup>2</sup> leprous, *white as snow*: and Aaron looked upon Miriam, and, behold, *she was leprous*.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, <sup>3</sup> lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be <sup>4</sup> as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 And the LORD said unto Moses, <sup>5</sup> If her father had but spit in her face, should she not be ashamed seven days? let her be <sup>6</sup> shut out from the camp seven days, and after that let her be received in again.

15 \* And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from \* Hazereth, and pitched in the wilderness of Paran.

—<sup>1</sup> 2 Pet. ii. 10. Jude 8.—<sup>2</sup> Deut. xxiv. 9.—<sup>3</sup> 2 Kings v. 27. xv. 5. 2 Chron. xxvi. 19, 20.—<sup>4</sup> 2 Sam. xix. 19. xxiv. 10. Prov. xxx. 32.—<sup>5</sup> Ps. lxxxviii. 4.—<sup>6</sup> See Heb. xii. 9.—<sup>7</sup> Lev. xiii. 46. Ch. v. 2, 3.—<sup>8</sup> Deut. xxiv. 9. 2 Chron. xxvi. 20, 21.—<sup>9</sup> Ch. xi. 35. xxxiii. 16.

was *chief* in this mutiny; and it is probable that it was on this ground she is mentioned *first* (see ver. 1), and punished here, while Aaron is spared. Had he been smitten with the leprosy, his sacred character must have greatly suffered, and perhaps the *priesthood* itself have fallen into contempt. Nothing tends to discredit the work of God so much as the transgressions and miscarriages of those who minister in holy things.

Verse 14. *If her father had but spit in her face.* This appears to have been done only in cases of great provocation on the part of the child, and strong irritation on the side of the parent. *Spitting in the face* was a sign of the deepest contempt. See Job xxx. 10, Isa. i. 6, Mark xiv. 65. In a case where a parent was obliged by the disobedient conduct of his child to treat him in this way, it appears he was banished from the father's presence for *seven days*. If then this was an allowed and judged case in matters of high provocation on the part of a child, should not the punishment be equally severe where the creature has rebelled against the Creator? Therefore Miriam was shut out of the camp for seven days, and thus debarred from coming into the presence of God her father, who is represented as dwelling among the people. To a soul who knows the value and inexpressible blessedness of communion with God, how intolerable must seven days of spiritual darkness be! But how indescribably wretched must their case be who are cast out into *outer darkness*, where the light of God no more shines, and where his approbation can no more be felt for ever! Reader, God save thee from so great a curse!

Verse 16. *The wilderness of Paran.* This could not be the same Paran with that mentioned, Deut. i. 1, for that was on the borders of the promised land; they were long near the borders of Canaan, and might have speedily entered into it, had it not been for their provocations and iniquities. They spent thirty-eight years in a journey which might have been accomplished in a few weeks! How many through their unfaithfulness have been many years in gaining that for which, in the ordinary procedure of divine grace, a few days had been sufficient! How much ground many a man loses in the divine life by one act of unfaithfulness or transgression! Israel wandered in the wilderness because Israel despised the pleasant land, and did not give credence to the word of the Lord. They would have a golden calf, and they had nothing but tribulation and woe in return.

CHAPTER XIII.

Twelve men, *one out of every tribe*, are sent to examine the nature and state of the land of Canaan, 1-3. Their names, 4-16. Moses gives them particular directions, 17-20. They proceed on their journey, 21, 22. Come to Eshcol, and cut down a branch with a cluster of grapes, which they bear between two of them upon a staff, 23, 25. After forty days they return to Paran, from searching the land, and shew to Moses and the people the fruit they had brought with them, 25, 26. Their report—they acknowledge that the land is good, but that the inhabitants are such as Israel cannot hope to conquer, 27-29. Caleb endeavours to do away the bad impression made, by the report of his fellows, upon the minds of the people, 30. But the others persist in their former statement, 31; and greatly amplify the difficulties of conquest, 32, 33.

AND the LORD spake unto Moses, saying,  
2 \* Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them <sup>b</sup> from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.  
6 \* Of the tribe of Judah, <sup>d</sup> Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, <sup>c</sup> Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses

sent to spy out the land. And Moses called <sup>e</sup> Oshea the son of Nun, Jehoshua.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way <sup>a</sup> southward, and go up into <sup>b</sup> the mountain:

18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strong holds;

20 And what the land is, whether it be <sup>f</sup> fat or lean, whether there be wood therein or not. And <sup>g</sup> be ye of good courage, and bring of the fruit of the land. (Now the time was the time of the first ripe grapes.)

21 So they went up, and searched the land <sup>h</sup> from the wilderness of Zin unto <sup>i</sup> Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where <sup>m</sup> Ahiman, Sheshai, and Talmai, <sup>n</sup> the children of Anak, were. (Now <sup>o</sup> Hebron was built seven years before <sup>p</sup> Zoan in Egypt.)

23 <sup>q</sup> And they came unto the <sup>r</sup> brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff;

xxxiv. 3. Josh. xv. 1.—Josh. xix. 28.—Josh. xi. 21, 22. xv. 13, 14. Judg. i. 10.—Ver. 33.—Josh. xxi. 11.—Ps. lxxviii. 12. Isa. xix. 11. xxx. 4.—Deut. i. 24, 25.—Or, valley. Ch. xxxii. 9. Judg. xvi. 4.

Tanis of the heathen historians, which was the capital of lower Egypt. Some think it was to humble the pride of the Egyptians, who boasted the highest antiquity, that this note concerning the higher antiquity of Hebron was introduced by Moses. Some have supposed that it is more likely to have been originally a marginal note, which in process of time crept into the text; but all the Versions, and all the MSS. that have as yet been collated, acknowledge it.

Verse 23. They bare it between two upon a staff] It would be very easy to produce a great number of witnesses to prove that grapes in the promised land, and indeed in various other hot countries, grow to a prodigious size. Pliny mentions bunches of grapes in Africa, each of which was larger than an infant. Radzivil saw at Rhodes bunches of grapes three quarters of an ell in length, each grape as large as a plum. Dandini saw grapes of this size at Mount Libanus; and Paul Lucas mentions some bunches which he saw at Damascus that weighed above forty-five pounds. From the most authentic accounts the Egyptian grape is very small, and this being the only one with which the Israelites were acquainted, the great size of the grapes of Hebron would appear still more extraordinary. [Hebron is still celebrated for its grapes.]

From what is mentioned, ver. 20, Now the time was the time of the first-ripe grapes, it is very probable that the spies received their orders about the beginning of August, and returned about the middle of September, as in those countries grapes, pomegranates, and figs are ripe about this time.

\* Ch. xxxii. 8. Deut. i. 22.—<sup>b</sup> Ch. xii. 16. xxxii. 8. Deut. i. 19. ix. 23.—Ch. xxxiv. 19. 1 Chron. iv. 15.—<sup>c</sup> Ver. 30. Ch. xiv. 6, 30. Josh. xiv. 6, 7, 13, 14. Judg. i. 12.—<sup>d</sup> Ver. 16.—<sup>e</sup> Ver. 8. Exod. xvii. 9. Ch. xiv. 30.—<sup>f</sup> Ver. 31.—<sup>g</sup> Gen. xiv. 10. Judg. i. 4, 19. <sup>h</sup> Neh. ix. 25, 35. Ezek. xxxiv. 14.—<sup>i</sup> Deut. xxxi. 6, 7, 23.—<sup>j</sup> Ch.

Verse 2. Send thou men, that they may search] It appears from Deut. i. 19-24 that this was done in consequence of the request of the people.

Every one a ruler] Not any of the princes of the people (see chap i.), for these names are different from those; but those now sent were men of consideration and importance in their respective tribes.

Verse 16. And Moses called Oshea—Jehoshua.] This was not the first time in which he had the name of Joshua; see Exod. xvii. 9, and the note there. Some suppose he had this change of name in consequence of the victory over Amalek; see Exod. xvii. 18, 14.

Verse 18. See the land what it is] What sort of a country it is; how situated; its natural advantages or disadvantages.

And the people—whether they be strong or weak] Healthy, robust, hardy men; or little, weak, and pusillanimous.

Verse 20. The land—whether it be fat or lean] Whether the soil be rich or poor; which might be known by its being well wooded, and by the fruits it produced; and therefore they were desired to examine it as to the trees, &c., and to bring some of the fruits with them.

Verse 21. From the wilderness of Zin] The place called Tzin here, is different from that called Sin or Seen, Exod. xvi. 1; the latter was nigh to Egypt, but the former was near Kadesh Barnea, not far from the borders of the promised land.

Verse 22. Hebron was built seven years before Zoan in Egypt.] The Zoan of the scriptures is allowed to be the

and they brought of the pomegranates, and of the figs.

24 The place was called the "brook <sup>b</sup> Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, "unto the wilderness of Paran, to <sup>d</sup> Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with "milk and honey; "and this is the fruit of it.

28 Nevertheless "the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw <sup>b</sup> the children of Anak there.

\* Or, valley.—<sup>b</sup> That is, a cluster of grapes.—<sup>c</sup> Ver. 3.—<sup>d</sup> Ch. xx. 1, 16. xxxii. 8. xxxiii. 36. Deut. i. 19. Josh. xiv. 6.—<sup>e</sup> Exod. iii. 8. xxxiii. 8.—<sup>f</sup> Deut. i. 25.—<sup>g</sup> Deut. i. 28. ix. 1, 2.—<sup>h</sup> Ver. 33.—<sup>i</sup> Exod. xvii. 8. Ch. xiv. 43. Judg. vi. 3. 1 Sam. xiv. 48. xv. 3.

The spies' carrying the bunch of grapes on a staff between two men was probably not rendered necessary by the size of the bunch or cluster; but to preserve it from being bruised, that the Israelites might have a fair specimen of the fruit. As Joshua and Caleb were the only persons who gave a favourable account of the land, it is most likely that they were the persons who had gathered these fruits, and who brought them to the Israelitish camp. And it is likely they were gathered as short a time as possible before their return, that they might not be injured by the length of time they had been separated from their respective trees.

Verse 27. *We came unto the land, &c.* It is astonishing that men so dastardly as these should have had courage enough to risk their persons in searching the land. But probably though destitute of valour they had a sufficiency of cunning, and this carried them through. The report they brought was exceedingly discouraging, and naturally tended to produce the effect mentioned in the next chapter. The conduct of Joshua and Caleb was alone magnanimous, and worthy of the cause in which they were embarked.

Verse 32. *Men of a great stature.* Ansley middoth, men of measures—two men's height; i.e. exceedingly tall men.

Verse 33. *There we saw the giants* It is evident that they had seen a robust, sturdy, warlike race of men, and of great stature; for the asserted fact is not denied by Joshua or Caleb.

Tales of gigantic men are frequent in all countries, but they are generally of such as have lived in times very remote from those in which such tales are told. That there have been giants at different times, in various parts of the earth, there can be no doubt; but that there ever was a nation of men twelve or fourteen feet high, we cannot, should not believe. Goliath appears to have been at least nine feet high: this was very extraordinary. The Anakim might appear to the Israelites as a very tall, robust nation; and in

29 "The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And "Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 "But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

32 And they "brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it is a land that eateth up the inhabitants thereof: and "all the people that we saw in it are "men of a great stature.

33 And there we saw the giants, "the sons of Anak, which come of the giants: and we were in our own sight as "grasshoppers, and so we were "in their sight.

&c.—<sup>1</sup> See ch. xiv. 6, 24. Josh. xiv. 7.—<sup>2</sup> Ch. xxxii. 9. Deut. i. 28. Josh. xiv. 8.—<sup>3</sup> Ch. xiv. 30, 37.—<sup>4</sup> Amos ii. 9.—<sup>5</sup> Heb. men of stature.—<sup>6</sup> Deut. i. 28. ii. 10. ix. 2.—<sup>7</sup> Isa. xl. 22.—<sup>8</sup> 1 Sam. xvii. 42.

comparison of the latter it is very probable that they were so, as it is very likely that the growth of the Israelites had been greatly cramped with their long and severe servitude in Egypt. And this may in some measure account for their alarm.

Canaan was a type of the kingdom of God; the wilderness through which the Israelites passed, of the difficulties and trials to be met with in the present world. The promise of the kingdom of God is given to every believer; but how many are discouraged by the difficulties in the way! A slothful heart sees dangers, lions, and giants, everywhere; and therefore refuses to proceed in the heavenly path. Many of the spies contribute to this by the bad reports they bring of the heavenly country. Certain preachers allow "that the land is good, that it flows with milk and honey," and go so far as to show some of its fruits; but they discourage the people by stating the impossibility of overcoming their enemies. "Sin," say they, "cannot be destroyed in this life—it will always dwell in you—the Anakim cannot be conquered—we are but as grasshoppers against the Anakim," &c., &c. Here and there a Joshua and a Caleb, trusting alone in the power of God, armed with faith in the infinite efficacy of that blood which cleanses from all unrighteousness, boldly stand forth and say: "Their defence is departed from them, and the Lord is with us; let us go up at once and possess the land, for we are well able to overcome." We can do all things through Christ strengthening us: he will purify us unto himself, and give us that rest from sin here which his death has procured and his word has promised. Reader, canst thou not take God at his word? He has never yet failed thee, Surely then thou hast no reason to doubt. Thou hast never yet tried him to the uttermost. Thou knowest not how far and how fully he can save. Do not be dispirited: the sons of Anak shall fall before thee, if thou meet them in the name of the LORD of hosts.

## CHAPTER XIV.

*The whole congregation weep at the account brought by the spies, 1. They murmur, 2, 3; and purpose to make themselves a captain, and go back to Egypt, 4. Moses and Aaron are greatly affected, 5. Joshua and Caleb endeavour to appease and encourage the people, 6-9. The congregation are about to stone them, 10. The glory of the Lord appears, and he is about to smite the rebels with the pestilence, 11, 12. Moses makes a long and pathetic intercession in their behalf, 13-19. The Lord hears and forbears to punish, 20; but purposes that not one of that generation shall enter into the promised land, save Joshua and Caleb, 21-24. Moses is commanded to turn and get into the wilderness by way of the Red Sea, 25. The Lord repeats his purpose that none of that*

generation shall enter into the promised land—that their carcases shall fall in the wilderness, and that their children alone, with Joshua and Caleb, shall possess the land of the Canaanites, &c., 26-32. As many days as they have searched the land shall they wander years in the desert, until they shall be utterly consumed, 33-35. All the spies, save Joshua and Caleb, die by a plague, 36-38. Moses declares God's purpose to the people, at which they are greatly affected, 39. They acknowledge their sin, and purpose to go up at once and possess the land, 40. Moses cautions them against resisting the purpose of God, 41-43. They, notwithstanding, presume to go, but Moses and the ark abide in the camp, 44. The Amalekites and Canaanites come down from the mountains, and defeat them, 45.

**AND** all the congregation lifted up their voice, and cried; and the people wept that night.

2<sup>b</sup> And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the Lord delight in us, then he will bring us into the land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the Lord, neither fear ye the people of the land: for they are bread for us; their defence is departed from them, and the Lord is with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the Lord appeared

in the tabernacle of the congregation, before all the children of Israel.

11 And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)

14 And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

\* Ch. xi. 4.—<sup>b</sup> Exod. xvi. 2. xvii. 3. Ch. xvi. 41. Ps. cvi. 25.—<sup>c</sup> See ver. 28, 29.—<sup>d</sup> Neh. ix. 17.—<sup>e</sup> See Deut. xvii. 18. Acts vii. 39.—<sup>f</sup> Ch. xvi. 4. 22.—<sup>g</sup> Ver. 24, 30, 38. Ch. xiii. 6, 8.—<sup>h</sup> Ch. xiii. 27. Deut. i. 25.—<sup>i</sup> Deut. x. 15. 2 Sam. xv. 25, 26. xxii. 20. 1 Kings x. 9. Ps. xxii. 8. cxlviii. 10, 11. Isa. lxii. 4.—<sup>j</sup> Ch. xiii. 27.—<sup>k</sup> Deut. ix. 7, 23, 24.—<sup>l</sup> Deut. vii. 18. xx. 3.—<sup>m</sup> Ch. xxiv. 8.—<sup>n</sup> Heb. shadow. Ps. cxi. 5. Isa. xxx. 2, 3. Jer. xlviii. 45.—<sup>o</sup> Gen. xlviii. 21. Exod. xxxiii. 16. Deut. xx. 1, 3, 4. xxxi. 6, 8. Josh. i. 5. Judg. i. 22. 2 Chron. xiii. 12. xv. 2. xx. 17. xxxii. 8. Ps. xli. 7, 11. Isa. xli.

10. Amos v. 14. Zech. viii. 23.—<sup>p</sup> Exod. xvii. 4.—<sup>q</sup> Exod. xvi. 10. xxiv. 16, 17. xl. 34. Lev. ix. 23. Ch. xvi. 19, 42. xx. 6.—<sup>r</sup> Ver. 23. Deut. ix. 7, 8, 22. Ps. xov. 8. Heb. iii. 8, 16.—<sup>s</sup> Deut. i. 32. ix. 23. Ps. lxxviii. 22, 32, 42. cvi. 24. John xii. 37. Heb. iii. 18.—<sup>t</sup> Exod. xxxii. 10.—<sup>u</sup> Exod. xxxii. 12. Ps. cvi. 23. Deut. ix. 26, 27, 28. xxxii. 27. Ezek. xx. 9, 14.—<sup>v</sup> Exod. xv. 14. Josh. ii. 9, 10. v. 1.—<sup>w</sup> Exod. xiii. 21. xl. 38. Ch. x. 34. Neh. ix. 12. Ps. lxxviii. 14. cv. 39.—<sup>x</sup> Deut. ix. 28. Josh. vii. 9.—<sup>y</sup> Exod. xxxiv. 6, 7. Ps. ciii. 8. cxlv. 8. Jonah iv. 2.—<sup>z</sup> Exod. xx. 5. xxxiv. 7.

Verse 1. *Cried; and—wept that night.* In almost every case this people gave deplorable evidence of the degraded state of their minds. With scarcely any mental firmness, and with almost no religion, they could bear no reverses, and were ever at their wit's end. They were headstrong, presumptuous, pusillanimous, indecisive, and fickle. And because they were such, therefore the power and wisdom of God appeared the more conspicuously in the whole of their history.

Verse 4. *Let us make a captain*] Here was a formal renunciation of the authority of Moses, and flat rebellion against God. And it seems from Neh. ix. 17, that they had actually appointed another leader, under whose direction they were about to return to Egypt. Their lives were made bitter, because of the rigour with which they were made to serve in the land of Egypt: and yet they are willing, yea eager, to get back into the same circumstances again! Great evils, when once some time past, affect the mind less than present ills, though much inferior. They had partly forgot their Egyptian bondage, and now smart under a little discouragement, having totally lost sight of their high calling, and of the power and goodness of God.

Verse 9. *Their defence*] *Their shadow*, a metaphor highly expressive of protection and support in the sultry eastern countries. The protection of God is so called; see Ps. xci. 1, cxxi. 5; see also Isa. li. 16, xlix. 2, xxx. 2.

Verse 10. *The glory of the Lord appeared*] This timely appearance of the divine glory prevented those faithful servants of God from being stoned to death by this base and treacherous multitude. "Every man is immortal till his work is done," while in simplicity of heart he is following his God.

Verse 14. *That thy cloud standeth over them*] This cloud, the symbol of the divine glory, and proof of the divine presence, appears to have assumed three different forms for three important purposes.

1. It appeared by day in the form of a pillar of a sufficient height to be seen by all the camp, and thus went before them to point out their way in the desert; Exod. xi. 38.

2. It appeared by night as a pillar of fire to give them light while travelling by night, which they probably sometimes did (see chap. ix. 21); or to illuminate their tents in their encampments; Exod. xiii. 21, 22.

3. It stood at certain times above the whole congregation, overshadowing them from the scorching rays of the sun; and probably at other times condensed the vapours, and precipitated rain or dew for the refreshment of the people. He spread a cloud for their covering; and fire to give light in the night; Ps. cv. 39. It was probably from this circumstance that the shadow of the Lord was used to signify the divine protection, not only by the Jews, but also by other Asiatic nations.



19 \*Pardon, I beseech thee, the iniquity of this people<sup>b</sup> according unto the greatness of thy mercy, and<sup>c</sup> as thou hast forgiven this people, from Egypt even<sup>d</sup> until now.

20 And the LORD said, I have pardoned<sup>e</sup> according to thy word.

21 But *as truly as I live*, 'all the earth shall be filled with the glory of the LORD.

22 \*Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now<sup>h</sup> these ten times, and have not hearkened to my voice:

23 'Surely<sup>i</sup> they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant<sup>k</sup> Caleb, because he had another spirit with him, and<sup>l</sup> hath followed me fully, him will I bring into the land wherinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwell in the valley.) To-morrow turn you,<sup>m</sup> and get you into the wilderness by the way of the Red Sea.

26 And the LORD spake unto Moses and unto Aaron, saying,

27 \*How long shall I bear with this evil congregation, which murmur against me? \*I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, \**As truly as I live*, saith the LORD, 'as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and<sup>n</sup> all that were numbered of you, according to

your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, concerning which I<sup>o</sup> sware to make you dwell therein, 'save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 \*But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which<sup>p</sup> ye have despised.

32 But *as for you*,<sup>q</sup> your carcases, they shall fall in this wilderness.

33 And your children shall<sup>r</sup> wander<sup>s</sup> in the wilderness<sup>t</sup> forty years, and<sup>u</sup> bear your whoredoms, until your carcases be wasted in the wilderness.

34 <sup>bb</sup>After the number of the days in which ye searched the land, *even*<sup>cc</sup> forty days, each day for a year, shall ye bear your iniquities, *even*<sup>dd</sup> forty years, and ye shall know<sup>ee</sup> my breach of promise.

35 "I the LORD have said, I will surely do it unto all<sup>ff</sup> this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 <sup>hh</sup>And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, <sup>ii</sup>died by the plague before the LORD.

38 <sup>jj</sup>But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the

\*Exod. xxxiv. 9.—<sup>b</sup>Ps. cvi. 45.—<sup>c</sup>Ps. lxxviii. 38.—<sup>d</sup>Or, *hitherto*.—<sup>e</sup>Ps. cvi. 23. James v. 16. 1 John v. 14, 15, 16.—<sup>f</sup>Ps. lxxii. 19.—<sup>g</sup>Deut. i. 35. Ps. xcvi. 11. cvi. 26. Heb. iii. 17, 18.—<sup>h</sup>Gen. xxxi. 7.—<sup>i</sup>Ch. xxxii. 11. Ezek. xx. 15.—<sup>j</sup>Heb. *If they see the land*.—<sup>k</sup>Deut. i. 36. Josh. xiv. 6, 8, 9, 14.—<sup>l</sup>Ch. xxxii. 12.—<sup>m</sup>Deut. i. 40.—<sup>n</sup>Ver. 11. Exod. xvi. 28. Mat. xvii. 7.—<sup>o</sup>Exod. xvi. 12.—<sup>p</sup>Ver. 28. Ch. xxvi. 65. xxxii. 11. Deut. i. 35. Heb. iii. 17.—<sup>q</sup>See ver. 2.—<sup>r</sup>Ch. i. 45. xxvi. 64.—<sup>s</sup>Heb. *lifted up my hand*. Gen. xiv. 22.—

\*Ver. 38. Ch. xxvi. 65. xxxii. 12. Deut. i. 38, 38.—<sup>u</sup>Deut. i. 39.—<sup>v</sup>Ps. cvi. 24.—<sup>w</sup>1 Cor. x. 5. Heb. iii. 17.—<sup>x</sup>Or, *fed*.—<sup>y</sup>Ch. xxxii. 13. Ps. cvi. 40.—<sup>z</sup>See Deut. ii. 14.—<sup>aa</sup>Ezek. xxii. 35.—<sup>bb</sup>Ch. xiii. 25.—<sup>cc</sup>Ps. xcvi. 10. Ezek. iv. 6.—<sup>dd</sup>See 1 Kings viii. 53. Ps. lxxvii. 8. cv. 42. Heb. iv. 1.—<sup>ee</sup>Or, *altering of my purpose*.—<sup>ff</sup>Ch. xxxii. 19.—<sup>gg</sup>Ver. 27, 29. Ch. xxvi. 65. 1 Cor. x. 5.—<sup>hh</sup>Ch. xiii. 31, 32.—<sup>ii</sup>1 Cor. x. 10. Heb. iii. 17. Jude 5.—<sup>jj</sup>Ch. xxvi. 65. Josh. xiv. 6, 10.

Verse 19. *Pardon, I beseech thee, the iniquity of this people*] From ver. 18 to ver. 19 inclusive we have the words of Moses's intercession; they need no explanation, they are full of simplicity and energy; his arguments with God (for he did reason and argue with his Maker) are pointed, cogent, and respectful; and while they show a heart full of humanity, they evidence the deepest concern for the glory of God. The *argumentum ad hominem* is here used in the most unexceptionable manner, and with the fullest effect.

Verse 20. *I have pardoned*] That is, They shall not be cut off as they deserve, because thou hast interceded for their lives.

Verse 21. *All the earth shall be filled, &c.*] *All this land*, i.e. the land of Canaan; which was only fulfilled to the letter when the preaching of Christ and his apostles was heard through all the cities and villages of Judah. It does not appear that the whole of the terraqueous globe is meant by this expression in any of the places where it occurs connected with this promise of the diffusion of the divine light.

Verse 24. *But my servant Caleb, &c.*] Caleb had another spirit—not only a bold, generous, courageous, noble, and heroic spirit; but the Spirit and influence of the God of heaven thus raised him above human inquietudes and earthly fears, therefore he *followed God fully*; literally, *he filled after me*: [or rather *he fulfilled to walk behind me*.] God showed him the way he was to take, and the line of conduct he was to pursue, and he *filled up* this line, and in all things *followed* the will of his Maker. He therefore shall see the promised land, and his seed shall possess it. A *dastardly* spirit in the things of God is a heavy curse. How many fall short of the blessings of the gospel, though magnifying the number and strength of their adversaries, their own weakness and the difficulties of the way, and their distrust of the power, faithfulness, and goodness of God! And how many are prevented from receiving the higher degrees of salvation by

foolishly attributing insurmountable power, either to their inward corruptions or outward enemies! Only such men as Joshua and Caleb, who take God at his word, are likely to *follow God fully* and receive the heights, lengths, breadths, and depths of the salvation of God.

Verse 34. *After the number of the days*] The spies were forty days in searching the land, and the people who rebelled on their evil report are condemned to wander forty years in the wilderness! Now let them make them a captain and go back to Egypt *if they can*. God had so hedged them about with his power and providence that they could neither go back to Egypt nor get forward to the promised land! God has provided innumerable spiritual blessings for mankind, but in the pursuit of earthly good they lose them, and often lose the others also! *If ye be willing and obedient, ye shall eat the fruit of the land*, but not otherwise; unless for your farther punishment God give you your portion in this life, and ye get none in the life to come. From so great a curse may God save thee, thou money-loving, honour-hunting, pleasure-taking, thoughtless, godless man!

*And ye shall know my breach of promise.*] This is certainly a most harsh expression; and most learned men agree that the words should be translated *my vengeance*, which is followed by almost all our ancient English translations. The meaning, however, appears to be this: As God had promised to bring them into the good land, provided they kept his statutes, ordinances, &c., and they had now broken their engagements, he was no longer held by his covenant; and therefore by excluding them from the promised land, he showed them at once his *annulling of the covenant* which they had broken, and his *vengeance* because they had broken it. [The original may be rendered "my turning away."]

Verse 37. *Those men that did bring up the evil report—died*] Thus ten of the twelve that searched out the land were struck dead, by the justice of God, on the spot! Caleb,

children of Israel: "and the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, <sup>b</sup> we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress "the commandment of the LORD? but it shall not prosper.

42 <sup>d</sup> Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

<sup>a</sup> Exod. xxxiii. 4.—<sup>b</sup> Deut. i. 41.—<sup>c</sup> Ver. 25. 2 Chron. xxiv. 20.—<sup>d</sup> Deut. i. 42.

of the tribe of Judah, and *Joshua*, of the tribe of Ephraim, alone escaped, because they had followed God fully. Let preachers of God's word take heed how they straiten the way of salvation, or render, by unjust description, that way perplexed and difficult, which God has made plain and easy.

Verse 40. *We—will go up unto the place, &c.*] How vain is the counsel of man against the wisdom of God! Nature, poor fallen human nature, is ever running into extremes. This miserable people, a short time ago, thought that

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: "because ye are turned away from the LORD, therefore the LORD will not be with you.

44 "But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 "Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto <sup>b</sup> Hormah.

<sup>a</sup> 2 Chron. xxiv. 2.—<sup>b</sup> Deut. i. 43.—<sup>c</sup> Ver. 43. Deut. i. 44.—<sup>d</sup> Ch. xxi. 8. Judg. i. 17.

though they had Omnipotence with them they could not conquer and possess the land! Now they imagine that though God himself go not with them, yet they shall be sufficient to drive out the inhabitants, and take possession of their country! Man is ever supposing he can either do *all things* or do *nothing*; he is therefore sometimes *presumptuous*, and at other times in *despair*. Who but an apostle, or one under the influence of the same Spirit, can say, *I can do ALL THINGS THROUGH CHRIST who strengtheneth me?*

## CHAPTER XV.

*Directions concerning the different offerings they should bring unto the Lord when they should come to the land of Canaan, 1-3. Directions relative to the meat-offering, 4; to the drink-offering, 5. Of the burnt-offering, vow-offering, peace-offering, drink-offering, &c., 6-12. All born in the country must perform these rites, 13, and the strangers also, 14-16. They shall offer unto the Lord a heave-offering of the first-fruits of the land, 17-21. Concerning omissions through ignorance, and the sacrifices to be offered on such occasions, 22-29. He who sins presumptuously shall be cut off, 30, 31. History of the person who gathered sticks on the sabbath, 32. He is brought to Moses and Aaron, 33. They put him in confinement, till the mind of the Lord should be known on the case, 34. The Lord commands him to be stoned, 35. He is stoned to death, 36. The Israelites are commanded to make fringes to the borders of their garments, 37, 38. The end for which these fringes were to be made, that they might remember the commandments of the Lord, that they might be holy, 39-41.*

**A**ND the LORD spake unto Moses, saying,  
2 "Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you.

3 And <sup>b</sup> will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice "in <sup>d</sup> performing a vow, or in a freewill-offering or "in your solemn feast, to make a "sweet savour unto the LORD, of the herd, or of the flock:

4 Then "shall he that offereth his offering unto the LORD bring <sup>a</sup> a meat-offering of a tenth deal of flour mingled <sup>c</sup> with the fourth part of an hin of oil.

5 <sup>b</sup> And the fourth part of an hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 <sup>a</sup> Or for a ram, thou shalt prepare for a meat-offering, two tenth deals of flour mingled with the third part of an hin of oil.

<sup>a</sup> Ver. 18. Lev. xxiii. 10. Deut. vii. 1.—<sup>b</sup> Lev. i. 2, 8.—<sup>c</sup> Lev. vii. 16. xxii. 18, 21.—<sup>d</sup> Heb. separating. Lev. xxvii. 2.—<sup>e</sup> Lev. xxiii. 8, 12, 36. Ch. xxviii. 19, 27. xxix. 2, 8, 13. Deut. xvi. 10.—<sup>f</sup> Gen. viii. 21. Exod. xxix. 18.—<sup>g</sup> Lev. fi. 1. vi. 14.—<sup>h</sup> Exod. xxix. 40.

Verse 2. *When ye be come into the land*] Some learned men are of opinion that several offerings prescribed by the law were not intended to be made in the wilderness, but in the promised land; the former not affording those conveniences which were necessary to the complete observance of the divine worship in this and several other respects.

Verse 5. *The fourth part of an hin*] The quantity of

7 And for a drink-offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

8 And when thou preparest a bullock for a burnt-offering, or for a sacrifice in performing a vow, or "peace-offerings unto the LORD:

9 Then shall he bring "with a bullock a meat-offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire, "of a sweet savour unto the LORD.

11 "Thus shall it be done for one bullock or for one ram, or for a lamb, or for a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering

Lev. xxiii. 13.—<sup>a</sup> Lev. xiv. 10. Ch. xxviii. 5.—<sup>b</sup> Ch. xxviii. 7, 14.—<sup>c</sup> Ch. xxviii. 12, 14.—<sup>d</sup> Lev. vii. 11.—<sup>e</sup> Ch. xxviii. 12, 14.—<sup>f</sup> Eccles. i. 15.—<sup>g</sup> Ch. xxviii.

meal and flour was augmented in proportion to the size of the sacrifice with which it was offered. With a LAMB or a KID were offered one tenth deal of flour, the fourth part of a hin of oil, and the fourth part of a hin of wine. With a RAM, two tenth deals of flour, a third part of a hin of oil, and a third part of a hin of wine. With a BULLOCK, three tenth deals of flour, half a hin of oil, and half a hin of wine.

made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 \* One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 And the LORD spake unto Moses, saying,

18 <sup>b</sup> Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of <sup>c</sup> the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 <sup>d</sup> Ye shall offer up a cake of the first of your dough for an heave-offering: as ye do <sup>e</sup> the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

22 And <sup>f</sup> if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses.

23 Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;

24 Then it shall be, <sup>g</sup> if ought be committed by ignorance, <sup>h</sup> without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, <sup>i</sup> with his meat-offering, and his drink-offering, according to the <sup>j</sup> manner, and <sup>k</sup> one kid of the goats for a sin-offering.

25 <sup>l</sup> And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

27 And <sup>m</sup> if any soul sin through ignorance, then

\* Ver. 29. Exod. xii. 49. Ch. ix. 14.—<sup>b</sup> Ver. 2. Deut. xxvi. 1.—<sup>c</sup> Josh. v. 11, 12.—<sup>d</sup> Deut. xxvi. 2, 10. Prov. iii. 9, 10.—<sup>e</sup> Lev. ii. 14. xxiii. 10, 16.—<sup>f</sup> Lev. iv. 2.—<sup>g</sup> Lev. iv. 13.—<sup>h</sup> Heb. from the eyes.—<sup>i</sup> Ver. 8, 9, 10.—<sup>j</sup> Or, ordinance.—<sup>k</sup> See Lev. iv. 23. Ch. xxviii. 15. Ezra vi. 17. viii. 35.—<sup>l</sup> Lev. iv. 20.—<sup>m</sup> Lev. iv. 27, 28.—<sup>n</sup> Lev. iv. 35.—<sup>o</sup> Ver. 15.—<sup>p</sup> Heb. doth.—<sup>q</sup> Deut. xvii. 12. Ps. xix. 13. Heb. x. 26. 1 Pet. ii. 10.—<sup>r</sup> Heb. with an high hand.

Verse 14. *If a stranger sojourn*] When the case of the Jewish people is fairly considered, and their situation with respect to the surrounding idolatrous nations, we shall see the absolute necessity of having but one form of worship in the land. That alone was genuine which was prescribed by the Almighty, and no others could be tolerated, because they were idolatrous. All strangers—all that came to sojourn in the land, were required to conform to it; and it was right that those who did conform to it should have equal rights and privileges with the Hebrews themselves, which we find was the case. But under the Christian dispensation, as no particular form of worship is prescribed, the types and ceremonies of the Mosaic institution being all fulfilled, unlimited toleration should be allowed; and while the sacred writings are made the basis of the worship offered to God, every man should be allowed to worship according to his own conscience, for in this respect every one is

he shall bring a she-goat of the first year for a sin-offering.

28 \* And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 \* Ye shall have one law for him that <sup>p</sup> sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 \* But the soul that doeth ought <sup>q</sup> presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath <sup>r</sup> despised the word of the LORD, and hath broken his commandment, that soul shall be utterly cut off; <sup>s</sup> his iniquity shall be upon him.

32 And while the children of Israel were in the wilderness, <sup>t</sup> they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him <sup>u</sup> in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, \* The man shall be surely put to death: all the congregation shall <sup>v</sup> stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid <sup>w</sup> them that they make their fringes in the border of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye <sup>x</sup> seek not after your own heart and your own eyes, after which ye use <sup>y</sup> to go a whoring:

40 That ye may remember, and do all my commandments, and be <sup>z</sup> holy unto your God.

41 I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

—<sup>2</sup> Sam. xii. 9. Prov. xiii. 18.—<sup>3</sup> Lev. v. 1. Ezek. xviii. 20.—<sup>4</sup> Exod. xxxi. 14, 15. xxxv. 2, 3.—<sup>5</sup> Lev. xxiv. 12.—<sup>6</sup> Exod. xxxi. 12.—<sup>7</sup> Lev. xxiv. 1. 1 Kings xxi. 13. Acts vii. 58.—<sup>8</sup> Deut. xxii. 15. Mat. xxiii. 5.—<sup>9</sup> See Deut. xxix. 19. Job xxxi. 7. Jer. ix. 14. Ezek. vi. 9.—<sup>10</sup> Ps. lxxiii. 27. cvi. 33. James iv. 4.—<sup>11</sup> Lev. xi. 44, 45. Rom. xii. 1. Col. i. 22. 1 Pet. i. 15, 16.

"Lord of himself, accountable to none,  
But to his conscience and his God alone."

Verse 24. *If ought be committed by ignorance*] See the notes on Lev. ii. 2, and v. 17. The case here probably refers to the whole congregation; the cases above, to the sin of an individual.

Verse 25. *The priest shall make an atonement*] Even sins committed through ignorance required an atonement; and God in his mercy has provided one for them.

Verse 30. *But the soul that doeth ought presumptuously*] Bold daring acts of transgression against the fullest evidence, and in despite of the divine authority, admitted of no atonement; the person was to be cut off—to be excluded from God's people, and from all their privileges and blessings.

Probably the presumption mentioned here implied an utter contempt of the word and authority of God, springing from an idolatrous or atheistical mind. In such a case all

repentance was precluded, because of the denial of the word and being of God. It is probably a case similar to that mentioned Heb. vi. 4-5, x. 26-31.

Verse 32. *They found a man that gathered sticks upon the sabbath*] This was in all likelihood a case of that kind supposed above: the man despised the word of the Lord, and therefore broke his commandment; see ver. 31. On this ground he was punished with the utmost rigour of the law.

Verse 38. *Bid them—make them fringes*] We learn from ver. 39 that these fringes were emblematical of the various

commands of God. That there was any analogy between a fringe and a precept, it would be bold to assert; but when a thing is appointed to represent another, no matter how different, that first object becomes the regular representative or sign of the other. So the fringes, being appointed by God to represent and bring to mind the commandments of God, ver. 39, the mention or sight of them conveyed the intelligence intended. All the Jews wore these, and so probably did our Lord; see Mat. ix. 20, where the word *craspedon* is rather to be understood of the fringe than of the hem of his garment.

## CHAPTER XVI.

*The rebellion of Korah and his company against Moses, 1-3. He directs them how to try, in the course of the next day, whom God had called to the priesthood, 4-11. Dathan and Abiram use the most seditious speeches, 12-14. Moses is wroth, 15; and orders Korah and his company to be ready on the morrow with their censers and incense, 16-18. Korah gathers his company together, 19. The glory of the Lord appears, and he threatens to consume them, 20, 21. Moses and Aaron intercede for them, 22. The people are commanded to leave the tents of the rebels, 23-26. They obey, and Korah and his company come out and stand before the door of their tents, 27. Moses in a solemn address puts the contention to issue, 28-30. As soon as he had done speaking, the earth clave and swallowed them, and all that appertained to them, 31-34; and the 250 men who offered incense are consumed by fire, 35. The Lord commands Eleazar to preserve the censers, because they were hallowed, 36-38. Eleazar makes of them a covering for the altar, 39, 40. The next day the people murmur anew, the glory of the Lord appears, and Moses and Aaron go to the tabernacle, 41-43. They are commanded to separate themselves from the congregation, 44, 45. Moses, perceiving that God had sent a plague among them, directs Aaron to hasten and make an atonement, 46. Aaron does so, and the plague is stayed, 47, 48. The number of those who died by the plague, 14,700 men, 49, 50.*

**N**OW <sup>a</sup>Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, <sup>b</sup>famous in the congregation, men of renown:

3 And <sup>c</sup>they gathered themselves together against Moses and against Aaron, and said unto them, <sup>d</sup>*Ye take too much upon you, seeing <sup>e</sup>all the congregation are holy, every one of them; and the Lord is among them: wherefore lift ye up yourselves above the congregation of the Lord?*

4 And when Moses heard it, <sup>f</sup>he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the Lord will

show who are his, and <sup>g</sup>who is <sup>h</sup>holy; and will cause him to come near unto him; even him whom he hath <sup>i</sup>chosen will he cause to <sup>j</sup>come near unto him.

6 This do: Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the Lord to morrow: and it shall be *that* the man whom the Lord doth choose, he *shall* be holy: *ye take too much upon you, ye sons of Levi.*

8 <sup>k</sup>And Moses said unto Korah, Hear, I pray you, ye sons of Levi;

9 *Seemeth it but <sup>l</sup>a small thing unto you, that the God of Israel hath <sup>m</sup>separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?*

10 And he hath brought thee near to him, and

<sup>a</sup> Exod. vi. 21. Ch. xxvi. 9. xxvii. 3. Eccles. xiv. 18. Jude 11. <sup>b</sup> Gen. vi. 4. Ch. xxvi. 9. <sup>c</sup> Ps. cvi. 16. <sup>d</sup> Heb. It is much for you. <sup>e</sup> Exod. xix. 6. <sup>f</sup> Exod. xxix. 45. Ch. xiv. 14. xxxv. 34. <sup>g</sup> Ch. xiv. 5. xx. 6. <sup>h</sup> Ver. 3. Lev. xxi. 6, 7, 8, 12, 15. <sup>i</sup> Exod.

xxviii. 1. Ch. xviii. 5. 1 Sam. ii. 28. Ps. cv. 28. <sup>j</sup> Ch. iii. 10. Lev. x. 3, xxi. 17, 18. Ezek. xl. 46. xlv. 15, 16. <sup>k</sup> 1 Sam. xviii. 23. Isa. vii. 13. <sup>l</sup> Ch. iii. 41, 45. viii. 14. Deut. x. 8.

Verse 1. *Now Korah—took men*] Had not these been the most brutish of men, could they have possibly so soon forgotten the signal displeasure of God manifested against them so lately for their rebellion? The word *men* is not in the original; and the verb *he took* is not in the plural, but the singular, hence it cannot be applied to the act of all these chiefs. In every part of the scripture where this rebellion is referred to it is attributed to Korah (see chap. xxvi. 8, and Jude, ver. 11), therefore the verb here belongs to him, and the whole verse should be translated thus: *Now Korah, son of Yiszar, son of Kohath, son of Levi, he took even Dathan and Abiram, the sons of Eliab, and On, son of Peleth, son of Reuben; and they rose up, &c.* This makes a very regular and consistent sense.

Verse 8. *Ye take too much upon you*] The original is simply *too much for you*. The spirit of this saying appears

to me to be the following: "Holy offices are not equally distributed: you arrogate to yourselves the most important ones, as if *your* superior holiness entitled you *alone* to them; whereas all the congregation are *holy*, and have an equal right with you to be employed in the most holy services." Moses retorts this saying, ver. 7; *Ye take too much upon you; Ye have too much already, ye sons of Levi; i.e. by your present spirit and disposition you prove yourselves to be wholly unworthy of any spiritual employment.*

Verse 5. *The Lord will shew who are his*] It is supposed that St. Paul refers to this place, 2 Tim. ii. 19: *The foundation of God—the whole sacrificial system, referring to Christ Jesus, the foundation of the salvation of men; standeth sure, notwithstanding the rebellions, intrusions, and false doctrines of men; having this seal—this stamp of its divine authenticity, The Lord knoweth them that are his; a literal*

all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company are gathered together against the LORD: "and what is Aaron, that ye murmur against him?

12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou "make thyself altogether a prince over us?*

14 Moreover thou hast not brought us into "a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou "put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, "Respect not thou their offering: "I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, <sup>b</sup>Be thou and all thy company "before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of *you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and "the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 <sup>b</sup>Separate yourselves from among this congregation, that I may "consume them in a moment.

22 And they "fell upon their faces, and said, O God, "the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of **Korah**, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, "Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* "of mine own mind.

29 If these men die "the common death of all men, or if they be "visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD "make "a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they "go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 "And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and "all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel, that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there "came out a fire from the LORD, and consumed "the two hundred and fifty men that offered incense.

36 And the LORD spake unto **Moses**, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for "they are hallowed.

38 The censers of these "sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: "and they shall be a sign unto the children of Israel.

\* Exod. xvi. 8. 1 Cor. iii. 5.—<sup>b</sup> Ver. 9.—<sup>c</sup> Exod. ii. 14. Acts vii. 27, 35.—<sup>d</sup> Exod. iii. 8. Lev. xx. 24.—<sup>e</sup> Heb. bore out.—<sup>f</sup> Gen. iv. 4, 5.—<sup>g</sup> 1 Sam. xii. 8. Acts xx. 33. 2 Cor. vii. 2.—<sup>h</sup> Ver. 6, 7.—<sup>i</sup> 1 Sam. xii. 3, 7.—<sup>j</sup> Ver. 42. Exod. xvi. 7, 10. Lev. ix. 6, 23. Ch. xiv. 10.—<sup>k</sup> Ver. 46. See Gen. xix. 17, 22. Jer. li. 6. Acts ii. 40. Rev. xviii. 4.—<sup>l</sup> Ver. 45. Exod. xxxii. 10. xxxiii. 5.—<sup>m</sup> Ver. 45. Ch. xiv. 5.—<sup>n</sup> Ch. xxvii. 16. Job xli. 10. Eccles. xii. 7. Isa. lvii. 16. Zech. xii. 1. Heb. xii. 9.—<sup>o</sup> Gen. xix. 12, 14. Isa. lii. 11. 2 Cor. vi. 17. Rev. xviii. 4.—<sup>p</sup> Exod. iii. 12. Deut. xviii. 22.

translation of the passage in the text; and both signifying, The Lord approveth of his own; or will own that which is of his own appointment.

[Verse 15. *Respect not thou their offering*] There was no danger of this: they wished to set up a priesthood and a sacrificial system of their own; and God never has blessed, and never can bless, any scheme of salvation, which is not of his own appointment. Man is ever supposing that he can mend his Maker's work, or that he can make one of his own that will do in its place.

[Verse 22. *O God, the God of the spirits of all flesh*] This address sufficiently proves that these holy men believed that man is a being compounded of flesh and spirit, and that these principles are perfectly distinct. Either the *materiality* of the human soul is a human fable, or, if it be a true doctrine, these men did not pray under the influence of the Divine Spirit. In chap. xxvii. 16, there is a similar form of expression; and in Job xii. 10. Are not these decisive

Zech. ii. 9, 10. iv. 9. John v. 30.—<sup>a</sup> Ch. xxiv. 13. Jer. xxiii. 16. Ezek. xli. 17. John v. 30. vi. 38.—<sup>b</sup> Heb. as every man dieth.—<sup>c</sup> Exod. xx. 5. xxxii. 34. Job xxxv. 15. Isa. x. 3. Jer. v. 9.—<sup>d</sup> Heb. create a creature. Isa. xiv. 7.—<sup>e</sup> Job xxxi. 8. Isa. xxviii. 21.—<sup>f</sup> Ver. 33. Ps. lv. 15.—<sup>g</sup> Ch. xxvi. 10. xxvii. 3. Deut. xi. 6. Ps. cxi. 17.—<sup>h</sup> See ver. 17. Ch. xxvi. 11. 1 Chron. vi. 22, 37.—<sup>i</sup> Lev. x. 2. Ch. xi. 1. Ps. cvi. 18.—<sup>j</sup> Ver. 17.—<sup>k</sup> See Lev. xxvii. 28.—<sup>l</sup> Prov. xx. 2. Hab. ii. 10.—<sup>m</sup> Ch. xvii. 10. xxvi. 10. Ezek. xiv. 8.

proofs that the Old Testament teaches that there is an immortal spirit in man? "But does not *ruach* signify wind or breath?" Sometimes it does, but certainly not *here*; for how absurd would it be to say, O God, the God of the *breaths* of all flesh!

[Verse 30. *If the Lord make a new thing*] If *Jehovah* should create a creation, i.e. do such a thing as was never done before.

[*And they go down quick unto the pit*] *Sheol*, a proof, among many others, that *sheol* signifies here a chasm or pit of earth, and not the place called *hell*; for it would be absurd to suppose that their *houses* had gone to hell; and it would be wicked to imagine that their little innocent children had gone thither, though God was pleased to destroy their lives with those of their iniquitous fathers.

[Verse 33. *They, and all that appertained to them*] Korah, Dathan, and Abiram, and all that appertained to their respective families, went down into the pit caused by this

39 And Eleazar the priest took the brasen censers wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar;

40 To be a memorial unto the children of Israel, \* that no stranger, which ~~is~~ not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 But on the morrow <sup>b</sup> all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, <sup>c</sup> the cloud covered it, and <sup>d</sup> the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 And the LORD spake unto Moses, saying,

\* Ch. iii. 10. 2 Chron. xxvi. 18.—<sup>b</sup> Ch. xiv. 2. Ps. cvi. 25.—<sup>c</sup> Exod. xl. 34.—<sup>d</sup> Ver. 19. Ch. xx. 6.—<sup>e</sup> Ver. 21, 24.—<sup>f</sup> Ver. 22.

supernatural earthquake; while the fire from the Lord consumed the 250 men that bare censers. Thus there were two distinct punishments, the *pit* and the *fire*, for the two divisions of these rebels.

Verse 37. *The censers—are hallowed.*] Are consecrated, i.e. to the service of God, though in this instance improperly employed.

Verse 41. *On the morrow all the congregation—murmured*] It is very likely that the people persuaded themselves that Moses and Aaron had used some *cunning* in this business, and that the *earthquake* and *fire* were artificial; else, had they discerned the hand of God in this punishment, could they have dared the anger of the Lord in the very face of justice? [This is scarcely likely. They regarded Moses and Aaron as responsible for the catastrophe.]

Verse 46. *The plague is begun.*] God now punished them by a *secret blast*, so as to put the matter beyond all dispute; his hand, and his alone, was seen, not only in the plague, but in the manner in which the mortality was arrested. It was necessary that this should be done in *this way*, that the whole congregation might see that those men who had perished were not the *people of the Lord*; and that GOD, not Moses and Aaron, had destroyed them.

Verse 48. *He stood between the dead and the living; and the plague, &c.*] What the plague was we know not, but it

45 \* Got you up from among this congregation, that I may consume them as in a moment. And <sup>f</sup> they fell upon their faces.

46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: <sup>g</sup> for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation: and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Ch. xx. 6.—<sup>g</sup> Lev. x. 6. Ch. i. 53. viii. 19. xi. 33. xviii. 5. 1 Chron. xxvii. 24. Ps. cvi. 29.

seems to have begun at one part of the camp, and to have proceeded regularly onward; and Aaron went to the quarter where it was then *prevailing*, and stood with his atonement where it was now making its ravages, *and the plague was stayed*; but not before 14,700 had fallen victims to it, ver. 49.

If Aaron the high-priest, with his censer and incense, could disarm the wrath of an insulted angry Deity, so that a guilty people who deserved nothing but destruction should be spared; how much more effectual may we expect the great atonement to be which was made by the Lord Jesus Christ, of whom Aaron was only the *type*!

By the awful transaction recorded in this chapter, we may see how jealous God is of the sole right of appointing the *way* and *means* of salvation. Had any priesthood, and any kind of service, no matter how solemn and sincere, been equally available in the sight of divine justice and mercy, God would not have resented in so awful a manner the attempts of Korah and his company in their new service. The way of God's own appointment, the agony and death of Christ is the only way in which souls can be saved. His is the *priesthood*, and *his* is the only available sacrifice. All other modes and schemes of salvation are the inventions of men or devils, and will in the end prove ruinous to all those who trust in them. Reader, forget not the Lord who bought thee.

## CHAPTER XVII.

*The twelve chiefs of the tribes are commanded to take their rods, and to write the name of each tribe upon the rod that belonged to its representative; but the name of Aaron is to be written on the rod of the tribe of Levi, 1-3. The rods are to be laid up before the Lord, who promises that the man's rod whom he shall choose for priest shall blossom, 4, 5. The rods are produced, and laid up before the tabernacle, 6, 7. Aaron's rod alone buds, blossoms, and bears fruit, 8, 9. It is laid up before the testimony as a token of the manner in which God had disposed of the priesthood, 10, 11. The people are greatly terrified, and are apprehensive of being destroyed, 12, 13.*

**AND** the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel,  
and take of every one of them a rod according

Verse 2. *And take of every one of them a rod*] *Matteh*, the staff or sceptre, which the prince or chief of each tribe

to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

bore, and which was the sign of office or royalty among almost all the people of the earth.



3 And thou shalt write Aaron's name upon the rod of Levi; for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, \* where I will meet with you.

5 And it shall come to pass, that the man's rod, <sup>b</sup> whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, <sup>c</sup> whereby they murmur against you.

6 And Moses spake unto the children of Israel, and every one of the princes gave him <sup>d</sup> a rod a piece, for each prince one, according to their fathers' house; *even* twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in <sup>e</sup> the tabernacle of witness.

8 And it came to pass, that on the morrow Moses

<sup>a</sup> Exod. xxv. 22. xxix. 42, 43. xxx. 36.—<sup>b</sup> Ch. xvi. 5.—<sup>c</sup> Ch. xvi. 11.—<sup>d</sup> Heb. a rod for one prince, a rod for one prince.—<sup>e</sup> Exod.

Verse 5. *The man's rod, whom I shall choose, shall blossom.* It was necessary that something farther should be done to quiet the minds of the people, and for ever to settle the dispute, in what tribe the priesthood should be fixed. God therefore took the method described in the text, and it had the desired effect; the Aaronical priesthood was never after disputed.

Verse 8. *The rod of Aaron—was budded, &c.]* That is, on the same rod or staff were found buds, blossoms, and ripe fruit. This fact was so unquestionably miraculous as to decide the business for ever; and probably this was intended to show that in the priesthood, represented by that of Aaron, the beginning, middle, and end of every good work must be found. The buds of good desires, the blossoms of holy resolutions and promising professions, and the ripe fruit of faith, love, and obedience, all spring from the priesthood of the Lord Jesus. It has been thought by some that Aaron's staff (and perhaps the staves of all the tribes) was made out of the common almond tree. In a favourable soil and climate it grows to twenty feet in height, is one of the most noble flourishing trees in nature; its flowers are of a delicate red, and it puts them forth early in March, having begun to bud in January. It has its name *shaked* from *shakad*, to awake, because it buds and flowers sooner than most other trees. And it is very likely that the staves of office, borne by the chiefs of all the tribes, were made of this tree, merely to signify that watchfulness and assiduous care which the chiefs should take of the persons committed, in the course of the divine providence, to their keeping.

Every thing in this miracle is so far beyond the power of nature, that no doubt could remain on the minds of the people, or the envious chiefs, of the divine appointment of

went into the tabernacle of witness shall be reckoned the rod of Aaron for the house of Levi: the thresh- and brought forth buds, and bloomed blossoms, yielded almonds.

9 And Moses brought out all the rods from before <sup>up to</sup> the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 And the LORD said unto Moses, Bring 'Aaron's rod again before the testimony, to be kept <sup>a</sup> for a token against the <sup>b</sup> rebels; <sup>c</sup> and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 <sup>d</sup> Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

xxxviii. 21. Num. xviii. 2 Acts vii. 44.—<sup>f</sup> Heb. ix. 4.—<sup>g</sup> Ch. xvi. 38.—<sup>h</sup> Heb. children of rebellion.—<sup>i</sup> Ver. 5.—<sup>j</sup> Ch. i. 51, 63. xviii. 4, 7.

Aaron, and of the especial interference of God in this case. To see a piece of wood, long cut off from the parent stock, without bark or moisture remaining, laid up in a dry place for a single night, with others in the same circumstances,—to see such a piece of wood resume and evince the perfection of vegetative life, budding, blossoming, and bringing forth ripe fruit at the same time, must be such a demonstration of the peculiar interference of God, as to silence every doubt and satisfy every scruple. It is worthy of remark that a sceptre, or staff of office, resuming its vegetative life, was considered an absolute impossibility among the ancients; and as they were accustomed to swear by their sceptres, this circumstance was added to establish and confirm the oath.

When the circumstance of the rod or sceptre being used anciently in this way, and the absolute impossibility of its revivescence so strongly appealed to, is considered, it appears to have been a very proper instrument for the present occasion, for the change that passed on it must be acknowledged as an immediate and incontestable miracle.

Verse 12. *Behold, we die, we perish, we all perish.]* *Garaenu* signifies not so much to die simply, as to feel an extreme difficulty of breathing, which, producing suffocation, ends at last in death. See the folly of this sinful people. At first, every person might come near to God, for all, they thought, were sufficiently holy, and every way qualified to minister in holy things. Now, no one, in their apprehension, can come near to the tabernacle without being consumed, ver. 13. In both cases they were wrong; some there were who might approach, others there were who might not. God had put the difference. His decision should have been final with them; but sinners are ever running into extremes.

## CHAPTER XVIII.

*The priests are to bear the iniquity of the sanctuary, 1. The Levites, to minister to the priests, and have charge of the tabernacle, 2-4. The priests alone to have charge of the sanctuary, &c., no stranger to come nigh on pain of death, 5-7. The portion allowed for their maintenance, 8. They shall have every meat-offering; and they shall eat them in the holy place, 9, 10. The wave-offerings, 11. The first-fruits of the oil, wine, and wheat, and whatever is first ripe, and every devoted thing, 12-14; also, all the first-born of men and beasts, 15-18; and heave-offerings, 19. The priests shall have no inheritance, 20. The Levites shall have no inheritance, but shall have the tenth of the produce in Israel, 21-24, of which they are to give a tenth to the priests, taken from the best parts, 25-30.*

**AND** the LORD said unto Aaron, "Thou and thy sons, and thy father's house with thee, shall <sup>b</sup> bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be <sup>c</sup> joined unto thee, and <sup>d</sup> minister unto thee: but <sup>e</sup> thou and thy sons with thee shall minister before the tabernacle of witness.

3 And they shall keep thy charge, and <sup>f</sup> the charge of all the tabernacle: <sup>g</sup> only they shall not come nigh the vessels of the sanctuary and the altar, <sup>h</sup> that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: <sup>i</sup> and a stranger shall not come nigh unto you.

5 And ye shall keep <sup>j</sup> the charge of the sanctuary, and the charge of the altar: <sup>k</sup> that there be no wrath any more upon the children of Israel.

6 And I, behold, I have <sup>l</sup> taken your brethren the Levites from among the children of Israel: <sup>m</sup> to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore <sup>n</sup> thou and thy sons with thee shall keep your priest's office for every thing of the altar, and <sup>o</sup> within the veil; and ye shall serve: I have given your priest's office <sup>p</sup> unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

8 And the LORD spake unto Aaron, Behold, <sup>q</sup> I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them <sup>r</sup> by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every <sup>s</sup> meat-offering of theirs, and every <sup>t</sup> sin-offering of theirs, and every <sup>u</sup> trespass-offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.

\* Ch. xvii. 13.—Exod. xxviii. 38.—See Gen. xix. 84.—Ch. iii. 9, 7.—Ch. iii. 10.—Ch. iii. 25, 31, 36.—Ch. xvi. 40.—Ch. iv. 15. Ch. iii. 10.—Exod. xxviii. 31, xxx. 7. Lev. xiv. 8. Ch. viii. 2. Ch. xvi. 46.—Ch. iii. 12, 45.—Ch. iii. 9. viii. 19.—Ver. 5. Ch. iii. 10.—Heb. ix. 3, 6.—Lev. vi. 16, 18, 26. vii. 6, 32. Ch. v. 9.—Exod. xxix. 29. xl. 13, 15.—Lev. ii. 2, 3. x. 12, 13.—Lev. iv. 22, 27. vi. 25, 26.—Lev. v. 1. vii. 7. x. 12. xiv. 13.—Lev. vi. 16, 18, 26, 29. vii. 6.—Exod. xxix. 27, 28. Lev. vii. 30, 34.—Lev. x. 14. Deut. xviii. 3.—Lev. xxii. 2, 3, 11, 12, 13.—Exod. xxiii. 19.

Verse 1. *Thou and thy sons—shall bear the iniquity of the sanctuary, &c.* That is, They must be answerable for its legal pollutions, and must make the necessary atonements and expiations. By this, they must feel that, though they had got a high and important office confirmed to them by a miraculous interference, yet it was a place of the highest responsibility; and that they must not be high-minded, but fear.

Verse 2. *Thy brethren also of the tribe of Levi—may be joined unto thee* [There is a fine paronomasia, or play upon words, in the original. *Levi* comes from the root *lavah*, to join to, couple, associate: hence Moses says, the Levites, *yilavvu*, shall be joined or associated with the priests; they shall conjointly perform the whole of the sacred office, but the priests shall be principal, the Levites only their associates or assistants.

Verse 15. *The first-born of man—and the firstling of unclean beasts*] Thus vain man is ranked with the beasts that perish; and with the worst kinds of them too, those deemed unclean.

Verse 16. *Shalt thou redeem—for the money of five shekels*] Redemption of the first-born is one of the rites which is still practised among the Jews.

10 "In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this is thine; <sup>a</sup> the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto <sup>b</sup> thee, and to thy sons, and to thy daughters with thee, by a statute for ever: <sup>c</sup> every one that is clean in thy house shall eat of it.

12 <sup>d</sup> All the <sup>e</sup> best of the oil, and all the best of the wine, and of the wheat, <sup>f</sup> the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land, <sup>g</sup> which they shall bring unto the LORD, shall be thine; <sup>h</sup> every one that is clean in thine house shall eat of it.

14 <sup>i</sup> Every thing devoted in Israel shall be thine.

15 Every thing that openeth <sup>j</sup> the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine; nevertheless <sup>k</sup> the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, <sup>l</sup> according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, <sup>m</sup> which is twenty gerahs.

17 <sup>n</sup> But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: <sup>o</sup> thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the <sup>p</sup> wave-breast, and as the right shoulder are thine.

19 <sup>q</sup> All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee and thy sons and thy daughters with thee, by a statute for ever: <sup>r</sup> it is a covenant of salt for ever before the LORD, unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: <sup>s</sup> I am thy part and thine inheritance among the children of Israel.

Deut. xviii. 4. Neh. x. 35, 36.—Heb. xvi. Ver. 29.—Exod. xiv. 29.—Exod. xxii. 29. xxiii. 19. xxvii. 26. Lev. ii. 14. Ch. xv. 19. Deut. xxvi. 2.—Ver. 11.—Lev. xxvii. 28.—Exod. xiii. 2. xxii. 29. Lev. xxvii. 26. Ch. iii. 13.—Exod. xiii. 18. xxiv. 20.—Lev. xxvii. 2, 6. Ch. iii. 47.—Exod. xxx. 13. Lev. xxvii. 25. Ch. iii. 47. Ezek. xiv. 12.—Deut. xv. 19.—Lev. iii. 2, 5.—Exod. xix. 26, 28. Lev. vii. 31, 32, 34.—Ver. 11.—Lev. ii. 13. 2 Chron. xiii. 5.—Deut. x. 9. xii. 13. xv. 27, 29. xxvii. 1, 2. Josh. xiii. 14, 33. xiv. 8. xviii. 7. Ps. xvi. 5. Ezek. xiv. 23.

Verse 19. *It is a covenant of salt*] That is, an incorruptible everlasting covenant. As salt was added to different kinds of viands, not only to give them a relish, but to preserve them from putrefaction and decay, it became the emblem of *incorruptibility and permanence*. Among the Asiatics, eating together was deemed a bond of perpetual friendship: and as salt was a common article in all their repasts, it may be in reference to this circumstance that a perpetual covenant is termed a *covenant of salt*; because the parties ate together of the sacrifice offered on the occasion, and the whole transaction was considered as a league of endless friendship.

Verse 20. *I am thy part and thine inheritance*] The principal part of what was offered to God was the portion of the priests, therefore they had no inheritance of land in Israel; independently of that they had a very ample provision for their support. The rabbins say twenty-four gifts were given to the priests, and they are all expressed in the law. Eight of those gifts the priests ate nowhere but in the sanctuary: these eight are the following:

1. The flesh of the SIN-OFFERING, whether of beasts or fowls, Lev. vi. 25, 26.

2. The flesh of the TRESPASS-OFFERING, Lev. vii. 1, 6.

21 And, behold, \* I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* <sup>b</sup> the service of the tabernacle of the congregation.

22 \* Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, <sup>c</sup> lest they bear sin, <sup>e</sup> and die.

23 \* But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 \* But the tithes of the children of Israel, which they offer <sup>as</sup> an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, <sup>b</sup> Among the children of Israel they shall have no inheritance.

25 And the Lord spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, *even* <sup>a</sup> a tenth part of the tithe.

\* Ver. 24, 26. Lev. xxvii. 30, 32. Neh. x. 37. xii. 44. Heb. vii. 5, 8, 9.—<sup>b</sup> Ch. iii. 7, 8.—<sup>c</sup> Ch. i. 51.—<sup>d</sup> Lev. xxii. 9.—<sup>e</sup> Heb. to die.—<sup>f</sup> Ch. iii. 7.—<sup>g</sup> Ver. 21.—<sup>h</sup> Ver. 20. Deut. x. 9. xiv. 27, 29. xviii. 1.

3. The PEACE-OFFERINGS of the congregation, Lev. xxiii. 19, 20.

4. The remainder of the OMER or SHEAF, Lev. xxiii. 10, &c.

5. The remnants of the MEAT-OFFERINGS of the Israelites, Lev. vi. 16.

6. The two LOAVES, Lev. xxiii. 17.

7. The SHEW-BREAD, Lev. xxiv. 9.

8. The LOG of OIL offered by the *leper*, Lev. xiv. 10, &c.

FIVE of those gifts they ate only in Jerusalem:

1. The breast and shoulder of the PEACE-OFFERINGS, Lev. vii. 31, 34.

2. The HEAVE-OFFERING of the sacrifice of confession, Lev. vii. 12, 14.

3. The HEAVE-OFFERING of the Nazarite's ram, Lev. vi. 17, 20.

4. The FIRSTLING of the clean beast, Num. xviii. 15, Deut. xv. 19, 20.

5. The FIRST-FRUIT, Num. xviii. 13.

FIVE gifts were not due unto them by the Law, but in the land of Israel only:

1. The heave-offering or FIRST-FRUIT, Num. xviii. 12.

2. The heave-offering of the TITHE, Num. xviii. 28.

3. The CAKE, Num. xv. 20. These three were holy.

4. The first-fruits of the FLEECE, Deut. xviii. 4.

5. The FIELD of POSSESSION, Num. xxxv. These two were common.

FIVE gifts were due unto them both within and without the land:

1. The gifts of the BEASTS SLAIN, Deut. xviii. 3.

2. The redemption of the FIRST-BORN SON, Num. xviii. 15.

3. The LAMB for the firstling of an ass, Exod. iv. 20; Num. xviii.

4. The restitution of that taken by violence from a stranger, Num. v. 8.

5. All DEVOTED things, Num. xviii. 14.

ONE gift was due unto them from the sanctuary:

1. The skins of the burnt-offering, and all the skins of the other most holy things, Lev. vii. 8. In all 24.

27 \* And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the Lord, of all the <sup>a</sup> best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, <sup>a</sup> then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it *is* <sup>m</sup> your reward for your service in the tabernacle of the congregation.

32 And ye shall <sup>a</sup> bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye <sup>a</sup> pollute the holy things of the children of Israel, lest ye die.

—<sup>a</sup> Neh. x. 38.—<sup>b</sup> Ver. 30.—<sup>c</sup> Heb. fat. Ver. 12.—<sup>d</sup> Ver. 27.—<sup>e</sup> Mat. x. 10. Luke x. 7. 1 Cor. ix. 18. 1 Tim. v. 18.—<sup>f</sup> Lev. xix. 8. xxii. 16.—<sup>g</sup> Lev. xxii. 2, 15.

The gifts which the females of the priests' families had a part in were these:

1. The heave-offering, or first-fruits. 2. The heave-offering of the tithe. 3. The cake. 4. The gifts of the beast, Deut. xviii. 3. 5. The first of the fleece.

Besides all this the priests had the tribute money mentioned Num. xxxi. 28, 29.

Verse 21. *Behold, I have given the children of Levi all the tenth* First, the Levites had the tenth of all the productions of the land.

2. They had forty-eight cities, each forming a square of 4,000 cubits.

3. They had 2,000 cubits of ground round each city.

Total of the land they possessed, 53,000 acres.

4. They had the first-fruits and certain parts of all the animals killed in the land.

Canaan contained about 11,264,000 acres; therefore the portion possessed by the Levites was rather less than as *one* to *two hundred and twelve*; for 11,264,000 divided by 53,000, quotes only 212 $\frac{2}{3}$ .—But though this was a very small proportion for a whole tribe that had consented to annihilate its political existence, that it might wait upon the service of God, and labour for the people's souls; yet what they possessed was the *best of the land*: and while it was a slender remuneration for their services, yet their portion was such as rendered them independent, so that they could wait on the Lord's work without distraction. This is a proper pattern for the maintenance of the ministers of God: let them have a *sufficiency for themselves and families*, that there may be no distracting cares; and let them not be encumbered with riches or worldly possessions, that they may not be prevented from taking care of souls.

Verse 28. *Thus ye also shall offer an heave-offering* As the Levites had the tithe of the whole land, they themselves were obliged to give the *tithe* of this *tithe* to the priests, so that this considerably lessened their revenue. And this tithe or tenth they were obliged to select from the *best part* of the substance they had received, ver. 29, &c. A portion of all must be given to God, as an evidence of his goodness, and their dependence on him.

CHAPTER XIX.

*The ordinance of the red heifer, 1, 2. She shall be slain by Eleazar without the camp, and her blood sprinkled before the tabernacle, 3, 4. Her whole body and appurtenance shall be reduced to ashes, and while burning, cedar wood, scarlet, and hyssop shall be thrown into the fire, 5, 6. The priest, and he that burns her, to bathe themselves and be reputed unclean till the evening, 7, 8. Her ashes to be laid up for a water of purification, 9. How, and in what cases, it is to be applied, 10-13. The law concerning him who dies in a tent, or who is killed in the open field, 14-16. How the persons, tent, and vessels are to be purified by the application of these ashes, 17-19. The unclean person, who does not apply them, to be cut off from the congregation, 20. This is to be a perpetual statute, 21, 22.*

**AND** the LORD spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, \* and upon which never came yoke :

3 And ye shall give her unto Eleazar the priest, that he may bring her <sup>b</sup> forth without the camp, and one shall slay her before his face :

4 And Eleazar the priest shall take of her blood with his finger, and <sup>c</sup> sprinkle of her blood directly before the tabernacle of the congregation seven times ;

5 And one shall burn the heifer in his sight : <sup>d</sup> her skin, and her flesh, and her blood, with her dung, shall he burn :

6 And the priest shall take <sup>e</sup> cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 <sup>f</sup> Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man that is clean shall gather up <sup>g</sup> the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel <sup>h</sup> for a water of separation : it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even : and it shall be unto the children of Israel, and unto the stranger that sojourneth among them for a statute for ever.

11 <sup>i</sup> He that toucheth the dead body of any <sup>j</sup> man shall be unclean seven days.

12 <sup>k</sup> He shall purify himself with it on the third day, and on the seventh day he shall be clean ; but if he purify not himself the third

day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, <sup>l</sup> defileth the tabernacle of the LORD ; and that soul shall be cut off from Israel : because <sup>m</sup> the water of separation was not sprinkled upon him, he shall be unclean ; <sup>n</sup> his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent : all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every <sup>o</sup> open vessel, which hath no covering bound upon it, is unclean.

16 And <sup>p</sup> whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the <sup>q</sup> ashes <sup>r</sup> of the burnt heifer of purification for sin, and <sup>s</sup> running water shall be put thereto in a vessel :

18 And a clean person shall take <sup>t</sup> hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave :

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day : <sup>u</sup> and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath <sup>v</sup> defiled the sanctuary of the LORD ; the water of separation hath not been sprinkled upon him ; he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes ; and he that toucheth the water of separation shall be unclean until even.

22 And <sup>w</sup> whatsoever the unclean person toucheth shall be unclean ; and <sup>x</sup> the soul that toucheth it shall be unclean until even.

\* Deut. xxi. 3. 1 Sam. vi. 7.—<sup>b</sup> Lev. iv. 12, 21. xvi. 27. Heb. xiii. 11.—<sup>c</sup> Lev. iv. 6. xvi. 14, 19. Heb. ix. 13.—<sup>d</sup> Exod. xxix. 14. Lev. iv. 11, 12.—<sup>e</sup> Lev. xiv. 4, 6, 49.—<sup>f</sup> Lev. xi. 25. xv. 5.—<sup>g</sup> Heb. ix. 13.—<sup>h</sup> Ver. 13, 20, 21. Ch. xxxi. 23.—<sup>i</sup> Ver. 16. Lev. xxi. 1. Ch. v. 2. ix. 6, 10. xxxi. 19. Lam. iv. 14. Hag. ii. 13.—<sup>j</sup> Heb. soul of

man.—<sup>k</sup> Ch. xxxi. 19.—<sup>l</sup> Lev. xv. 31.—<sup>m</sup> Ver. 9. Ch. viii. 7.—<sup>n</sup> Lev. vii. 20.—<sup>o</sup> xxi. 8.—<sup>p</sup> Lev. xi. 32. Ch. xxxi. 20.—<sup>q</sup> Ver. 11.—<sup>r</sup> Heb. dust.—<sup>s</sup> Ver. 9.—<sup>t</sup> Heb. living waters shall be given. Gen. xxvi. 19.—<sup>u</sup> Ps. li. 7.—<sup>v</sup> Lev. xiv. 9.—<sup>w</sup> Ver. 13.—<sup>x</sup> Hag. ii. 13.—<sup>y</sup> Lev. xv. 5.

Verse 2. *Speak unto the children of Israel, that they bring thee, &c.*] The ordinance of the red heifer was a sacrifice of general application. All the people were to have an interest in it, and therefore the people at large are to provide the sacrifice. This Jewish rite certainly had a reference to things done under the gospel, as the author of the Epistle to the Hebrews has remarked : Heb. ix. 13, 14. As the principal stress of the allusion here is to the ordinance of the red heifer, we may certainly conclude that it was designed to typify the sacrifice of our blessed Lord.

We may remark several curious particulars in this ordinance.

1. A heifer was appointed for a sacrifice, probably in op-

position to the Egyptian superstition which held these sacred, and actually worshipped their great goddess *Isis* under this form ; and this appears the more likely because males in general were preferred for sacrifice, yet here the female is chosen.

2. It was to be a red heifer, because red bulls were sacrificed to appease the evil demon *Typhon*, worshipped among the Egyptians.

3. The heifer was to be without spot—having no mixture of any other colour. Plutarch remarks, that if there was a single hair in the animal either white or black, it marred the sacrifice.

4. Without blemish—having no kind of imperfection in her

body: the other probably applying to the *hair* or *colour*.

5. *On which never came yoke*, because any animal which had been used for any common purpose was deemed improper to be offered in sacrifice to God. The heathens, who appear to have borrowed much from the Hebrews, were very scrupulous in this particular. Neither the Greeks nor Romans, nor indeed the Egyptians, would offer an animal in sacrifice that had been employed for agricultural purposes.

It is very likely that the Gentiles learnt their first sacrificial rites from the patriarchs; and on this account we need not wonder to find so many coincidences in the sacrificial system of the patriarchs and Jews, and all the neighbouring nations.

Verse 9. *For a water of separation*] That is, the ashes were to be kept, in order to be mixed with water, *ver. 17*, and sprinkled on those who had contracted any legal defilement.

Verse 11. *He that toucheth the dead body of any man shall be unclean seven days.*] How low does this lay man! He who touched a dead beast was only unclean for *one day*, *Lev. xi. 24, 27, 39*; but he who touches a dead man is unclean for *seven days*. This was certainly designed to mark the peculiar impurity of man, and to show his sinfulness—seven times worse than the vilest animal! O thou son of the morning, how art thou fallen!

Verse 12. *He shall purify himself with it*] Literally, *he shall sin himself with it*. This Hebrew form of speech is common enough among us in other matters. Thus, *to fleece*, to *bark*, and *to skin*, do not signify to *add a fleece*, another *bark*, or a *skin*, but to take one away; therefore, *to sin himself*, in the Hebrew idiom, is not to *add sin*, but to take it away, to *purify*. The verb *chata* signifies to *miss the mark*, to *sin*, to *purify from sin*, and to *make a sin-offering*.

## CHAPTER XX.

*The Israelites come to Zin, and Miriam dies, 1. They murmur for want of water, 2-5. Moses and Aaron make supplication at the tabernacle, and the glory of the Lord appears, 6. He commands Moses to take his rod, gather the congregation together, and bring water out of the rock, 7, 8. Moses takes the rod, gathers the Israelites together, chides with them, and smites the rock twice, and the waters flow out plentifully, 9-11. The Lord is offended with Moses and Aaron because they did not sanctify him in the sight of the children of Israel, 12. The place is called Meribah, 13. Moses sends a friendly message to the king of Edom, begging liberty to pass through his territories, 14-17. The Edomites refuse, 18. The Israelites expostulate, 19. The Edomites still refuse, and prepare to attack them, 20-21. The Israelites go to Mount Hor, 22. Aaron is commanded to prepare for his death, 23-24. Aaron is stripped on Mount Hor, and his vestments put on Eleazar his son;—Aaron dies, 25-28. The people mourn for him thirty days, 29.*

**THEN** <sup>a</sup>came the children of Israel, *even* the whole congregation, into the desert of Zin, in the first month: and the place abode in Kadesh; and <sup>b</sup>Miriam died there, and was buried there.

2 <sup>c</sup> And there was no water for the congregation: <sup>d</sup>and they gathered themselves together against Moses and against Aaron.

3 And the people <sup>e</sup>chode with Moses, and spake, saying, Would God that we had died <sup>f</sup>when our brethren died before the LORD!

4 And <sup>g</sup>why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

<sup>a</sup> Ch. xxxiii. 36.—<sup>b</sup> Exod. i. xv. 20. Ch. xxvi. 59.—<sup>c</sup> Exod. xvii. 1.—<sup>d</sup> Ch. xvi. 19, 42.—<sup>e</sup> Exod. xvii. 2. Ch. xiv. 2.—<sup>f</sup> Ch. xi. 1, 33. xiv. 37. xvi. 32, 35, 49.—<sup>g</sup> Exod. xvii. 3.—<sup>h</sup> Ch. xiv. 5. xvi. 4, 22,

Verse 1. *Then came the children of Israel, &c.*] This was the first month of the *fortieth* year after their departure from Egypt. The transactions of *thirty-seven* years Moses passes by, because he writes not as an historian but as a legislator; and gives us particularly an account of the laws, ordinances, and other occurrences of the first and last years of their peregrinations. The year now spoken of was the last of their journeyings; for from the going out of the spies, chap. xiii., unto this time, was about *thirty-eight* years, Deut. i. 22, 23, ii. 14.

*Desert of Zin*] Calmet contends that this is not the same desert mentioned Exod. xvi. 1, where Israel had their *eighth* encampment; that in Exodus being called in the original *sin*, this here *tsin*: but this is no positive proof, as letters of the same organ are frequently interchanged in all languages, and particularly in Hebrew.

*And Miriam died there*] Miriam was certainly older than Moses. When he was an infant, exposed on the river Nile, she was intrusted by her parents to watch the conduct of

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and <sup>a</sup>they fell upon their faces: and <sup>b</sup>the glory of the LORD appeared unto them.

7 And the LORD spake unto Moses, saying,

8 <sup>c</sup>Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and <sup>d</sup>thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod <sup>e</sup>from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, <sup>f</sup>Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his

45.—<sup>a</sup> Ch. xiv. 10.—<sup>b</sup> Exod. xvii. 5.—<sup>c</sup> Neh. ix. 15. Ps. lxxviii. 15, 16. cv. 41. cxiv. 8. Isa. xliii. 20. xlviii. 21.—<sup>d</sup> Ch. xvii. 10.—<sup>e</sup> Ps. cvl. 33.

Pharaoh's daughter, and to manage a most delicate business, that required much address and prudence. It is supposed that she was at the time of her death *one hundred and thirty* years of age, having been at least *ten* years old at her brother's birth. The Catholic writers represent her as a type of the Virgin Mary; as having preserved a perpetual virginity; as being legislatrix over the Israelitish women, as Moses was over the men: and as having a large portion of the spirit of prophecy. Eusebius says that her tomb was to be seen at *Kadesh*, near the city of Petra, in his time. She appears to have died about *four* months before her brother Aaron, chap. xxxiii. 38, and *eleven* before her brother Moses; so that these three, the most eminent of human beings, died in the space of one year!

Verse 2. *And there was no water for the congregation*] The same occurrence took place to the children of Israel at *Kadesh*, as did formerly to their fathers at *Rephidim*, see Exod. xvii. 1; and as the *fathers* murmured, so also did the *children*.

rod he smote the rock twice: and \* the water came out abundantly, and the congregation drank, and their beasts also.

12 And the Lord spake unto Moses and Aaron, Because <sup>b</sup>ye believed me not, to <sup>c</sup>sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 <sup>a</sup>This is the water of \* Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

14 And Moses sent messengers from Kadesh unto the king of Edom, <sup>e</sup>Thus saith thy brother Israel, Thou knowest all the travel that hath <sup>b</sup>be-fallen us!

15 <sup>i</sup>How our fathers went down into Egypt, <sup>j</sup>and we have dwelt in Egypt a long time; <sup>k</sup>and the Egyptians vexed us, and our fathers:

16 And <sup>l</sup>when we cried unto the Lord, he heard our voice, and <sup>m</sup>sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

17 <sup>n</sup>Let us pass, I pray thee, through thy country: we will not pass through thy fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high-way: and if I and my cattle drink of thy water, <sup>o</sup>then I will pay for it: I will

only, without *doing* any thing *else*, go through on my feet.

20 And he said, <sup>p</sup>Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom <sup>q</sup>refused to give Israel passage through his border: wherefore Israel <sup>r</sup>turned away from him.

22 And the children of Israel, *even* the whole congregation, journeyed from <sup>s</sup>Kadesh, <sup>t</sup>and came unto Mount Hor.

23 And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land in Edom, saying,

24 Aaron shall be <sup>u</sup>gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because <sup>v</sup>ye rebelled against my <sup>w</sup>word at the water of Meribah.

25 <sup>x</sup>Take Aaron and Eleazar his son, and bring them up unto Mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the Lord commanded: and they went up unto Mount Hor, in the sight of all the congregation.

28 <sup>y</sup>And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and <sup>z</sup>Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron <sup>aa</sup>thirty days, *even* all the house of Israel.

<sup>a</sup>Exod. xvii. 6. Deut. viii. 15. 1 Cor. x. 4.—<sup>b</sup>Ch. xxvii. 14. Deut. i. 37. iii. 26. xxxii. 51.—<sup>c</sup>Lev. x. 3. Ezek. xx. 41. xxxvii. 23. xxxviii. 16. 1 Pet. iii. 15.—Deut. xxxiii. 8. Ps. xov. 8. cvi. 32, &c.—<sup>d</sup>That is, *strife*. See Exod. xvii. 7.—<sup>e</sup>Judg. xi. 16, 17.—<sup>f</sup>Deut. ii. 4, &c. xxi. 7. Obad. 10, 12.—<sup>g</sup>Heb. found us. Exod. xlviii. 8.—<sup>h</sup>Gen. xli. 6. Acts vii. 15.—<sup>i</sup>Exod. xii. 40.—<sup>j</sup>Exod. i. 11, &c. Deut. xxvi. 6. Acts vii. 19.—<sup>k</sup>Exod. ii. 23. iii.

7.—<sup>l</sup>Exod. iii. 2. xiv. 19. xxiii. 20. xxxiii. 2.—<sup>m</sup>See ch. xxi. 22. Deut. ii. 27.—<sup>n</sup>Deut. ii. 6, 28.—<sup>o</sup>Judg. xi. 17.—<sup>p</sup>See Deut. ii. 27, 29.—<sup>q</sup>Deut. ii. 4, 5, 8. Judg. xi. 18.—<sup>r</sup>Ch. xxxiii. 37.—<sup>s</sup>Ch. xxi. 4.—<sup>t</sup>Gen. xxv. 8. Ch. xxvii. 13. xxxi. 2. Deut. xxxii. 50.—<sup>u</sup>Ver. 12.—<sup>v</sup>Hob. mouth.—<sup>w</sup>Ch. xxxiii. 33. Deut. xxxii. 50.—<sup>x</sup>Exod. xxix. 20, 30.—<sup>y</sup>Ch. xxxii. 38. Deut. x. 6. xxxii. 50.—<sup>aa</sup>So Deut. xxxiv. 8.

Verse 12. *Because ye believed me not*] What was the offence for which Moses was excluded from the promised land? It appears to have consisted in some or all of the following particulars: 1. God had commanded him (ver. 8) to take the rod in his hand, and go and speak to the rock, and it should give forth water. It seems Moses did not think speaking would be sufficient, therefore he smote the rock without any command so to do. 2. He did this twice, which certainly in this case indicated a great perturbation of spirit, and want of attention to the presence of God. 3. He permitted his spirit to be carried away by a sense of the people's disobedience, and thus, being provoked, he was led to speak unadvisedly with his lips: *Hear now, ye REBELS*, ver. 10. 4. He did not acknowledge GOD in the miracle which was about to be wrought, but took the honour to himself and Aaron: "*Must we fetch you water out of this rock?*" Thus it plainly appears that they did not properly believe in God, and did not honour him in the sight of the people: for in their presence they seem to express a doubt whether the thing could possibly be done. As Aaron appears to have been consenting in the above particulars, therefore he also is excluded from the promised land. [The real sin of Moses appears to have been the want of a full, unwavering confidence in God—a sin which his official position heightened.]

Verse 14. *Sent messengers—unto the king of Edom*] Archbishop Usher supposes that the king now reigning in Edom was Hadar, mentioned Gen. xxxvi. 39.

*Thus saith thy brother Israel*] The Edomites were the descendants of Edom or Esau, the brother of Jacob or Israel, from whom the Israelites were descended.

Verse 17. *We will go by the king's high-way*] This is the first time this phrase occurs; it appears to have been a public road made by the king's authority at the expense of the state.

Verse 21. *Thus Edom refused to give Israel passage through his border*] Though every king has a right to refuse passage through his territories to any strangers; yet

in a case like this, and in a time also in which emigrations were frequent and universally allowed, it was both cruelty and oppression in Edom to refuse a passage to a comparatively unarmed and inoffensive multitude, who were all their own near kinsmen. It appears, however, that it was only the Edomites of Kadesh that were thus unfriendly and cruel; for from Deut. ii. 29 we learn that the Edomites who dwelt in Mount Seir treated them in a hospitable manner. This cruelty in the Edomites of Kadesh is strongly reprehended and threatened by the prophet Obadiah, ver. 10, &c.

Verse 26. *Strip Aaron of his garments*] This was, in effect, depriving him of his office; and putting the clothes on his son Eleazar implied a transfer of that office to him. A transfer of office, from this circumstance of putting the clothes of the late possessor on the person intended to succeed him, was called *investing* or *investment* (clothing); as removing a person from an office was termed *divesting* or *unclothing*. Among the Catholics, and in the Church of England, this same method is used in degrading ecclesiastics. Hence such a degradation is termed by the common people *stripping a man of his gown*.

Verse 28. *And Aaron died there*] Hence, as Dr. Lightfoot has justly observed, we have an "indisputable proof that the earthly Canaan was not the utmost felicity at which God's promises to the Israelites aimed, since the best men among them were excluded from it."

The remark of some of the Fathers here is worthy of attention: "Neither Moses, the representative of the law, nor Miriam, the representative of the prophets, nor Aaron, the representative of the priesthood and its sacrificial rites, could bring the Israelites into the possession of the promised land. This was reserved for Joshua, who was in name and conduct the lively type of our Lord and Saviour Jesus Christ." He alone can bring those who believe in his name into that rest which remains for the people of God.



CHAPTER XXI.

*Arad, a king of the Canaanites, attacks Israel, and makes some prisoners, 1. They devote him and his people to destruction, 2; which they afterwards accomplished, 3. They journey from Hor, and are greatly discouraged, 4. They murmur against God and Moses, and loathe the manna, 5. The Lord sends fiery serpents among them, 6. They repent, and beg Moses to intercede for them, 7. The Lord directs him to make a brazen serpent, and set it on a pole, that the people might look on it and be healed, 8. Moses does so, and the people who beheld the brazen serpent lived, 9. They journey to Oboth, Ijc-abarim, Zared, and Arnon, 10-13. A quotation from the book of the wars of the Lord, 14, 15. From Arnon they come to Beer, 16. Their song of triumph, 17-20. Moses sends messengers to the Amorites for permission to pass through their land, 21, 22. Sihon their king refuses, attacks Israel, is defeated, and all his cities destroyed, 23-26. The poetic proverbs made on the occasion, 27-30. Israel possesses the land of the Amorites, 31, 32. They are attacked by Og king of Bashan, 33. They defeat him, destroy his troops and family, and possess his land, 34, 35.*

**AND** when <sup>a</sup>king Arad the Canaanite, which dwelt in the south, heard tell that Israel came <sup>b</sup>by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 <sup>c</sup>And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then <sup>d</sup>I will utterly destroy their cities.

3 And the LORD hearkened unto the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place <sup>e</sup>Hormah.

4 And <sup>f</sup>they journeyed from mount Hor by the way of the Red Sea, to <sup>g</sup>compass the land of Edom: and the soul of the people was much <sup>h</sup>discouraged <sup>i</sup>because of the way.

5 And the people <sup>j</sup>spake against God, and against Moses, <sup>k</sup>Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and <sup>l</sup>our soul loatheth this light bread.

<sup>a</sup>Ch. xxxiii. 40. See Judg. i. 16.—<sup>b</sup>Ch. xiii. 21.—<sup>c</sup>Gen. xxviii. 20. Judg. xi. 30.—<sup>d</sup>Lev. xxvii. 28.—<sup>e</sup>That is, utter destruction.—<sup>f</sup>Ch. xx. 22. xxxiii. 41.—<sup>g</sup>Judg. xi. 18.—<sup>h</sup>Or, grieved.—<sup>i</sup>Heb. shortened. Exod. vi. 9.—<sup>j</sup>Ps. lxxviii. 19.—<sup>k</sup>Exod. xvi. 3. xvii. 3.

Verse 1. *The way of the spies*] Some think that this signifies the way that the spies took when they went to search the land. But this is impossible, because Israel had now marched from Meribah-Kadesh to Mount Hor, beyond Ezion-Gaber, and were turning round Edom to the south-east; and therefore the word is to be understood here as the name of a place.

Verse 3. *The Lord hearkened to the voice of Israel*] The whole of this verse appears to me to have been added after the days of Joshua. It is certain the Canaanites were not utterly destroyed at the time here spoken of, for this did not take place till after the death of Moses. If instead of *utterly destroyed them*, we translate *devoted them to utter destruction*, it will make a good sense, and not repugnant to the Hebrew; though some think it more probable that the verse was added afterwards by Joshua or Ezra, in testimony of the fulfilment of God's promise; for Arad, who is mentioned as being destroyed here, is mentioned among those destroyed by Joshua long after (see Josh. xii. 14): but this is quite consistent with their being *devoted to destruction*, as this might be fulfilled any time after.

Verse 5. *This light bread*.] A word of excessive scorn; as if they had said, This innutritive, unsubstantial, cheat-stomach stuff.

Verse 6. *Fiery serpents*] I have observed before, on Gen. iii. that it is difficult to assign a name to the creature termed in Hebrew *nachash*; it has different significations, but its meaning here and in Gen. iii. is most difficult to be ascertained. *Seraphim* is one of the orders of angelic beings, Isa. vi. 2, 6: but as it comes from the root *saraph*, which signifies to burn, it has been translated *fiery* in the text. It is likely that St. Paul alludes to the seraphim, Heb. i. 7:

6 And <sup>m</sup>the LORD sent <sup>n</sup>fiery serpents among the people, and they bit the people; and much people of Israel died.

7 <sup>o</sup>Therefore the people came to Moses, and said, We have sinned, for <sup>p</sup>we have spoken against the LORD, and against thee: <sup>q</sup>pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And <sup>r</sup>Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 And the children of Israel set forward, and <sup>s</sup>pitched in Oboth.

11 And they journeyed from Oboth, and <sup>t</sup>pitched at <sup>u</sup>Ijc-abarim, in the wilderness which is before Moab, toward the sunrising.

—<sup>l</sup>Ch. xi. 6.—<sup>m</sup>Wisd. xvi. 1, 5. 1 Cor. x. 9.—<sup>n</sup>Deut. viii. 15.—<sup>o</sup>Ps. lxxviii. 34.—<sup>p</sup>Ver. 5.—<sup>q</sup>Exod. viii. 8, 28. 1 Sam. xii. 19. 1 Kings xiii. 6. Acts viii. 24.—<sup>r</sup>2 Kings xviii. 4. John iii. 14, 15.—<sup>s</sup>Ch. xxxiii. 43.—<sup>t</sup>Ch. xxxiii. 43.—<sup>u</sup>Or, *heaps of Abarim*.

*Who maketh his angels spirits, and his ministers a FLAME of FIRE.* The animals mentioned here by Moses may have been called *fiery* because of the heat, violent inflammation, and thirst, occasioned by their bite: and consequently if *serpents*, they were of the *prester* or *dipsas* species, whose bite, especially that of the former, occasioned a violent inflammation through the whole body, and a fiery appearance of the countenance.

Bochart supposes that the *hydrus* or *chersydrus* is meant; a serpent that lives in marshy places, the bite of which produces the most terrible inflammations, burning heat, fetid vomitings, and a putrid solution of the whole body. It is more likely to have been a serpent of the *prester* or *dipsas* kind, as the wilderness through which the Israelites passed did neither afford rivers nor marshes. But very probably the *serpents* themselves were immediately sent by God for the chastisement of this rebellious people. The cure was certainly preternatural; this no person doubts; and why might not the agent be so, that inflicted the disease?

Verse 8. *Make thee a fiery serpent*] Literally, make thee a scaph.

*And set it upon a pole*] Upon a standard or ensign.

Verse 9. *And Moses made a serpent of brass*] *Nechash nechoseth*. Hence we find that the word for brass or copper comes from the same root with *nachash*, which here signifies a serpent, probably on account of the colour; as most serpents, especially those of the bright spotted kind, have a very glistening appearance, and those who have brown or yellow spots appear something like burnished brass: but the true meaning of the root cannot be easily ascertained.

To the circumstance of looking at the brazen serpent in order to be healed, our Lord refers, John iii. 14, 15. The

12 \* From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for <sup>b</sup> Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the Lord, \* What he did in the Red Sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, <sup>d</sup> and <sup>e</sup> lieth upon the border of Moab.

16 And from thence *they went* <sup>f</sup> to Beer: that *is* the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

17 \* Then Israel sang this song, <sup>h</sup> Spring up, O well; <sup>i</sup> sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by the direction of <sup>j</sup> the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth in the valley, that *is* in the <sup>k</sup> country of Moab, to the top of <sup>l</sup> Pisgah, which looketh <sup>m</sup> toward <sup>n</sup> Jeshimon.

\* Deut. ii. 13.—<sup>b</sup> Ch. xxii. 36. Judg. xi. 18.—<sup>c</sup> Or, *Vahab* in *Suphah*.—<sup>d</sup> Deut. ii. 18, 29.—<sup>e</sup> Heb. *leaneth*.—<sup>f</sup> Judg. ix. 21.—<sup>g</sup> Exod. xv. 1. Ps. cv. 2. cvi. 12.—<sup>h</sup> Heb. *Ascend*.—<sup>i</sup> Or, *answer*.—<sup>j</sup> Isa. xxxiii. 22.—<sup>k</sup> Heb. *field*.—<sup>l</sup> Or, *the hill*.—<sup>m</sup> Ch. xiii. 28.—<sup>n</sup> Or, *the*

brazen serpent was certainly *no type* of Jesus Christ; but from our Lord's words we may learn, 1. That as the serpent was lifted up on the pole or *ensign*, so Jesus Christ was lifted up on the cross. 2. That as the Israelites were to look at the brazen serpent, so sinners must look to Christ for salvation. 3. That as God provided no other remedy than this looking for the wounded Israelites, so he has provided no other way of salvation than *faith* in the blood of his Son. 4. That as he who looked at the brazen serpent was *cured* and *did live*, so he that believeth on the Lord Jesus Christ shall *not perish*, but have *eternal life*. 5. That as neither the serpent, *nor looking at it*, but the invisible power of God healed the people, so neither the *cross* of Christ, nor his *merely being crucified*, but the *pardon* he has *bought by his blood*, communicated by the *powerful energy of his Spirit*, saves the souls of men. May not all these things be plainly seen in the *circumstances* of this transaction, without making the *serpent* a type of Jesus Christ (the most exceptionable that could possibly be chosen), and running the parallel, as some have done, through ten or a dozen particulars?

Verse 12. *They—pitched in the valley of Zared.* This should be translated *the brook Zared*, as it is in Deut. ii. 13, 14. This *stream* has its origin in the mountains eastward of Moab, and runs from east to west, and discharges itself into the Dead Sea. [Probably the present *Wady Kerek*.]

Verse 18. *Arnon*. Another river which takes its rise in the mountains of Moab, and, after having separated the ancient territories of the Moabites and Ammonites, falls into the Dead Sea, near the mouth of Jordan. [Now the *Wady Mojeb*.]

Verse 14. *The book of the wars of the Lord* There are endless conjectures about this book, both among ancients and moderns. Dr. Lightfoot's opinion is the most simple, and to me bears the greatest appearance of being the true one. "This book seems to have been some book of *remembrances and directions*, written by Moses for Joshua's private instruction for the management of the wars after him. See Exod. xvii. 14-16. It may be that this was the same book which is called the *book of Jasher*, i.e. *the book of the upright*, or a directory for Joshua, from Moses, what to do and what to expect in his wars: and in this book it seems as if Moses directed the setting up of *archery*, see 2 Sam. i. 18, and warrants Joshua to command the sun, and expect its obedience, Josh. x. 13." [According to *Keil* the book "of the wars" was a collection of odes of the time of Moses in

21 And \* Israel sent messengers unto Sihon king of the Amorites, saying,

22 \* Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's *high-way*, until we be past thy borders.

23 \* And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: \* and he came to Jahaz, and fought against Israel.

24 And \* Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the <sup>o</sup> villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is *a fire gone out of Heshbon, a*

wilderness.—<sup>a</sup> Deut. ii. 26, 27. Judg. xi. 19.—<sup>b</sup> Ch. xx. 17.—<sup>c</sup> Deut. xxix. 7.—<sup>d</sup> Deut. ii. 32. Judg. xi. 20.—<sup>e</sup> Deut. ii. 33. xxix. 7. Josh. xii. 1, 2. xxiv. 8. Neh. ix. 22. Ps. cxxxv. 10, 11. cxxxvi. 19. Amos ii. 9.—<sup>f</sup> Heb. *daughters*.—<sup>g</sup> Jer. xlviii. 45, 46.

celebration of the glorious acts of the Lord to and for the Israelites.]

*What he did in the Red Sea, and in the brooks of Arnon* This clause is impenetrably obscure. All the Versions, all the translators, and all the commentators, have been puzzled with it. Scarcely any two agree. The original is *eth vahab besuphah*, which our translators render, *what he did in the Red Sea*. As I judge the whole clause to have been a common proverb in those days, and *Vahab* to be a proper name, I therefore propose the following translation, which I believe to be the best: *From Vahab unto Suph, and unto the streams of Arnon*. If we allow it to have been a proverbial expression, used to point out extensive distance, then it was similar to that well known phrase, *From Dan even unto Beer-sheba*. [May not the original words have been simply the title of one of the odes in the "book of the wars"? *Vahab* is probably the name of an Amoritish fortress, and *besuphah* may mean "in storm," referring to the action of Jehovah.]

Verse 17. *Spring up, O well, &c.* This is one of the most ancient war songs in the world, but is not easily understood, which is commonly the case with all very ancient compositions, especially the *poetic*.

Verse 18. *The princes digged the well—with their staves.* This is not easily understood. Who can suppose that the princes dug this well with their staves? And is there any other idea conveyed by our translation? The word which is translated *they digged*, should be rendered *they searched out*, which is a frequent meaning of the root; and that which we render *with their staves*, should be translated *on their borders or confines*, from the root *shaan*, to lie along. With these corrections the whole song may be read thus:

Spring up, O well! Answer ye to it. { *i.e.*, Repeat the other part of the song.  
The well, the princes searched it out. { This is the answer.  
The nobles of the people have digged it. { This was the chorus.  
By a decree, upon their own borders. }

This is the whole of the quotation from what is called the book of the wars of the Lord.

Verse 26. *For Heshbon was the city of Sihon, &c.* It appears therefore that the territory now taken from Sihon, by the Israelites, was taken from a former king of Moab, in commemoration of which an *epikiedion* or war song was

flame from the city of Sihon : it hath consumed \* Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab ! thou art undone, O people of <sup>b</sup> Chemosh : he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them ; Heshbon is perished even <sup>c</sup> unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto <sup>d</sup> Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out <sup>e</sup> Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

\* Deut. ii. 9, 18. Isa. xv. 1.—<sup>b</sup> Judg. xi. 24. 1 Kings xi. 7, 38. 2 Kings xxiii. 13. Jer. xlviii. 7, 13.—<sup>c</sup> Jer. xlviii. 18, 22.—<sup>d</sup> Isa. xv. 2.—<sup>e</sup> Ch. xxxii. 1. Jer. xlviii. 32.—<sup>f</sup> Deut. iii. 1. xxix. 7.—

made, several verses of which, in their ancient poetic form, are here quoted by Moses.

Verse 27. *They that speak in proverbs*] *Mashal*, to rule, to exercise authority ; hence a *mighty proverbial saying*, because admitted as a *maxim* for the government of life. The *moshelim* of the ancient Asiatics were the same, in all probability, as the *Poetae* among the Greeks and Latins ; whose poems celebrated past transactions, and especially those which concerned the *military history* of their nation. Similar to these were the *bards* among the ancient *Druids*, and the *Sennachies* among the ancient Celtic inhabitants of these nations.

The ode from the 27th to the 30th verse is composed of

33 'And they turned and went up by the way of Bashan : and Og the king of Bashan went out against them, he, and all his people, to the battle \* at Edrei.

34 And the LORD said unto Moses, <sup>b</sup> Fear him not : for I have delivered him into thy hand, and all his people, and his land ; and <sup>c</sup> thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 <sup>d</sup> So they smote him, and his sons, and all his people, until there was none left him alive : and they possessed his land.

\* Josh. xiii. 12.—<sup>b</sup> Deut. iii. 2.—<sup>c</sup> Ver. 24. Ps. cxxxv. 10, 11. cxxxvi. 20.—<sup>d</sup> Deut. ii. 3, 4, &c.

three parts. The first takes in verses 27 and 28 ; the second ver. 29 ; and the third verse 30.

The first records with bitter irony the late insults of Sihon and his subjects over the conquered Moabites.

The second expresses the compassion of the Israelites over the desolations of Moab, with a bitter sarcasm against their god *Chemosh*, who had abandoned his votaries in their distress, or was not able to rescue them out of the hands of their enemies.

The third sets forth the revenge taken by Israel upon the whole country of Sihon, from *Heshbon* to *Dibon*, and from *Nophah* even to *Medeba*.

## CHAPTER XXII.

*The Israelites pitch in the plains of Moab, 1. Balak, king of Moab, is greatly terrified, 2-4 ; and sends to Balaam, a diviner, to come and curse them, 5, 6. The elders of Moab take a reward and carry it to Balaam, 7. He inquires of the Lord, and is positively ordered not to go with them, 8, 12. He communicates this to the elders of Moab, 13. They return to Balak with this information, 14. He sends some of his princes to Balaam with promises of great honour, 15-17. He consults God, and is permitted to go, on certain conditions, 18-20. Balaam sets off, is opposed by an angel of the Lord, and the Lord miraculously opens the mouth of his ass to reprove him, 21-30. Balaam sees the angel, and is reprov'd by him, 31-33. He humbles himself, and offers to go back, 34 ; but is ordered to proceed, on the same conditions as before, 35. The king of Moab goes out to meet him, 36. His address to him, 37. Balaam's firm answer, 38. Balak sacrifices, and takes Balaam to the high places of Baal, that he may see the whole of the Israelitish camp, 39-41.*

AND <sup>a</sup> the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho.

2 And <sup>b</sup> Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And <sup>c</sup> Moab was sore afraid of the people, because they were many : and Moab was distressed because of the children of Israel.

4 And Moab said unto <sup>d</sup> the elders of Midian, Now shall this company lick up all that are round about

\* Ch. xxxiii. 48.—<sup>b</sup> Judg. xi. 25.—<sup>c</sup> Exod. xv. 15.—<sup>d</sup> Ch. xxxi. 8. Josh. xiii. 21.—<sup>e</sup> Deut. xxiii. 4. Josh. xiii. 22. xxiv. 9. Neh. xiii.

Verse 1. *And pitched in the plains of Moab*] They had taken no part of the country that at present appertained to the Moabites : they had taken only that part which had formerly belonged to this people, but had been taken from them by Sihon, king of the Amorites.

*On this side Jordan*] On the east side. By Jericho, that is, over against it.

Verse 5. *To Pethor, which is by the river of the land of the children of his people*] Dr. Kennicott justly remarks, that "the description now given of Balaam's residence, instead of being particular, agrees with any place in any country where there is a river ; for he lived by Pethor, which is by the river of the land of the children of his people.

us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

5 <sup>e</sup> He sent messengers therefore unto Balaam the son of Beor to <sup>f</sup> Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt : behold, they cover the <sup>g</sup> face of the earth, and they abide over against me :

6 Come now, therefore, I pray thee, <sup>h</sup> curse me

1, 2. Mic. vi. 5. 2 Pet. ii. 15. Jude 11. Rev. ii. 14.—<sup>f</sup> See ch. xxiii. 7. Deut. xxiii. 4.—<sup>g</sup> Heb. eye.—<sup>h</sup> Ch. xxiii. 7.

But was Pethor then near the Nile in Egypt ? Or in Canaan, near Jordan ? Or in Mesopotamia, near the Euphrates, and belonging to the Ammonites ? This last was in fact the case ; and the passage should therefore stand thus : *by the river of the land of the children of Ammon* ; and thus it agrees with Deut. xxiii. 4.

Verse 6. *Come now, therefore, I pray thee, curse me this people*] Balaam, once a prophet of the true God, appears to have been one of the *Moshelim* (see chap. xxi. 27) who had added to his poetic gift that of sorcery or divination. It was supposed that prophets and sorcerers had a power to curse persons and places so as to confound all their designs, frustrate their counsels, enervate their strength, and fill them

this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blestest is blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with \* the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, <sup>b</sup> Lodge here this night. and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 <sup>c</sup> And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure <sup>d</sup> I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for <sup>e</sup> they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, 'Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me:

\* come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, <sup>h</sup> If Balak would give me his house full of silver and gold, <sup>i</sup> I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, <sup>j</sup> tarry ye also here this night, that I may know what the LORD will say unto me more.

20 <sup>k</sup> And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but <sup>l</sup> yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God's anger was kindled because he went: <sup>m</sup> and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And <sup>n</sup> the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD <sup>o</sup> opened the mouth of the ass, and she said unto Balaam, What have I done unto

<sup>a</sup> 1 Sam. ix. 7, 8.—<sup>b</sup> Ver. 19.—<sup>c</sup> Gen. xx. 3. Ver. 20.—<sup>d</sup> Heb. I shall prevail in fighting against him.—<sup>e</sup> Ch. xxiii. 20. Rom. xi. 20.—<sup>f</sup> Heb. Be not thou led from, &c.—<sup>g</sup> Ver. 6.—<sup>h</sup> Ch. xxiv. 13.—<sup>i</sup>

Kings xxii. 14. 2 Chron. xviii. 13.—<sup>j</sup> Ver. 8.—<sup>k</sup> Ver. 9.—<sup>l</sup> Ver. 35. Ch. xxiii. 13, 26. xxiv. 13.—<sup>m</sup> Exod. iv. 24.—<sup>n</sup> See 2 Kings vi. 17. Dan. x. 7. Acts xxii. 9. 2 Pet. ii. 16. Jude 11.—<sup>o</sup> 2 Pet. ii. 16.

with fear, terror, and dismay. See Gen. ix. 25; Ps. cix. 6, 20; Josh. vi. 26; Jer. xvii. 5, 6.

Verse 7. *The rewards of divination*] Whoever went to consult a prophet took with him a present, as it was on such gratuitous offerings the prophets lived; but here more than a mere present is intended, perhaps every thing necessary to provide materials for the incantation. The drugs, &c., used on such occasions were often very expensive. It appears that Balaam was very covetous, and that he loved the wages of unrighteousness, and probably lived by it; see 2 Pet. ii. 15.

Verse 8. *I will bring you word again, as the Lord shall speak*] So it appears he *knew* the true God, and had been in the habit of consulting him, and receiving oracles from his mouth.

Verse 12. *Thou shalt not go with them; thou shalt not curse the people*] That is, Thou shalt not go with them to curse the people. With them he *might* go, as we find he afterwards did by God's own command, but not to curse the people; this was wholly forbidden. Probably the command, *Thou shalt not go*, refers here to *that time*, viz., the first invitation: and in this sense it was most punctually obeyed by Balaam; see ver. 18.

Verse 18. *I cannot go beyond the word of the Lord my God*] Balaam knew God too well to suppose he could reverse any of his purposes; and he respected him too much to attempt to do any thing without his permission. Though he was covetous, yet he dared not, even when strongly tempted both by riches and honours, to go contrary to the command of his God. Many make all the professions of Balaam, without justifying them by their conduct. "They pretend," says one, "they would not do any thing against the word of God for a house full of gold, and yet will do it for a handful!"

Verse 19. *What the Lord will say unto me more.*] He did not know but God might make a further discovery of his will to him, and therefore he might very innocently seek farther information.

Verse 20. *If the men come—go with them.*] This is a confirmation of what was observed on the twelfth verse; though we find his going was marked with the divine displeasure, because he wished, for the sake of the honours and rewards, to fulfil as far as possible the will of the king of Moab. [From the use of the participle instead of the imperfect it would seem that God's anger was kindled not because he went, but as he was going, i.e. because of some behaviour on the journey.] How many are restrained from sinning, merely through the fear of God! They would gladly do the evil, but it is forbidden on awful penalties; they wish the thing were not prohibited, for they have a strong desire to do it.

Verse 23. *And the ass saw the angel.*] When God granted visions, those alone who were particularly interested saw them, while others in the same company saw nothing; see Dan. x. 7, Acts ix. 7.

Verse 26. *And the angel—stood in a narrow place.*] In this carriage of the angel, says Mr. Ainsworth, the Lord shows us the proceedings of his judgments against sinners: First, he mildly shakes his rod at them, but lets them go untouched. Secondly, he comes nearer, and touches them with an easy correction, as it were wringing their foot against the wall. Thirdly, when all this is ineffectual, he brings them into such straits that they can neither turn to the right hand nor to the left, but must fall before his judgments, if they do not fully turn to him.

Verse 28. *The Lord opened the mouth of the ass.*] And where is the wonder of all this? If the ass had opened her own mouth, and reproved the rash prophet, we might well

thee, that thou hast smitten me these three times?  
29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, \* for now would I kill thee.

30 <sup>b</sup> And the ass said unto Balaam, *Am not I thine ass, ' upon which thou hast ridden ' ever since I was thine unto this day?* was I ever wont to do so unto thee? And he said, Nay.

31 Then the Lord <sup>a</sup> opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he <sup>c</sup> bowed down his head, and <sup>d</sup> fell flat on his face.

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out <sup>e</sup> to withstand thee, because *thy way is ' perverse before me:*

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the Lord, <sup>f</sup> I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it <sup>g</sup> displease thee, I will get me back again.

<sup>a</sup> Prov. xii. 10.—<sup>b</sup> 2 Pet. ii. 16.—<sup>c</sup> Heb. who hast ridden upon me.—<sup>d</sup> Or, ever since thou wast, &c.—<sup>e</sup> See Gen. xxi. 19. 2 Kings vi. 17. Luke xxiv. 16, 31.—<sup>f</sup> Exod. xxxiv. 8.—<sup>g</sup> Or, bowed himself.—<sup>h</sup> Heb. to be an adversary unto thee.—<sup>i</sup> 2 Pet. ii. 14, 16.—<sup>j</sup> 1 Sam. xv. 24, 30.

be astonished; but when God opens the mouth, an ass can speak as well as a man. It is worthy of remark here, that Balaam testifies no surprise at this miracle, because he saw it was the Lord's doing.

Verse 33. *Surely now also I had slain thee*] How often are the meanest animals, and the most trivial occurrences, instruments of the preservation of our lives, and of the salvation of our souls! The messenger of justice would have killed Balaam, had not the mercy of God prevented the ass from proceeding.

Verse 34. *If it displease thee, I will get me back again.*] Here is a proof, that though he loved the wages of unrighteousness, yet he still feared God! and he is now willing to drop the enterprise if God be displeased with his proceeding. The piety of many called Christians does not extend thus far; they see that the thing displeases God, and yet they proceed. Reader, is this *thy* case?

35 And the angel of the Lord said unto Balaam, Go with the men: <sup>1</sup> but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam was come, <sup>2</sup> he went out to meet him unto a city of Moab, <sup>3</sup> which is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed <sup>4</sup> to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? <sup>5</sup> the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto <sup>6</sup> Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the <sup>7</sup> high places of Baal, that thence he might see the utmost part of the people.

xxvi. 21. 2 Sam. xii. 13. Job xxxiv. 31, 32.—<sup>1</sup> Heb. be still in thine eyes.—<sup>2</sup> Ver. 20.—<sup>3</sup> Gen. xiv. 17.—<sup>4</sup> Ch. xxi. 13.—<sup>5</sup> Ver. 17. Ch. xxiv. 11.—<sup>6</sup> Ch. xxiii. 26. xxiv. 13. 1 Kings xxii. 14. 2 Chron. xviii. 13.—<sup>7</sup> Or, a city of streets.—<sup>8</sup> Ch. xxiii. 2, 14, 30. Deut. xii. 2.

Verse 38. *The word that God putteth in my mouth, that shall I speak.*] Here was a noble resolution, and he was certainly faithful to it; though he wished to please the king, and get wealth and honour, yet he would not displease God to realize even these bright prospects. Many who slander this poor semi-antinomian prophet, have not half his piety.

Verse 40. *And Balak offered oxen, &c.*] This was to gain the favour of his gods, and perhaps to propitiate Jehovah, that the end for which he had sent for Balaam might be accomplished. [It is more reasonable to suppose that the oxen were offered to Jehovah, whom Balak hoped to propitiate.]

Verse 41. *That—he might see the utmost part of the people.*] As he thought Balaam must have them all in his eye when he pronounced his curse, lest it might not extend to those who were not in sight. On this account he took him up into the high places of Baal.

## CHAPTER XXIII.

*Being arrived at the high places of Baal (chap. xxii. 41), Balaam orders Balak to build seven altars, and prepare oxen and rams for sacrifice, 1, 2. Balaam inquires of the Lord, receives an answer, with which he returns to Balak, 3-10. Balak, finding that this was a prediction of the prosperity of the Israelites, is greatly troubled, 11. Balaam excuses himself, 12. He brings him to another place, where he might see only a part of Israel, and repeats his sacrifices, 13, 14. Balaam again consults the Lord, 15, 17. Returns with his answer, and again predicts the glory of Israel, 18-24. Balak is angry, 25; and Balaam again excuses himself. Balak proposes another trial, takes him to another place, and repeats the same sacrifices, 26-30.*

**A**ND Balaam said unto Balak, <sup>a</sup> Build me here seven altars, and prepare me here seven oxen and seven rams.

<sup>a</sup> Ver. 20.

Verse 1. *Build me here seven altars, &c.*] The oxen and the rams were such as the Mosaic law had ordered to be offered to God in sacrifice; the building of seven altars was not commanded. Some think that these seven altars were built to the seven planets: this is most gratuitously said; of it there is no proof whatever; it is mere trifling, even with conjecture. As seven was a number of perfection,

2 And Balak did as Balaam had spoken; and Balak and Balaam <sup>b</sup> offered on every altar a bullock and a ram.

<sup>b</sup> Ver. 14, 30.

Balaam chose it on this occasion, because he intended to offer a grand sacrifice, and to offer a bullock and a ram upon each of the altars; the whole to be made a burnt-offering at the same time. And as he intended to offer seven bullocks and seven rams at the same time, it could not be conveniently done on one altar, therefore he ordered seven to be built. We need go no farther to find out his reasons.

3 And Balaam said unto Balak, "Stand by thy burnt-offering, and I will go: peradventure the LORD will come <sup>b</sup>to meet me: and whatsoever he sheweth me I will tell thee. And <sup>c</sup>he went to an high place.

4 "And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD <sup>a</sup>put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he <sup>a</sup>took up his parable, and said, Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east, *saying*, "Come, curse me Jacob, and come, <sup>b</sup>defy Israel.

8 "How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, <sup>a</sup>the people shall dwell alone, and <sup>b</sup>shall not be reckoned among the nations.

10 "Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let <sup>a</sup>me die <sup>a</sup>the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? <sup>a</sup>I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, <sup>a</sup>Must I not take

heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 And he brought him into the field of Zophim, to the top of <sup>a</sup>Pisgah, <sup>a</sup>and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and <sup>a</sup>put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, <sup>a</sup>Rise up, Balak, and hear: hearken unto me, thou son of Zippor:

19 "God is not a man, that he should lie; neither the son of man that he should repent: hath he said and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold I have received *commandment* to bless: and <sup>a</sup>he hath blessed; and I cannot reverse it.

21 "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: <sup>a</sup>the LORD his

<sup>a</sup> Ver. 15.—<sup>b</sup> Ch. xxiv. 1.—<sup>c</sup> Or, he went solitary.—<sup>d</sup> Ver. 16.—<sup>e</sup> Ver. 16. Ch. xxii. 35. Deut. xviii. 18. Jer. i. 9.—<sup>f</sup> Ver. 18. Ch. xxiv. 3, 15, 28. Job xxvii. 1. xxix. 1. Ps. lxxviii. 2. Ezek. xvii. 2. Mic. ii. 4. Hab. ii. 6.—<sup>g</sup> Ch. xxii. 6, 11, 17.—<sup>h</sup> 1 Sam. xvii. 10.—<sup>i</sup> Isa. xlvii. 12, 13.—<sup>j</sup> Deut. xxxiii. 28.—<sup>k</sup> Exod. xxxiii. 16. Ezra ix. 2. Eph. ii. 14.—<sup>l</sup> Gen. xiii. 16. xxii. 17.—<sup>m</sup> Heb. my soul,

or my life.—<sup>n</sup> Ps. cxvi. 15.—<sup>o</sup> Ch. xxii. 11, 17. xxiv. 10.—<sup>p</sup> Ch. xxii. 38.—<sup>q</sup> Or, the hill.—<sup>r</sup> Ver. 1, 2.—<sup>s</sup> Ver. 5. Ch. xxii. 35.—<sup>t</sup> Judg. iii. 20.—<sup>u</sup> 1 Sam. xv. 29. Mal. iii. 6. Rom. xi. 29. James i. 17. Tit. i. 2.—<sup>v</sup> Gen. xii. 2. xxii. 17. Num. xii. 12.—<sup>w</sup> Rom. iv. 7, 8.—<sup>x</sup> Exod. xiii. 21. xxix. 45, 46. xxxiii. 14.

profitably. He who would *die well* should *live well*; for a *bad death* must be the issue of a *bad life*. [The popular interpretation of the words, "my last end," is undoubtedly the correct one.]

Verse 13. *Thou shalt see but the utmost part of them*] Balak thought that the sight of such an immense camp had intimidated Balaam: he thought therefore to get Balaam to curse them in *detached parties*, till the *whole camp* should be devoted to destruction by successive execrations.

Verse 17. *What hath the Lord spoken?*] Balaam himself now understood that Balaam was wholly under the influence of *Jehovah*, and would say nothing but what God commanded him; but not knowing *Jehovah* as Balaam did, he hoped that he might be induced to change his mind, and curse a people whom he had hitherto determined to bless.

Verse 19. *God is not a man, that he should lie*] This seems to be spoken to correct the foregoing supposition of Balak that God could change his mind.

Verse 21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel*] This is a difficult passage; for if we take the words as spoken of the *people* Israel, as their *iniquity* and their *perverseness* were almost unparalleled, such words cannot be spoken of *them* with strict truth. If we consider them as spoken of the patriarch *Jacob* and *Israel*, or of *Jacob* after he became *Israel*, they are most strictly true, as *after that time* a more unblemished and noble character (*Abraham* excepted) is not to be found in the page of history, whether sacred or profane. In this way, I think, this difficult text may be safely understood.

There is another way in which the words may be interpreted, which will give a good sense. *Aven* not only signifies *iniquity*, but most frequently *trouble*, *labour*, *distress*, and *affliction*; and these indeed are its *ideal* meanings, and *iniquity* is only an accommodated or metaphorical one, because of the *pain*, *distress*, &c., produced by sin. *Amal*, translated here *perverseness*, occurs often in scripture, but is never translated *perverseness* except in this place. It signifies simply *labour*, especially that which is of an *afflictive* or *oppressive* kind. The words may therefore be considered

Verse 3. *Stand by thy burnt-offering*] We have already seen that blessing and cursing in this way were considered as religious rites, and therefore must be always preceded by sacrifice.

Verse 7. *And he took up his parable*] All these oracular speeches of Balaam are in *hemistich* metre in the original. They are highly dignified, and may be considered as immediate poetic productions of the Spirit of God; for it is expressly said, ver. 5, that God put the word in Balaam's mouth, and that the *Spirit of God* came upon him, chap. xxiv. 2.

Verse 8. *How shall I curse, whom God hath not cursed?*] It was granted on all hands that no *incantations* nor imprecations could avail, unless God concurred and ratified them. From God's communication to Balaam he saw that God was determined to bless and defend Israel, and therefore all endeavours to injure them must be in vain.

Verse 9. *From the tops of the rocks I see him*] That is, from the high places of *Baal* where he went, chap. xxii. 41, that he might the more advantageously see the *whole camp* of Israel.

*The people shall dwell alone*] They shall ever be preserved as a *distinct* nation. This prophecy has been literally fulfilled through a period of 3300 years to the present day. This is truly astonishing.

Verse 10. *Let me die the death of the righteous*] Probably Balaam had some presentiment that he should be taken off by a premature death, and therefore he lodges this petition against it. The death of the righteous in those times implied *being gathered to one's fathers in a good old age*, having seen his children, and children's children; and to this, probably, the latter part of this petition applies: *And let my last end be like his (uthehi acharithi chamohu, And let my posterity be like his)*. It has been generally supposed that Balaam is here praying for a happy death, such as true Christians die who die in the Lord; and in this way his words are generally applied; but I am satisfied this is not their meaning. The prayer, however, understood in the common way is a good one, and may be offered to God



God *is* with him, \*and the shout of a king *is* among them.

22 <sup>b</sup> God brought them out of Egypt; he hath as it were <sup>c</sup> the strength of an unicorn.

23 Surely *there is* no enchantment <sup>a</sup> against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, \*What hath God wrought!

24 Behold, the people shall rise up <sup>f</sup> as a great lion, and lift up himself as a young lion: <sup>e</sup> he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

\* Ps. lxxxix. 15.—<sup>b</sup> Ch. xxiv. 8.—<sup>c</sup> Deut. xxxiii. 17. Job xxxix 10, 11.—<sup>d</sup> Or, *in*.—<sup>e</sup> Ps. xxxi. 19. xlii. 1.—<sup>f</sup> Gen. xlix. 9.

as implying that God will not suffer the people either to be exterminated by the sword, or to be brought under a yoke of slavery. Either of these methods of interpretation gives a good sense, but our common version gives none. [A yet better interpretation is that the words apply to the people "by virtue of their calling as the holy nation of Jehovah, and consequently there is no denial of the sins of individuals."—*Keil*.]

Verse 22. *The strength of an unicorn.*] It is generally allowed that there is no such beast in nature as the unicorn; i.e., a creature of the horse kind, with one long rich curled horn in the forehead. The creature painted from fancy is represented as one of the supporters of the royal arms of Great Britain. It is difficult to say what kind of beast is intended by the original word. The Septuagint translate the word the unicorn or one-horned animal: the Vulgate, sometimes, *unicornus*; and in the text *rhinocerotis*, by which the *rhinoceros*, a creature which has its name from the horn on its nose, is supposed to be meant. That no single-horned animal can be intended by the *reem* of Moses, is sufficiently evident from this, that Moses, speaking of Joseph, says, "he has the horns of a unicorn," or *reem*, where the horns are spoken of in the plural, the animal in the singular. The creature referred to is either the *rhinoceros*, some varieties of which have two horns on the nose, or the wild bull, *urus*, or *buffalo*; though some think the beast intended is a species of goat; but the *rhinoceros* seems the most likely.

26 But Balaam answered and said unto Balak. Told not I thee, saying, <sup>b</sup> All that the Lord speaketh, that I must do?

27 And Balak said unto Balaam, <sup>c</sup> Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh <sup>d</sup> toward Jeshimon.

29 And Balaam said unto Balak, <sup>e</sup> Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

\* Gen. xlix. 27.—<sup>b</sup> Ver. 12. Ch. xxii. 38. 1 Kings xxii. 14.—<sup>c</sup> Ver. 13.—<sup>d</sup> Ch. xxi. 20.—<sup>e</sup> Ver. 1.

Verse 28. There is *no enchantment*, &c.] Because God has determined to save them, therefore no enchantment can prevail against them.

*According to this time*, &c.] I think this clause should be read thus: "As at this time it shall be told to Jacob and to Israel what God worketh;" i.e., this people shall always have prophetic information of what God is about to work. And indeed, they are the only people under heaven who ever had this privilege. When God himself designed to punish them because of their sins, he always forewarned them by the prophets; and also took care to apprise them of all the plots of their enemies against them. [The true sense of "according to this time," seems to be "at the right time."]

Verse 24. *Behold, the people shall rise up as a great lion*] The great, mighty, or old lion, the king of the forest, who is feared and respected by all the other beasts of the field;—so shall Israel be the subduer and possessor of the whole land of Canaan. And as a young lion, from *arah*, to tear off, the predatory lion, or the lion in the act of seizing and tearing his prey;—the nations against whom the Israelites are now going shall be no more able to defend themselves against their attacks, than the feeblest beasts of the forest are against the attacks of the strong lion.

Verse 28. *Unto the top of Peor*] Probably the place where the famous Baal-Peor had his chief temple. He appears to have been the Priapus of the Moabites, and to have been worshipped with the same obscene and abominable rites.

## CHAPTER XXIV.

Balaam, finding that God was determined to bless Israel, seeks no longer for enchantments, 1. The Spirit of God coming upon him, he delivers a most important prophetic parable, 2-9. Balak's anger is kindled against him, and he commands him to depart to his own country, 10, 11. Balaam vindicates his conduct, 12, 13; and delivers a prophecy relative to the future destruction of Moab by the Israelites, 14-17; also of Edom, 18, 19; of the Amalekites, 20; and of the Kenites, 21, 22. Predicts also the destruction of Asshur and Eber, by the naval power of Chittim, which should afterwards be itself destroyed, 23, 24. \*Balaam and Balak separate, 25.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at <sup>a</sup> other times, <sup>b</sup> to seek for enchantments, but he set his face toward the wilderness.

\* Ch. xxiii. 3, 15.—<sup>b</sup> Heb. to the meeting of enchantments.—<sup>c</sup> Ch. ii. 2, &c.

Verse 1. He went not, as at other times, to seek for enchantments] This word probably means no more than the knowledge of future events. When Balaam saw that it pleased God to bless Israel, he therefore thought it unnecessary to apply for any farther prophetic declarations of God's will as he had done before, for he could safely infer every good to this people, from the evident disposition of God towards them.

Verse 2. The spirit of God came upon him.] This divine

2 And Balaam lifted up his eyes, and he saw Israel <sup>c</sup> abiding in his tents according to their tribes; and <sup>d</sup> the spirit of God came upon him.

3 \* And he took up his parable, and said, Balaam

\* Ch. xi. 26. 1 Sam. x. 10. xix. 20, 23. 2 Chron. xv. 1.—<sup>c</sup> Ch. xxiii. 7, 18.

afflatus he had not expected on the present occasion, but God had not yet declared the whole of his will.

Verse 3. He took up his parable] His prophetic declaration, couched in highly poetic terms, and in regular metre, as the preceding were.

The man whose eyes are open] I believe the original *shethrum*, should be translated shut, not open; for in the next verse, where the opening of his eyes is mentioned, a widely different word is used, *galal*, which signifies to open

the son of Beor hath said, and the man \* whose eyes are open hath said :

4 He hath said, which heard the words of God, which saw the vision of the Almighty, \* falling into a trance, but having his eyes open :

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel !

6 As the valleys are they spread forth, as gardens by the river's side, \* as the trees of lign aloes \* which the LORD hath planted, and as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be \* in many waters, and his king shall be higher than \* Agag, and his \* kingdom shall be exalted.

8 \* God brought him forth out of Egypt ; he hath as it were the strength of an unicorn ; he shall \* eat up the nations his enemies, and shall \* break their bones, and \* pierce them through with his arrows.

9 \* He couched, he lay down as a lion, and as a great lion : who shall stir him up ? \* Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he \* smote his hands together : and Balak said unto Balaam, \* I called thee to curse mine enemies,

\* Heb. who had his eyes shut, but now opened.—See 1 Sam. xix. 24. Ezek. i. 28. Dan. viii. 18. x. 15, 16. 2 Cor. xii. 2, 3, 4. Rev. i. 10, 17.—Ps. i. 3. Jer. xvii. 8.—Ps. civ. 16.—Jer. li. 13. Rev. xvi. 1, 15.—1 Sam. xv. 9.—2 Sam. v. 12. 1 Chron. xiv. 2.—Ch. xxi. 22.—Ch. xiv. 9. xxi. 24.—Ps. ii. 9. Isa. xxxviii. 13. Jer. i. 17.—Ps. xlv. 5. Jer. i. 9.—Gen. xlix. 9.—Gen. xii. 8. xxvii.

or reveal. At first the eyes of Balaam were shut, and so closely too that he could not see the angel who withstood him, till God opened his eyes : nor could he see the gracious intentions of God towards Israel, till the eyes of his understanding were opened by the power of the Divine Spirit. This therefore he mentions, we may suppose, with humility and gratitude, and to the credit of the prophecy which he is now about to deliver, that the Moabites may receive it as the word of God, which must be fulfilled in due season. His words, in their meaning, are similar to those of the blind man in the gospel : " Once I was blind, but now I see."

Verse 4. *Falling into a trance*] There is no indication in the Hebrew that he fell into a trance : these words are added by our translators, but they are not in the original. *Mophet*, the only word used, simply signifies *falling* or *falling down*, perhaps in this instance by way of religious prostration. [But taken with the expressions in the previous verse, the *falling down* evidently refers to a state of ecstacy.]

Verse 6. *Lign aloes which the Lord hath planted*] Or, as the texts which the Lord hath pitched : for it is the same word, *ahalim*, which is used in the 5th verse. But from other parts of scripture we find that the word also signifies a species of tree, called by some the sandal tree, and by others the lignum or wood aloes. This tree is described as being eight or ten feet high, with very large leaves growing at the top ; and it is supposed that a forest of those at some distance must bear some resemblance to a numerous encampment. [By the Lord's planting are probably meant such trees as grow independently of the cultivation of man.]

Verse 7. *He shall pour the water out of his buckets, &c.*] Here is a very plain allusion to their method of raising water in different parts of the east. By the well a tall pole is erected, which serves as a fulcrum to a very long lever, to the smaller end of which a bucket is appended. On the opposite end, which is much larger, are many notches cut in the wood, which serve as steps for a man, whose business it is to climb up to the fulcrum, in order to lower the bucket into the well, which, when filled, he raises by walking back on the opposite arm, till his weight brings the bucket above the well's mouth : a person standing by the well empties the bucket into a trench, which communicates with the ground intended to be watered.

*His seed shall be in many waters*] Another simple allusion to the sowing of rice. The ground must not only be well watered, but flooded, in order to serve for the proper growth

and, behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place : \* I thought to promote thee unto great honour ; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, spake not I also to thy messengers which thou sentest unto me, saying,

13 \* If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind ; but what the LORD saith, that will I speak ?

14 And now, behold, I go unto my people : come therefore, and \* I will advertise thee what this people shall do to thy people \* in the latter days.

15 \* And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said :

16 He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open :

17 \* I shall see him, but not now : I shall behold him, but not nigh : there shall come \* a Star out of Jacob, and \* a Sceptre shall rise out of Israel, and

29.—Ezek. xxi. 14, 17. xxi. 13.—Ch. xxi. 11. Dent. xxiii. 4, 5. Josh. xxiv. 9, 10. Neh. xiii. 2.—Ch. xxii. 17, 37.—Ch. xxii. 18.—Mic. vi. 5. Rev. ii. 14.—Gen. xlii. 1. Dan. ii. 28. x. 14.—Ver. 3, 4.—Rev. i. 7.—Mat. ii. 2. Rev. xxii. 16.—Gen. xlii. 10. Ps. cx. 2.

of this grain. The rice that was sown in many waters must be the most fruitful. By an elegant and chaste metaphor all this is applied to the procreation of a numerous posterity.

*His king shall be higher than Agag*] This name is supposed to have been as common to all the Amalekitish kings as Pharaoh was to those of Egypt.

Verse 8. *God brought him forth out of Egypt*] They were neither expelled thence, nor came voluntarily away. God alone, with a high hand and uplifted arm, brought them forth.

These oracles, delivered by Balaam, are evident prophecies of the victories which the Israelites should gain over their enemies, and of their firm possession of the promised land. They may also refer to the great victories to be obtained by the Lord Jesus Christ, that Lion of the tribe of Judah, over sin, death, and Satan, the grand enemies of the human race ; and to that most numerous posterity of spiritual children which should be begotten by the preaching of the gospel.

Verse 11. *Lo, the Lord hath kept thee back from honour.*] A bitter and impious sarcasm. " Hadst thou cursed this people, I would have promoted thee to great honour ; but thou hast chosen to follow the directions of Jehovah rather than mine, and what will he do for thee ?"

Verse 15. *The man whose eyes are open*] See on ver. 3.

Verse 17. *I shall see him, but not now*] Or, *I shall see him, but he is not now.* I shall behold him, but not nigh—I shall have a full view of him, but the time is yet distant. That is, The person of whom I am now prophesying does not at present exist among these Israelites, nor shall he appear in this generation. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel—a person eminent for wisdom, and formidable for strength and power shall arise as king among this people. He shall smite the corners of Moab—he shall bring the Moabites perfectly under subjection (see 2 Sam. viii. 2) ; and destroy all the children of Sheth.

Rabbi Moses ben Maimon has, in my opinion, perfectly hit the meaning of the prophecy in the following paraphrase of the text : " I shall see him, but not now. This is DAVID.—I shall behold him, but not nigh. This is the king MESSIAH.—A Star shall come out of Jacob. This is DAVID.—And a Sceptre shall rise out of Israel. This is the king MESSIAH.—And shall smite the corners of Moab. This is DAVID (as it is written, 2 Sam. viii. 2 : And he smote Moab, casting them down to the ground).—And shall destroy all the

shall \*smite the corners of Moab, and destroy all the children of Sheth.

18 And <sup>b</sup>Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 <sup>c</sup>Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek he took up his parable, and said, Amalek was <sup>d</sup>the first of the nations; but his latter end <sup>e</sup>shall be that he perish for ever.

\*Or, smite through the princes of Moab. 2 Sam. viii. 2. Jer. xlviii. 45.—<sup>b</sup>2 Sam. vii. 14. Ps. lx. 8, 9, 12.—<sup>c</sup>Gen. xlix. 10.—<sup>d</sup>Or, the first of the nations that warred against Israel. Exod. xvii. 8.—<sup>e</sup>Or, shall be even to destruction. Exod. xvii. 14. 1 Sam. xv. 3, 8.

children of Sheth. This is the king MESSIAH, of whom it is written (Ps. lxi. 8), *He shall have dominion from sea to sea.*"

Verse 18. *And Edom shall be a possession*] That is, to DAVID; as it is said: "And all they of Edom became David's servants;" 2 Sam. viii. 14.

*Seir also shall be a possession*] That is, unto the king MESSIAH; as it is said: "And saviours shall come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's;" Obad., ver. 21.

Verse 19. *Out of Jacob shall come, &c.*] This is supposed to refer to Christ, because of what is said, Gen. xlix. 10.

It is exceedingly difficult to fix the true sense of this prophecy in all its particulars. Probably the star, ver. 17, is only an emblem of kingly power. Among the Egyptians a star is said to have been the symbol of the Divine Being. The sceptre refers to the kingly power in exercise. The corners or outskirts may mean the petty Moabitish governments, as the Chaldee has understood the term. If *karkor*, which we translate *utterly destroy*, be not the name of a place here, as it is in Judg. viii. 10 (which is not very likely), it may be taken in one of those senses assigned to it (see on ver. 17), and signify the *blending together* the children of Sheth, that is, all the inhabitants of the earth; for so the children of Sheth must necessarily be understood, unless we consider it here as meaning some king of the Moabites, according to *Grotius*, or a city on the borders of Moab, according to *Rabbi Nathan*. As neither Israel nor the Messiah ever destroyed all the children of men, we must (in order to leave the children of Sheth what they are generally understood to be, *all the inhabitants of the world*) understand the whole as a prophecy of the final universal sway of the sceptre of Christ, when the middle wall of partition shall be broken down, and the *Jews and Gentiles* become one united, blended fold, under one shepherd and bishop of their souls. [The best interpretation of the prophecy is that which refers it in the first instance to David, and then to the Messiah, of whom he was the type. "The children of Sheth" are the children of confusion, i.e. the Moabites.]

I cannot think that the *meteoric star* which guided the wise men of the East to Bethlehem can be intended here; nor do I think that Peter refers to this prophecy when he calls Christ the *day star*, 2 Epist. i. 19; nor that Rev. ii. 28, where Christ is called the *morning star*, nor Rev. xxii. 16, where he is called the *bright and morning star*, refers at all to this prophecy of Balaam. Nor do I think that the *false Christ* who rose in the time of *Adrian*, and who calls himself *Barcochab*, which literally signifies the *son of a star*, did refer to this prophecy. If he had, he must have defeated his own intention, because the SON of the star is not THE STAR that should arise, but at the utmost a descendant; and then, to vindicate his right to the Jewish throne, he must show that the person who was called the star, and of whom he pretended to be the son or descendant, had actually reigned before him. As the sun, moon, stars, planets, light, splendour, affluence, day, &c., were always considered among the Asiatics as emblems of royalty, government, &c., therefore many, both men and women, had these names given to them as titles, surnames, &c.

Verse 20. *Amalek was the first of the nations*] The most ancient and most powerful of all the nations or states then within the view of Balaam; but his latter end shall be that

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless <sup>f</sup>the Kenite shall be wasted, <sup>g</sup>until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas! who shall live when God doeth this?

24 And ships shall come from the coast of <sup>h</sup>Chittim, and shall afflict Asshur, and shall afflict <sup>i</sup>Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and <sup>j</sup>returned to his place: and Balak also went his way.

—<sup>f</sup>Heb. Kain. Gen. xv. 19.—<sup>g</sup>Or, how long shall it be ere Asshur carry thee away captive?—<sup>h</sup>Gen. x. 4. Dan. xi. 30.—<sup>i</sup>Gen. x. 21, 25.—<sup>j</sup>See ch. xxxi. 8.

he perish for ever, or his posterity, *acharitho*, shall be destroyed, or shall utterly fail. This oracle began to be fulfilled by Saul, 1 Sam. xv. 7, 8, who overthrew the Amalekites, and took their king, Agag, prisoner. Afterwards they were nearly destroyed by David, 1 Sam. xxvii. 8, and they were finally exterminated by the sons of Simeon in the days of Hezekiah, 1 Chron. iv. 41, 43; since that time they have ceased to exist as a people, and now no vestige of them remains on the face of the earth; so completely is their posterity cut off, according to this prophecy. The marginal reading does not appear to give the proper sense.

Verse 21. *He looked on the Kenites*] Jethro, the father-in-law of Moses, is called a priest or prince of Midian, Exod. iii. 1, and in Judg. i. 16 he is called a Kenite; we may infer, therefore, that the Kenites and the Midianites were the same, or at least that the Kenites and Midianites were confederate tribes. Some of these we learn from Judg. i. followed the Israelites, others abode still among the Midianites and Amalekites. When Saul destroyed the latter, we find he had no commission against the Kenites, 1 Sam. xv. 6, for it appears that they were then a small and inconspicuous people; they had doubtless been wasted, as the text says, though by what means does not appear from history. On the other hand, it may be observed that the Midianites mentioned here lived close to the Dead Sea, at a great distance from the Midian where Jethro lived, which was near Horeb. Perhaps they were a colony or tribe that had migrated from the vicinity of Mount Sinai. It seems that at this time the Kenites occupied a very strong position: *Strong is thy dwelling-place, and thou puttest thy nest in a rock*; where there is a play on the original word, which signifies both a Kenite and a nest. High rocks in those countries were generally used as their strong places.

Verse 22. *Until Asshur shall carry thee away captive.*] The Assyrians and Babylonians who carried away captive the ten tribes, 2 Kings xvii. 6, and the Jews into Babylon, 2 Kings xxv., probably carried away the Kenites also. Indeed, this seems pretty evident, as we find some Kenites mentioned among the Jews after their return from the Babylonish captivity, 1 Chron. ii. 55.

Verse 23. *Who shall live when God doeth this?*] The words are very similar to those of our Lord, and probably are to be taken in the same sense: "Woe to them that are with child, and to them that give suck in those days."

Verse 24. *Ships shall come from the coast of Chittim*] Some think by Chittim the Romans, others the Macedonians under Alexander the Great, are meant. It is certain that the Romans did conquer the Assyrians, including all the people of Syria, Mesopotamia, &c.; but Calmet strongly contends that by Chittim Macedonia is meant, and that the prophecy refers to the conquests of Alexander. [Chittim is probably Cyprus, which was the principal station for the maritime commerce of the Phœnicians.]

*And shall afflict Eber*] Probably not the Hebrews, as some think, but the people on the other the Euphrates, from *abar*, to pass over, go beyond; all which people were discomfited, and their empire destroyed by Alexander the Great.

Verse 25. *And Balaam—returned to his place*] Intended to have gone to Mesopotamia, his native country (see Deut. xxxiii. 4), but seems to have settled among the Midianites, where he was slain by the Israelites: see chap. xxxi. 8.

CHAPTER XXV.

*While Israel abode in Shittim the people commit whoredom with the daughters of Moab, 1. They become idolaters, 2. The anger of the Lord is kindled against them, and he commands the ringleaders to be hanged, 3, 4. Moses causes the judges to slay the transgressors, 5. Zimri, one of the Israelitish princes of the tribe of Simeon, brings a Midianitish princess, named Cozbi, into his tent, while the people are deploring their iniquity before the tabernacle, 6. Phinehas the son of Eleazar, incensed by this insult to the laws and worship of God, runs after them and pierces them both with a javelin, 7, 8. Twenty-four thousand die of the plague, sent as a punishment for their iniquity, 9. The Lord grants to Phinehas a covenant of peace and an everlasting priesthood, 10-13. The name and quality of the Israelitish man and Midianitish woman, 14, 15. God commands the Israelites to vex and smite the Midianites, who had seduced them to the worship of Baal-peor, 16-18.*

**AND** Israel abode in <sup>a</sup> Shittim, and <sup>b</sup> the people began to commit whoredom with the daughters of Moab.

2 And <sup>c</sup> they called the people unto <sup>d</sup> the sacrifices of their gods; and the people did eat, and <sup>e</sup> bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and <sup>f</sup> the anger of the Lord was kindled against Israel.

4 And the Lord said unto Moses, <sup>g</sup> Take all the heads of the people, and hang them up before the Lord against the sun, <sup>h</sup> that the fierce anger of the Lord may be turned away from Israel.

5 And Moses said unto <sup>i</sup> the judges of Israel, <sup>j</sup> Slay ye every one his men that were joined unto Baal-peor.

6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, <sup>k</sup> who were weeping before the door of the tabernacle of the congregation.

7 And <sup>l</sup> when Phinehas <sup>m</sup> the son of Eleazar, the son of Aaron the priest, saw <sup>n</sup> it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So <sup>o</sup> the plague was stayed from the children of Israel.

<sup>a</sup> Ch. xxxii. 49. Josh. ii. 1. Mic. vi. 5.—<sup>b</sup> Ch. xxxi. 16. 1 Cor. x. 8.—<sup>c</sup> Josh. xxii. 17. Ps. cvi. 28. Hos. ix. 10.—<sup>d</sup> Exod. xxxiv. 15, 16. 1 Cor. x. 20.—<sup>e</sup> Exod. xx. 5.—<sup>f</sup> Ps. cvi. 29.—<sup>g</sup> Deut. iv. 8. Josh. xxii. 17.—<sup>h</sup> Ver. 11. Deut. xiii. 17.—<sup>i</sup> Exod. xviii. 21, 25.—<sup>j</sup> Exod. xxxii. 27. Deut. xiii. 6, 9, 13, 15.—<sup>k</sup> Joel ii. 17.—<sup>l</sup> Ps. cvi. 30. Eccles. xiv. 28. 1 Mac. ii. 54.—<sup>m</sup> Exod. vi. 25.—<sup>n</sup> Ps. cvi. 30.—<sup>o</sup> Deut. iv. 8. 1 Cor. x. 8.—<sup>p</sup> Ps. cvi. 30. Eccles. xiv. 23.—

Verse 3. *Israel joined himself unto Baal-peor*] The same as the Priapus of the Romans, and worshipped with the same obscene rites, as we have frequently had occasion to remark.

The joining to Baal-peor, mentioned here, was probably what St. Paul had in view when he said, 2 Cor. vi. 14; *Be ye not unequally yoked together with unbelievers*. And this joining, though done even in a matrimonial way, was nevertheless fornication (see Rev. ii. 14), as no marriage between an Israelite and a Midianite could be legitimate, according to the law of God.

Verse 4. *Take all the heads of the people, &c.*] Dr. Kenicott has remarked that the Samaritan and the Hebrew texts must be both taken together, to make the sense here complete: And the Lord said unto Moses, **SPEAK** unto all the heads of the people; and **LET THEM SLAY THE MEN THAT WERE JOINED TO BAAL-PEOR; and hang them up before the Lord against the sun, &c.**, i.e. in the most public manner.

Verse 5. *Slay ye every one his men*] In the different departments where you preside over thousands, hundreds, fifties, and tens, slay all the culprits that shall be found.

Verse 6. *One of the children of Israel*] Zimri, the son of Salu, a prince of a chief family in the tribe of Simeon, ver. 14, brought a Midianitish woman, Cozbi, daughter of Zur, head over a people of one of the chief families in Midian,

9 And <sup>p</sup> those that died in the plague were twenty and four thousand.

10 And the Lord spake unto Moses, saying,

11 <sup>q</sup> Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous <sup>r</sup> for my sake among them, that I consumed not the children of Israel in <sup>s</sup> my jealousy.

12 Wherefore say, <sup>t</sup> Behold, I give unto him my covenant of peace:

13 And he shall have it, and <sup>u</sup> his seed after him, even the covenant of <sup>v</sup> an everlasting priesthood; because he was <sup>w</sup> zealous for his God, and <sup>x</sup> made an atonement for the children of Israel,

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of <sup>y</sup> a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of <sup>z</sup> Zur; he was head over a people, and of a chief house in Midian.

16 And the Lord spake unto Moses, saying,

17 <sup>aa</sup> Vex the Midianites, and smite them:

18 For they vex you with their <sup>ab</sup> wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

<sup>a</sup> Heb. with my zeal. See 2 Cor. xi. 2.—<sup>b</sup> Exod. xx. 5. Deut. xxxii. 16, 21. 1 Kings xiv. 22. Ps. lxxxiii. 58. Ezek. xvi. 88. Zeph. i. 18. iii. 8.—<sup>c</sup> Mal. ii. 4, 5. iii. 1. Eccles. xiv. 24. 1 Mac. ii. 54.—<sup>d</sup> See 1 Chron. vi. 4, &c.—<sup>e</sup> Exod. xl. 15. Eccles. xiv. 24.—<sup>f</sup> Acts xxii. 8. Rom. x. 2.—<sup>g</sup> Heb. ii. 17.—<sup>h</sup> Heb. house of a father.—<sup>i</sup> Ch. xxxi. 8. Josh. xiii. 21.—<sup>j</sup> Ch. xxxi. 2.—<sup>k</sup> Ch. xxxi. 16. Rev. ii. 14.

ver. 15. The condition of these two persons plainly proves it to have been a matrimonial alliance, the one was a prince, the other a princess; therefore I must conclude that fornication or whoredom, in the common sense of the word, was not practised on this occasion. The matter was bad enough, as the marriage was in flat opposition to the law of God; and we need not make it worse by representing the woman as a common prostitute, as the *Vulgate* and several others have done. In such a case this is absolutely inadmissible. Josephus positively says that Zimri had married Cozbi, Antiq., l. iv., cap. 6; and if he had not said so, still the thing is nearly self-evident. [The original language, as well as the sequel, seems to point to a sin more heinous than that of a forbidden matrimonial connexion.]

The children of Israel, who were weeping] This aggravated the crime, because the people were then in a state of great humiliation, because of the late impure and illegal transactions.

Verse 8. *Thrust both of them through*] Inspired undoubtedly by the Spirit of the God of justice to do the act, which can never be a precedent on any common occasion.

Verse 9. *Those that died—were twenty and four thousand.*] St. Paul, 1 Cor. x. 8, reckons only twenty-three thousand; though some MSS. and Versions, particularly the latter

*Syriac and the Armenian, have twenty-four thousand, with the Hebrew text. Allowing the 24,000 to be the genuine reading, and none of the Hebrew MSS. exhibit any various reading here, the two places may be reconciled thus: 1000 men were slain in consequence of the examination instituted ver. 4, and 23,000 in consequence of the orders given ver. 5; making 24,000 in the whole. St. Paul probably refers only to the latter number.*

Verses 12, 13. *My covenant of peace—of an everlasting priesthood*] As the word *peace* implied all kinds of blessings, both spiritual and temporal, it may mean no more here than the promise of God, to grant him and his family the *utmost prosperity* in reference to *both worlds*. The *everlasting priesthood* refers properly to the *priesthood of Christ* which was shadowed out by the *priesthood under the law*; no matter in what family it was continued. Therefore the *eternal priesthood* does not merely refer to any sacerdotal ministrations which should be continued in the family of Phinehas, during the Mosaic dispensation, but to that *priesthood of Christ* typified by that of Aaron and his successors. The *priesthood alone* is *everlasting*, and a *covenant* or *grant* of that was made to Phinehas and his descendants. The

Jews reckon twelve high-priests of the race of Phinehas, from this time to the days of Solomon, nine more from that time to the captivity (see 1 Chron. vi. 4, 15), and fifteen from their return to the time of *Antiochus Eupator*, the last of whom was Onias, slain by Lysias. Ezra, the great priest and scribe, was of this line, Ezra vii. 1, 5. The family of Ithamar, uncle of Phinehas, had the *priesthood* for about 150 years; but it was restored to the family of Phinehas in the person of Zadok the priest, 1 Chron. vi. 50, in which it continued in the whole about 950 years. Probably the *Maccabees* were of the same family; but though this is not certain, there is no evidence against it. God therefore sufficiently fulfilled his promise; he gave to him and his descendants almost the *utmost temporal length* that could be given of that *priesthood* which is in its own nature *eternal*. Here then the word *eternal* means, not a limited time, but what is eternal in its duration.

Verse 17. *Ver the Midianites, &c.*] 12,000 Israelites attacked the Midianites, destroyed all their cities, slew their five kings, every male and every grown up woman, and took all their spoils.

## CHAPTER XXVI.

*Moses and Eleazar are commanded to take the sum of the Israelites, in the plains of Moab, 1-4. Reuben and his posterity, 43,730, ver. 5-11. Simeon and his posterity, 22,200, ver. 12-14. Gad and his posterity, 40,500, ver. 15-18. Judah and his posterity, 76,500, ver. 19-22. Issachar and his posterity, 64,300, ver. 23-25. Zebulun and his posterity, 60,500, ver. 26, 27. Manasseh and his posterity, 52,700, ver. 28-34. Ephraim and his posterity, 32,500, ver. 35-37. Benjamin and his posterity, 45,600, ver. 38-41. Dan and his posterity, 64,400, ver. 42, 43. Asher and his posterity, 53,400, ver. 44-47. Naphtali and his posterity, 45,400, ver. 48-50. Total amount of the twelve tribes, 601,730, ver. 51. The land is to be divided by lot, and how, 52-56. The Levites and their families, 57, 58. Their genealogy, 59-61. Their number, 23,000, ver. 62. In this census or enumeration not one man was found, save Joshua and Caleb, of all who had been reckoned 38 years before, the rest having died in the wilderness, 63-65.*

AND it came to pass after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,  
2 \*Take the sum of all the congregation of the children of Israel, <sup>b</sup>from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them <sup>c</sup>in the plains of Moab by Jordan near Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD <sup>d</sup>commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 \*Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram which were <sup>e</sup>famous in the congregation who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 \*And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: <sup>f</sup>and they became a sign.

11 Notwithstanding <sup>g</sup>the children of Korah died not.

\*Exod. xxx. 12. xxxviii. 25, 26. Ch. i. 2.—<sup>b</sup>Ch. i. 3.—<sup>c</sup>Ver. 63. Ch. xxii. 1. xxxi. 12. xxxiii. 48. xxxv. 1.—<sup>d</sup>Ch. i. 1.—<sup>e</sup>Gen. xlvii. 8. Exod. vi. 14. 1 Chron. v. 1.—<sup>f</sup>Ch. xvi. 1, 2.—<sup>g</sup>Ch. xvi. 32, 35.

—<sup>b</sup>Ch. xvi. 88. See 1 Cor. x. 6. 2 Pet. ii. 6.—Exod. vi. 24. 1 Chron. vi. 22.

Verse 2. *Take the sum of all the congregation*] After <sup>a</sup>eight years God commands a *second census* of the Israelites to be made, to preserve the distinction in families, and to regulate the tribes previously to their entry into the promised land, and to ascertain the proportion of land which should be allowed to each tribe. For though the whole was divided by lot, yet the portions were so disposed that a numerous tribe did not draw where the lots assigned small inheritances.

Verse 10. *Together with Korah*] The Samaritan text does not intimate that Korah was *swallowed up*, but that he was *burnt*, as appears in fact to have been the case. And the earth *swallowed them up*, what time that company died;

and the fire devoured Korah with the two hundred and fifty men, who became a sign.

Verse 11. *The children of Korah died not.*] It is difficult to reconcile this place with chap. xvi. 27, 31-33, where it seems to be intimated that not only the men, but the wives, and the sons, and the little ones, of Korah, Dathan, and Abiram, were swallowed up by the earthquake; see especially ver. 27, collated with ver. 33, of chap. xvi. But the text here expressly says, *The children of Korah died not*; and on a close inspection of ver. 27 of the above-mentioned chapter, we shall find that the sons and the little ones of Dathan and Abiram alone are mentioned. Here is no mention of the children of Korah; they therefore escaped,

12 The sons of Simeon after their families: of <sup>a</sup> Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of <sup>b</sup> Jachin, the family of the Jachinites:

13 Of <sup>c</sup> Zerah, the family of the Zarhites: of Shaul, the family of the Shanlites.

14 These are the families of the Simoonites, twenty and two thousand and two hundred.

15 The children of Gad after their families: of <sup>a</sup> Zephon, the family of the Zephonites: of Haggai, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of <sup>c</sup> Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of <sup>d</sup> Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 <sup>a</sup> The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.

20 And <sup>b</sup> the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were: of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 <sup>1</sup> Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of <sup>2</sup> Pua, the family of the Punites:

24 Of <sup>3</sup> Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 <sup>1</sup> Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 <sup>a</sup> The sons of Joseph after their families were Manasseh and Ephraim.

29 Of the sons of Manasseh: of <sup>a</sup> Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.

30 These are the sons of Gilead: of <sup>c</sup> Jeczer, the family of the Jeczerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites and of Hephher, the family of the Hephherites.

33 And <sup>b</sup> Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalites: of <sup>a</sup> Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

38 <sup>a</sup> The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of <sup>a</sup> Ahiram, the family of the Ahiramites:

39 Of <sup>c</sup> Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were <sup>a</sup> Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41 These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

42 <sup>a</sup> These are the sons of Dan after their families: of <sup>a</sup> Shuham, the family of the Shuhamites. These are the families of Dan after their families.

43 All the families of the Shulamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

44 <sup>a</sup> Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.

48 <sup>a</sup> Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of <sup>a</sup> Shilem, the family of the Shillemites.

50 These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

51 <sup>a</sup> These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

11, 24, 34.—<sup>a</sup> Ch. xxvii. 1. xxxvi. 11.—<sup>1</sup> 1 Chron. vii. 20, Bered.—<sup>a</sup> Gen. xli. 21. 1 Chron. vii. 6.—<sup>a</sup> Gen. xli. 21, Ehi. 1 Chron. vii. 1, Aharah.—<sup>a</sup> Gen. xli. 21, Muphim, and Huphim.—<sup>a</sup> 1 Chron. vii. 3, Addar.—<sup>a</sup> Gen. xli. 23.—<sup>a</sup> Or, Hushim.—<sup>a</sup> Gen. xli. 17, 1 Chron. vii. 30.—<sup>a</sup> Gen. xli. 24. 1 Chron. vii. 13.—<sup>1</sup> 1 Chron. vii. 13, Shallum.—<sup>a</sup> See ch. i. 46.

man of the former census, save Joshua and Caleb, see ver. 64, 65. 2. That though there was an increase in seven tribes of not less than 74,800 men, yet so great was the decrease in the other five tribes that the balance against the present census is 1,820, as appears above: thus we find that there was an increase of 601,725 from 603,550 in the space of thirty-eight years.

while it appears those of Dathan and Abiram perished with their fathers.

Verse 51. *These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.* Some of the tribes had increased, and others had diminished, since the enumeration in chap. i.

Let it be observed, 1. That among these there was not a



52 And the Lord spake unto Moses, saying,  
53 'Unto these the land shall be divided for an inheritance according to the number of names.

54 <sup>b</sup>To many thou shalt <sup>c</sup>give the more inheritance, and to few thou shalt <sup>d</sup>give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be <sup>e</sup>divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 'And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* <sup>f</sup>Jochebed, the daughter of Levi, whom *her mother* bare to

<sup>a</sup> Josh. xi. 23. xiv. 1.—<sup>b</sup> Ch. xxxiii. 54.—<sup>c</sup> Heb. multiply his inheritance.—<sup>d</sup> Heb. diminish his inheritance.—<sup>e</sup> Ch. xxxiii. 54. xxxiv. 13. Josh. xi. 23. xiv. 2.—<sup>f</sup> Gen. xlv. 11. Exod. vi. 16-19. 1 Chron. vi. 1, 16.—<sup>g</sup> Exod. ii. 1, 2. vi. 20.—<sup>h</sup> Ch. iii. 2.—<sup>i</sup> Lev. x.

Notwithstanding the amazing increase in some and decrease in other tribes, the same sort of proportion is preserved in the east, west, north, and south divisions, as before; so as to keep the division of Judah, which was always in the front or van, the largest; and the division of Dan, which was always in the rear, the next in number. But it is worthy of remark that as they are now, properly speaking, to commence their grand military operations, so their front or advanced division is increased from 186,400 to 201,300; and their rear from 157,600 to 163,200. The first division is strengthened 14,900 men, and the last division 5,600 men. The reasons for this are sufficiently obvious.

Verse 55. *The land shall be divided by lot*] The word *goral*, translated *lot*, is supposed by some to signify the stone

Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 <sup>a</sup>And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And <sup>b</sup>Nadab and Abihu died, when they offered strange fire before the Lord.

62 <sup>c</sup>And those that were numbered of them were twenty and three thousand, all males from a month old and upward; <sup>d</sup>for they were not numbered among the children of Israel, because there was <sup>e</sup>no inheritance given them among the children of Israel.

63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel <sup>f</sup>in the plains of Moab, by Jordan near Jericho.

64 <sup>g</sup>But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the Lord had said of them, They <sup>h</sup>shall surely die in the wilderness. And there was not left a man of them, <sup>i</sup>save Caleb the son of Jephunneh, and Joshua the son of Nun.

1, 2. Ch. iii. 4. 1 Chron. xxiv. 2.—<sup>j</sup> See ch. iii. 39.—<sup>k</sup> Ch. i. 49.—<sup>l</sup> Ch. xviii. 20, 23, 24. Deut. x. 9. Josh. xiii. 14, 33. xiv. 3.—<sup>m</sup> Ver. 3.—<sup>n</sup> Ch. i. Deut. ii. 14, 15.—<sup>o</sup> Ch. xiv. 28, 29. 1 Cor. x. 5, 6.—<sup>p</sup> Ch. xiv. 30.

or pebble formerly used for the purpose of what we term casting lots. From the original division of the promised land by lot to the children of Israel, all portions, appointments, offices, shares, or divisions, in spiritual and ecclesiastical matters, were termed *lots*. As therefore the promised land was divided by lot to the believing Israelites, God determined the lot as he saw good, none of the people having any claim on or right to it; so the kingdom of heaven is a lot given by the mere good-will of God to them that believe and obey him; for as unbelief and disobedience threw 600,000 people out of the inheritance of the promised land; so none who disbelieve God's word, and rebel against his authority, shall ever enter into the kingdom of Heaven.

## CHAPTER XXVII.

*The daughters of Zelophehad claim their inheritance, 1-4. Moses brings their case before the Lord, 5. He allows their claim, 6, 7; and a law is made to regulate the inheritance of daughters, 8-11. Moses is commanded to go up to Mount Abarim, and view the promised land, 12; is apprised of his death, 13; and because he did not sanctify God at the waters of Meribah, he shall not enter into it, 14. Moses requests the Lord to appoint a person to supply his place as leader of the Israelites, 15-17. God appoints Joshua, commands Moses to lay his hands upon him, to set him before Eleazar the priest, and give him a charge in the sight of the people, 18-20. Eleazar shall ask counsel for him by Urim, and at his command shall the Israelites go out and come in, 21. Moses does as the Lord commanded him, and consecrates Joshua, 22, 23.*

**THEN** came the daughters of <sup>a</sup>Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph: and

<sup>a</sup> Ch. xxvi. 83. xxxvi.

Verse 1. *The daughters of Zelophehad*] The singular case of these women caused an additional law to be made to the civil code of Israel, which satisfactorily ascertained and simply secured the right of succession in cases of inheritance. The law, which is as reasonable as it is just, stands thus: 1. On the demise of the father the estate goes to the sons; 2. If there be no son, the daughters succeed; 3. If there be

these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the con-

1, 11. Josh. xvii. 3.

no daughter, the brothers of the deceased inherit; 4. If there be no brethren or paternal uncles, the estate goes to the brothers of his father; 5. If there be no grand uncles or brothers of the father of the deceased, then the nearest akin succeeds to the inheritance. Beyond this fifth degree the law does not proceed, because as the families of the Israelites were kept distinct in their respective tribes, there must

gregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father <sup>a</sup> died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD <sup>b</sup> in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be <sup>c</sup> done away among his family, because he hath no son?

<sup>d</sup> Give unto us *therefore* a possession among the brethren of our father.

5 And Moses <sup>e</sup> brought their cause before the LORD.

6 And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: <sup>f</sup>thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then he shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel <sup>g</sup> a statute of judgment, as the LORD commanded Moses.

12 And the LORD said unto Moses, <sup>h</sup> Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also <sup>i</sup> shalt be gathered unto thy people, as Aaron thy brother was gathered.

<sup>a</sup>Ch. xiv. 35. xxvi. 64, 65.—<sup>b</sup>Ch. xvi. 1, 2.—<sup>c</sup>Heb. *diminished*.—<sup>d</sup>Josh. xvii. 4.—<sup>e</sup>Exod. xviii. 15, 19.—<sup>f</sup>Ch. xxxvi. 2. Jer. xlix. 11. Gal. iii. 28.—<sup>g</sup>Ch. xxxv. 29.—<sup>h</sup>Ch. xxxiii. 47. Deut. iii. 27. xxxii. 49. xxxiv. 1.—<sup>i</sup>Ch. xx. 24, 28. xxxi. 2. Deut. x. 6.—<sup>j</sup>Ch. xx. 12, 24. Deut. i. 37. xxvii. 51. Ps. cvi. 32.—<sup>k</sup>Exod. xvii. 7.—<sup>l</sup>Ch. xvi. 22. Heb. xii. 9.—<sup>m</sup>Deut. xxxi. 2. 1 Sam. viii. 20. xviii. 13.

always be some who could be called *kinsmen*, and were really such, having descended without interruption from the patriarch of the tribe.

Verse 7. *Thou shalt surely give them—an inheritance among their father's brethren*] There is a curious anomaly here in the Hebrew text which cannot be seen in our translation. In Hebrew they, *them*, and *their*, *you*, *ye*, and *your*, are both of the masculine and feminine genders, according as the nouns are to which they are affixed; but these words are of no gender in English. In this verse, speaking of the brethren of the father of those women, the masculine termination *hem*, *THEIR*, is used instead of the feminine *hen*, governed by *benoth*, *daughters*. So *lahem*, to *THEM*, and *abihem*, *THEIR* fathers, masculine, are found in the present text, instead of *lahen*, and *abihen*, feminine. Interpreters have sought for a *hidden* meaning *here*, and they have found several, whether *hidden here* or not. One says "the masculine gender is used, because these daughters are treated as if they were *heirs male*." Another, "that it is because of their *faith* and conscientious regard to the ancient customs and to keep the memory of their father in being, which might well befit *men*." Another, "that it signifies the free gift of God in Christ, where there is neither *male* nor *female*, bond nor free, for all are one in Christ;" and so on, for where there is no rule there is no end to conjecture. Now the plain truth is, that the masculine is in the present printed text a mistake for the feminine.

Verse 12. *Get thee up into this mount Abarim*] The mountain which Moses was commanded to ascend was certainly Mount Nebo, see Deut. xxii. 49, &c., which was the same as *Pisgah*, see Deut. xxxiv. 1. The mountains of *Abarim* are a long ridge of frightful, rocky, precipitous hills, which are continued all along the eastern coast of the Dead Sea, as far as the eye can reach. As in Hebrew *abar* signifies

14 For ye <sup>1</sup> rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that <sup>2</sup> is the <sup>3</sup> water of Meribah in Kadesh in the wilderness of Zin.

15 And Moses spake unto the LORD, saying,

16 Let the LORD, <sup>4</sup> the God of the spirits of all flesh, set a man over the congregation.

17 <sup>5</sup> Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not <sup>6</sup> as sheep which have no shepherd.

18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man <sup>7</sup> in whom <sup>8</sup> is the spirit, and <sup>9</sup> lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation, and <sup>10</sup> give him a charge in their sight.

20 And <sup>11</sup> thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel <sup>12</sup> may be obedient.

21 <sup>13</sup> And he shall stand before Eleazar the priest, who shall ask *counsel* for him <sup>14</sup> after the judgment of Urim before the LORD: <sup>15</sup> at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, <sup>16</sup> and gave him a charge, as the LORD commanded by the hand of Moses.

2 Chron. i. 10.—<sup>1</sup> Kings xxii. 17. Zech. x. 2. Mat. ix. 36. Mark vi. 34.—<sup>2</sup> Gen. xli. 33. Judg. iii. 10. xi. 29. 1 Sam. xvi. 13, 18.—<sup>3</sup> Deut. xxxiv. 9.—<sup>4</sup> Deut. xxxi. 7.—<sup>5</sup> See ch. xi. 17, 28. 1 Sam. x. 6, 9. 2 Kings ii. 15.—<sup>6</sup> Josh. i. 16, 17.—<sup>7</sup> See Josh. ix. 14. Judg. i. 1. x. 18, 23, 26. 1 Sam. xxiii. 9, xxx. 7.—<sup>8</sup> Exod. xxviii. 30.—<sup>9</sup> Josh. ix. 14. 1 Sam. xxii. 10, 13, 15.—<sup>10</sup> Deut. iii. 28, xxxi. 7.

to *pass over*, *Abarim* here probably signifies *passages*; and the ridge in this place had its name in all likelihood from the *passage* of the Israelites, as it was opposite to these that they passed the Jordan into the promised land.

Verse 17. *That the congregation of the Lord be not as sheep which have no shepherd*.] This is a beautiful expression, and shows us in what light Moses viewed himself among his people. He was their *shepherd*; he sought no higher place; he *fed* and *guided* the flock of God under the direction of the Divine Spirit, and was faithful in all his Master's house.

Verse 18. *In whom is the spirit*] This must certainly mean the *Spirit of God*; and because he was endued with this Spirit, therefore he was capable of leading the people. How miserably qualified is that man for the work of God who is not guided and influenced by the Holy Ghost! God never chooses a man to accomplish his designs but that one whom he himself has qualified for the work.

Verse 20. *And thou shalt put, &c.*] Thou shalt show to the whole congregation that thou hast *associated* him with thyself in the government of the people.

Verse 21. *Eleazar the priest—shall ask counsel for him*] Here was a remarkable difference between *him* and *Moses*. God talked with Moses face to face; but to Joshua, only through the *medium* of the high-priest.

Verse 23. *He laid his hands upon him*] As a proof of his being appointed to and qualified for the work. So at the word of Joshua they were to *go out*, and at his word to *come in*, ver. 21. And thus he was a type of our blessed Lord as to his mediatorial office and divine appointment as *man* to the work of our salvation; and to this circumstance of the appointment of Joshua to this work, and his receiving of Moses' honour and glory, St. Peter seems to refer in 2 Epist. i. 16, 17. See also Mat. xvii. 5. But one infinitely greater than either Moses or Joshua is here.

# CHAPTER XXVIII.

*All the offerings of God to be offered in their due season, 1, 2. The continual burnt-offering for the morning, 3-6; and its drink-offering, 7. The continual burnt-offering for the evening, 8. The offerings for the sabbath, 9, 10. The offerings for the beginning of each month, 11-15. Repetition of the ordinances concerning the passover, 16-25. Ordinances concerning the day of first-fruits or pentecost, 26-31.*

**AND** the LORD spake unto Moses, saying,  
2 Command the children of Israel, and say unto them, My offering, and <sup>a</sup> my bread for my sacrifices made by fire, for <sup>b</sup> a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, 'This is the offering made by fire which ye shall offer unto the LORD: two lambs of the first year without spot <sup>d</sup> day by day, for a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer <sup>c</sup> at even;

5 And <sup>e</sup> a tenth part of an ephah of flour for a <sup>f</sup> meat-offering, mingled with the fourth part of an <sup>h</sup> hin of beaten oil.

6 *It is* <sup>i</sup> a continual burnt-offering, which was ordained in Mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth part of an hin for one lamb: <sup>j</sup> in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof:

10 *This is* <sup>k</sup> the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

11 And <sup>l</sup> in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And <sup>m</sup> three tenth deals of flour for a meat-offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat-offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat-offering unto one lamb; for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb:

<sup>a</sup> Lev. iii. 11. xxi. 6, 8. Mal. i. 7, 12.—<sup>b</sup> Heb. a savour of my rest.—<sup>c</sup> Exod. xxi. 38.—<sup>d</sup> Heb. in a day.—<sup>e</sup> Heb. between the two evenings. Exod. xii. 6.—Exod. xvi. 36. Ch. xv. 4.—<sup>f</sup> Lev. ii. 1.—<sup>g</sup> Exod. xxi. 40.—Exod. xxi. 42. See Amos v. 25.—<sup>h</sup> Exod. xxi. 43.—<sup>i</sup> Ezek. xli. 4.—Ch. x. 10. <sup>j</sup> Sam. xx. 5. <sup>k</sup> 1 Chron. xxiii. 31. <sup>l</sup> 2 Chron. ii. 4. <sup>m</sup> Exra iii. 5. <sup>n</sup> Neh. x. 83. <sup>o</sup> Isa. i. 13, 14. <sup>p</sup> Ezek. xiv. 17. xvi. 6. <sup>q</sup> Hos. ii. 11. <sup>r</sup> Col. ii. 16.—<sup>s</sup> Ch. xv. 4-12.—<sup>t</sup> Ver. 22.

Verse 2. *Command the children of Israel, &c.*] It is not easy to account for the reason of the introduction of these precepts here, which had been so circumstantially delivered before in different parts of the books of Exodus and Leviticus. It is possible that the daily, weekly, monthly, and yearly services had been considerably interrupted for several years, owing to the unsettled state of the people in the wilderness, and that it was necessary to repeat these laws for two reasons: 1. Because they were now about to enter into the

this is the burnt-offering of every month throughout the months of the year.

15 And <sup>u</sup> one kid of the goats for a sin-offering unto the LORD shall be offered, beside the continual burnt-offering, and his drink-offering.

16 <sup>v</sup> And in the fourteenth day of the first month is the passover of the LORD.

17 <sup>w</sup> And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

18 In the <sup>x</sup> first day shall be an holy convocation; ye shall do no manner of servile work therein:

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: <sup>y</sup> they shall be unto you without blemish:

20 And their meat-offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And <sup>z</sup> one goat for a sin-offering, to make an atonement for you.

23 Ye shall offer these besides the burnt-offering in the morning, which is for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And <sup>aa</sup> on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 Also <sup>ab</sup> in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks be out, ye shall have no holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; <sup>ac</sup> two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram.

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering, and his meat-offering (<sup>ad</sup> they shall be unto you without blemish), and their drink-offerings.

Ch. xv. 24.—<sup>e</sup> Exod. xii. 6, 18. Lev. xxiii. 5. Ch. ix. 8. Deut. xvi. 1. Ezek. xiv. 21.—<sup>f</sup> Lev. xxiii. 6.—<sup>g</sup> Exod. xii. 16. Lev. xxiii. 7.—<sup>h</sup> Ver. 31. Lev. xxii. 20. Ch. xxi. 8. Deut. xv. 21.—<sup>i</sup> Ver. 15.—<sup>j</sup> Exod. xii. 16. xiii. 6. Lev. xxiii. 8.—<sup>k</sup> Exod. xxiii. 16. xxxiv. 22. Lev. xxiii. 10, 15. Deut. xvi. 10. Acts ii. 1.—<sup>l</sup> See Lev. xxiii. 18, 19.—<sup>m</sup> Ver. 19.

promised land, where these services must be established and constant. 2. Because the former generations being all dead, multitudes of the present might be ignorant of these ordinances.

*In their due season.*] Moses divides these offerings into  
1. DAILY. The morning and evening sacrifices; a lamb each time, ver. 3, 4.

2. WEEKLY. The sabbath offerings, two lambs of a year old, ver. 9, &c.

3. MONTHLY. At the beginning of each month, two young bullocks, one ram, and seven lambs of a year old, and a kid for a sin-offering, ver. 11, &c.

4. ANNUAL. 1. The passover to last seven days; the offerings, two young bullocks, one ram, seven lambs of a year old, and a he-goat for a sin-offering, ver. 16, &c. 2. The day of FIRST-FRUIT. The sacrifices, the same as on the beginning of the month, ver. 26, &c. With these sacrifices were offered libations, or drink-offerings of strong wine, ver.

7, 14, and minchahs, or meat-offerings, composed of fine flour mingled with oil, ver. 8, 12, &c.

Verse 7. *Strong wine*] *Sikera*; see the note on chap. x. 9, where this is explained.

Verse 26. *Day of the first-fruits*] Called also the feast of weeks, and the feast of pentecost.

Verse 31. *Without blemish*] This is to be understood as applying, not only to the animals, but also to the flour, wine, and oil; every thing must be perfect in its kind.

## CHAPTER XXIX.

*The feast of trumpets on the first day of the seventh month, and its sacrifices, 1-6. The feast of expiation or annual atonement, on the tenth day of the same month, with its sacrifices, 7-11. The feast of tabernacles held on the fifteenth day of the same month, with its eight days' offerings, 12. The offerings of the first day, thirteen bullocks, two rams, fourteen lambs, and one kid, 13-16. The offerings of the second day, twelve bullocks, two rams, fourteen lambs, and one kid, 17-19. The offerings of the third day, eleven bullocks; the rest as before, 20-22. The offerings of the fourth day, ten bullocks; the rest as before, 23-25. The offerings of the fifth day, nine bullocks, &c., 26-28. The offerings of the sixth day, eight bullocks, &c., 29-31. The offerings of the seventh day, seven bullocks, &c., 32-34. The offerings of the eighth day, one bullock, one ram, seven lambs, and one goat, 35-38. These sacrifices to be offered, and feasts to be kept, besides vows, free-will-offerings, &c., &c., 39. Moses announces all these things to the people, 40.*

**AND** in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: \*it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat-offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin-offering, to make an atonement for you:

6 Beside <sup>b</sup>the burnt-offering of the month, and his meat-offering, and <sup>c</sup>the daily burnt-offering, and his meat-offering, and their drink-offerings, <sup>d</sup>according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And \*ye shall have on the tenth day of this seventh month an holy convocation; and ye shall <sup>e</sup>afflict your souls: ye shall not do any work therein:

8 But ye shall offer a burnt-offering unto the LORD for a sweet savour: one young bullock, one ram, and seven lambs of the first year; <sup>f</sup>they shall be unto you without blemish:

9 And their meat-offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram.

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin-offering; beside <sup>h</sup>the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offering.

12 And <sup>i</sup>on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And <sup>j</sup>ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish.

14 And their meat-offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams.

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats for a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink-offerings for the bullocks, for the rams, and for the lambs,

\* Lev. xxiii. 24, 25. Ezra iii. 6. Ch. x. 1-10. 1 Chron. xv. 28. Ps. lxxxi. 8. lxxxix. 18.—<sup>b</sup> Ch. xxviii. 11.—<sup>c</sup> Ch. xxviii. 3.—<sup>d</sup> Ch. xv. 11, 12.—<sup>e</sup> Lev. xvi. 29. xxiii. 27.—<sup>f</sup> Ps. xxxv. 13. Isa. lviii. 5.—

<sup>g</sup> Ch. xxviii. 19.—<sup>h</sup> Lev. xvi. 3, 5.—<sup>i</sup> Lev. xxiii. 33. Deut. xvi. 13. Ezek. xlv. 25.—<sup>j</sup> Ezra iii. 4.

Verse 1. *And in the seventh month, &c.*] This was the beginning of their civil year, and was a time of great festivity, and was ushered in by the blowing of trumpets. It answers to a part of our September. In imitation of the Jews different nations began their new year with sacrifices and festivity. The ancient Egyptians did so; and the Persians still celebrate their new year's day, which they hold on the vernal equinox. The first day of the year is generally a time for festivity in all civilized nations. On this day the Israelites offered one young bullock, one ram, seven lambs, and a kid, for a sin-offering, besides minchahs or meat-offerings.

Verse 12. *On the fifteenth day of the seventh month*] On this day there was to be a solemn assembly, and for seven days sacrifices were to be offered; on the first day thirteen young bullocks, two rams, and fourteen lambs. On each succeeding day one bullock less, till on the seventh day there were only seven, making in all seventy. What an expensive service! How should we magnify God for being delivered from it! Yet these were all the taxes they had to pay. At the public charge there were annually offered to God, independently of trespass-offerings and voluntary vows, fifteen goats, twenty-one kids, seventy-two rams, one hundred and thirty-two bullocks, and eleven hundred and one lambs! But

shall be according to their numbers, <sup>a</sup> after the manner:

19 And one kid of the goats for a sin-offering; beside the continual burnt-offering, and the meat-offering, thereof, and their drink-offerings.

20 And on the third day, eleven bullocks, two rams, fourteen lambs of the first year without blemish.

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, <sup>b</sup> after the manner.

22 And one goat for a sin-offering; beside the continual burnt offering, and his meat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish?

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner,

25 And one kid of the goats for a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot.

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

28 And one goat for a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offer-

ing for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

31 And one goat for a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:

34 And one goat for a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 On the eighth day ye shall have a <sup>c</sup>solemn assembly: ye shall do no servile work therein:

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner:

38 And one goat for a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These things ye shall <sup>d</sup>do unto the LORD in your <sup>e</sup>set feasts, beside your <sup>f</sup>vows, and your freewill-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

<sup>a</sup> Ver. 3, 4, 9, 10. Ch. xv. 12. xxviii. 7, 14.—<sup>b</sup> Ver. 18.—  
<sup>c</sup> Lev. xxiii. 36.—<sup>d</sup> Or, offer.

<sup>e</sup> Lev. xxiii. 2. 1 Chron. xxiii. 31. 2 Chron. xxxi. 3. Ezra iii. 5. Neh. x. 83. Isa. i. 14.—<sup>f</sup> Lev. vii. 11, 16. xxii. 21, 23.

how little is all this when compared with the lambs slain every year at the *passover*, which amounted in one year to the immense number of 255,600 slain at the temple itself, which was the answer that *Cestius*, the Roman general, received when he asked the priests *how many persons* had come to Jerusalem at their annual festivals; the priests, numbering the people by the lambs that had been slain, said, "twenty-five myriads, five thousand and six hundred."

Verse 35. On the eighth day ye shall have a solemn assembly.]

This among the Jews was esteemed the chief or high day of the feast, though fewer sacrifices were offered on it than on the others; the people seemed to have finished the solemnity with a greater measure of spiritual devotion, and it was on this day of the feast that our blessed Lord called the Jews from the letter to the spirit of the law, proposing himself as the sole fountain whence they could derive the streams of salvation, John vii. 37.

## CHAPTER XXX.

The law concerning vows of men, 1, 2. Of women under age, and in what cases the father may annul them, 3-5. The vows of a wife, and in what cases the husband may annul them, 6-8. The vows of a widow, or divorced woman, in what cases they may be considered either as confirmed or annulled, 9-15. Recapitulation of these ordinances, 16.

**AND** Moses spake unto <sup>a</sup>the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

<sup>a</sup> Ch. i. 4, 16. vii. 2.—<sup>b</sup> Lev. xxvii. 2. Deut. xxiii. 21. Judg. xi. 30, 35. Eccles. v. 4.—<sup>c</sup> Lev. v. 4. Mat. xiv. 9. Acts xxiii. 14.—

Verse 2. If a man vow a vow] A vow is a religious promise made to God. Vows were of several kinds: 1. Of abstinence or humiliation, see ver. 13; 2. Of the *Nazarite*, see chap. vi.; 3. Of giving certain things or sacrifices to the

2 <sup>b</sup>If a man vow a vow unto the LORD, or <sup>c</sup>swear an oath to bind his soul with a bond; he shall not <sup>d</sup>break his word, he shall <sup>e</sup>do according to all that proceedeth out of his mouth.

<sup>a</sup> Heb. profane. Ps. lv. 20.—<sup>b</sup> Job xxii. 27. Ps. xxii. 25. l. 14. lvi. 13, 14. cxvi. 14, 18. Nah. i. 15.

Lord, Lev. vii. 16; 4. Of alms given to the poor, see Deut. xxiii. 21. The law in this chapter must have been very useful, as it both prevented and annulled rash vows, and provided a proper sanction for the support and performance of

3 If a woman also vow a vow unto the LORD, and bind herself by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when \* she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband <sup>b</sup> disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

\* Heb. her vows were upon her.

those that were rationally and piously made. Besides, this law must have acted as a great preventive of *lying and hypocrisy*. If a vow was properly made, a man or woman was bound, under penalty of the displeasure of God, to fulfil it.

Verse 3. *In her youth*] That is, say the rabbins, under twelve years of age; and under thirteen in case of a *young man*. Young persons of this age were considered to be under the authority of their parents, and had consequently no power to vow away the property of another. A *married woman* was in the same circumstances, because she was under the *authority* of her husband. If however the *parents* or the *husband* heard of the vow, and objected to it in the *same day in which they heard of it* (ver. 5), then the vow was annulled; or if, having heard of it, they held their peace, this was considered a ratification of the vow.

A *rash vow* was never to be kept; "for," says Philo, and common sense and justice say the same, "he who commits an unjust action because of his vow adds one crime to another, 1. By making an unlawful vow; 2. By doing an unlawful action."

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

15 But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.

16 These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

Pa. lvi. 12.—<sup>b</sup> Gen. iii. 16.

Verse 12. *Concerning the bond of her soul*] Her life is at stake if she fulfil not the obligation under which she has laid herself.

Verse 16. *These are the statutes*] It is very probable that this law, like that concerning the succession of *daughters*, (chap. xxvii.), rose from the exigency of some particular case that had just then occurred.

Making vows, in almost any case, is a dangerous business; they seldom do any good, and often much evil. He who does not feel himself bound to do what is *fit, right, and just*, from the standing testimony of God's word, is not likely to do it from any obligation he may lay upon *his own* conscience. If *God's word* lacks weight with him, his own will prove lighter than vanity. Every man who professes the Christian religion is under the most *solemn obligation* to devote body, soul, and spirit to God, not only to the utmost extent of his powers, but also as long as he exists. Being *baptized*, and receiving the *sacrament* of the Lord's Supper, are additional ratifications of the great, general, Christian vow; but every true follower of Christ should always remember, and frequently renew, his covenant with God.

## CHAPTER XXXI.

*The command of the Lord to make war on the Midianites, 1, 2. One thousand men are chosen out of each of the twelve tribes, and sent with Phinehas against the Midianites, 3-6. They slay all the males, 7; their five kings and Balaam, 8. They take all the women captives, with the flocks and goods, 9; burn their cities, and bring away the spoil, 10, 11. They bring the captives, &c., to Moses, who is wroth with the officers for sparing the women, who had formerly been the cause of their transgression and punishment, 12-16. He commands all the male children and all the grown up females to be slain, 17, 18. How the soldiers were to purify themselves, 19, 20; and the different articles taken in war, 21-24. They are commanded to take the sum of the prey to divide it into two parts; one for the 12,000 warriors, and the other for the rest of the congregation, 25-27. One of 500, both of persons and cattle, of the share of the warriors, to be given to the Lord, 28, 29; and one part of fifty, of the people's share, to be given to the Levites, 30. The sum of the prey remaining after the above division: sheep 675,000, beeves 72,000, asses 61,000, young women, 32,000, ver. 31-35. How the soldiers' part was divided, 36-40. How the part belonging to the congregation was divided, 41-47. The officers report that they had not lost a man in this war, 48, 49. They bring a voluntary oblation to God, of gold and ornaments, 50, 51; the amount of which was 16,750 shekels, 52, 53. Moses and Eleazar bring the gold into the tabernacle for a memorial, 54.*



**AND** the LORD spake unto Moses, saying,  
2 \*Avenge the children of Israel of the Midianites: afterward shalt thou<sup>b</sup> be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 \*Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and<sup>a</sup> the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and<sup>c</sup> they slew all the<sup>d</sup> males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, \*Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: <sup>b</sup>Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And<sup>e</sup> they took all the spoil, and all the prey, both of men and of beasts.

12 And they brought the captives, and the prey, and the spoil unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel,

unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 And Moses and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the<sup>f</sup> battle.

15 And Moses said unto them, Have ye saved<sup>g</sup> all the women alive?

16 Behold, <sup>h</sup>these caused the children of Israel, through the<sup>i</sup> counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and<sup>j</sup> there was a plague among the congregation of the LORD.

17 Now therefore<sup>k</sup> kill every male among the little ones, and kill every woman that hath known man by lying with<sup>l</sup> him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And<sup>m</sup> do ye abide without the camp seven days: whosoever hath killed any person, and<sup>n</sup> whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all<sup>o</sup> that is made of skins, and all work of goats' hair, and all things made of wood.

21 And Eleazar the priest said unto the men of war, which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead.

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified<sup>p</sup> with the water of

<sup>a</sup>Ch. xxv. 17.—<sup>b</sup>Ch. xxvii. 13.—<sup>c</sup>Heb. A thousand of a tribe, a thousand of a tribe.—<sup>d</sup>Ch. x. 9.—<sup>e</sup>Deut. xx. 13. Judg. xxi. 11. 1 Sam. xxvii. 9. 1 Kings ix. 15, 16.—<sup>f</sup>See Judg. vi. 1, 2, 33.—<sup>g</sup>Josh. xiii. 21.—<sup>h</sup>Josh. xiii. 22.—<sup>i</sup>Deut. xx. 14.—<sup>j</sup>Heb. host of war.—

<sup>k</sup>See Deut. xx. 13. 1 Sam. xv. 3.—<sup>l</sup>Ch. xxv. 2.—<sup>m</sup>Ch. xxiv. 14. 2 Pet. ii. 15. Rev. ii. 14.—<sup>n</sup>Ch. xxv. 9.—<sup>o</sup>Judg. xxi. 11.—<sup>p</sup>Heb. a male.—<sup>q</sup>Ch. v. 2.—<sup>r</sup>Ch. xix. 11, &c.—<sup>s</sup>Heb. instrument, or vessel of skins.—<sup>t</sup>Ch. xix. 9, 17.

Verse 2. *Gathered unto thy people.*] When? Not in the grave surely. Moses was gathered with *none* of them, his burial-place no man ever knew. "But being gathered unto one's people means dying." It does *imply* dying, but it does *not mean* this only. The truth is, God considers all those who are dead to men in a state of conscious existence in another world. Therefore he calls himself the God of Abraham, and of Isaac, and of Jacob; now God is not the God of the dead, but of the living; because all LIVE to HIM, whether dead to men or not. Moses therefore was to be gathered to his people—to enter into that republic of Israel which, having died in the faith, fear, and love of God, were now living in a state of conscious blessedness beyond the confines of the grave.

Verse 3. *Avenge the Lord of Midian.*] It was God's quarrel, not their own, that they were now to take up. These people were idolaters; idolatry is an offence against GOD; the civil power has no authority to meddle with what belongs to Him, without especial directions, certified in the most unequivocal way. Private revenge, extension of territory, love of plunder, were to have no place in this business; the Lord is to be avenged; and through HIM the children of Israel (ver. 2), because their souls as well as their bodies had been well nigh ruined by their idolatry.

Verse 6. *A thousand of every tribe.*] Twelve thousand men in the whole. And Phinehas, the son of Eleazar; some think he was made general in this expedition, but this is not likely. The ark and its contents must proceed to this battle, because the battle was the Lord's, and he dwelt between the cherubim over the ark; and Phinehas, who had before got a grant in the eternal priesthood, was chosen to accompany the ark in place of his father Eleazar, who was probably now too far advanced in years to undergo the fatigue. Who then was general? Joshua, without doubt,

though not here mentioned, because the battle being the Lord's, he alone is to have the supreme direction and all the glory. Besides, it was an extraordinary war, and not conducted on the common principle, for we do not find that peace was offered to the Midianites, and that they refused it; see Deut. xx. 10, &c. In such a case only hostilities could lawfully commence; but they were sinners against GOD; the cup of their iniquity was full, and God thought proper to destroy them. Though a leader there certainly was, and Joshua was probably that leader, yet because God for the above reason was considered as commander-in-chief, therefore no one else is mentioned; for it is evident that the sole business of Phinehas was to take care of the holy instruments and to blow with the trumpet.

Verse 8. *Balaam—they slew with the sword.*] This man had probably committed what St. John calls the *sin unto death*—a sin which God punishes with temporal death, while at the same time he extends mercy to the soul.

Verse 17. *Kill every male among the little ones.*] For this action I account simply on the principle that God, who is the author and supporter of life, has a right to dispose of it *when* and *how* he thinks proper; and the Judge of all the earth can do nothing but what is *right*. Of the women killed on this occasion, it may be safely said their lives were forfeited by their *personal* transgressions; and yet even in this case there can be little doubt that God showed mercy to their souls. The little ones were safely lodged; they were taken to heaven and saved from the evil to come.

Verse 23. *The water of separation.*] The water in which the ashes of the red heifer were mingled; see on chap. viii. 7, xix. 2, &c. Garments, whether of cloth or skins were to be washed. Gold, silver, brass, iron, tin, and lead, to pass through the fire, probably to be melted down, [or rather, to be purified.]

separation: and all that abideth not the fire ye shall make go through the water.

24 \* And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 And the LORD spake unto Moses, saying,

26 Take the sum of the prey <sup>b</sup> that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And <sup>c</sup> divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: <sup>d</sup> one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take it of their half, and give it unto Eleazar the priest, for an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take <sup>e</sup> one portion of fifty, of the persons, of the beeves, of the asses, and of the <sup>f</sup> flocks, of all manner of beasts, and give them unto the Levites, <sup>g</sup> which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses,

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five hundred sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand: of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five

hundred; of which the LORD's tribute *was* three-score and one.

40 And the persons *were* sixteen thousand: of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave-offering, unto Eleazar the priest, <sup>h</sup> as the LORD commanded Moses.

42 And of the children of Israel's half, *which* Moses divided from the men that warred,

43 (Now the half that *pertained unto* the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even <sup>i</sup> of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD: as the LORD commanded Moses.

48 And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our <sup>j</sup> charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath <sup>k</sup> gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, <sup>l</sup> to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the <sup>m</sup> offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (For <sup>n</sup> the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, <sup>o</sup> for a memorial for the children of Israel before the LORD.

\* Lev. xi. 25.—Heb. of the captivity.—Josh. xxii. 8. 1 Sam. xxx. 4.—See ver. 30, 47. Ch. xviii. 26.—See ver. 42-47.—Or, goats.—Ch. iii. 7, 8, 25, 31, 36. xviii. 3, 4.—See ch. xviii. 8, 19.—

Verse 28. *And levy a tribute unto the Lord—one soul of five hundred, &c.*] The persons to be employed in the Lord's service, under the Levites—the cattle either for sacrifice, or for the use of the Levites, ver. 30. Some monsters have supposed that one out of every five hundred of the captives was offered in sacrifice to the Lord! but this is abominable. When God chose to have the life of a man, he took it in the way of justice, as in the case of the Midianites above; but never in the way of sacrifice.

Verse 32. *The booty*] It appears from the enumeration here, that the Israelites, in this war against the Midianites, took 32,000 female prisoners, 61,000 asses, 72,000 beeves, 675,000 sheep and small cattle; besides the immense number of males who fell in battle, and the women and children who were slain by the divine command, ver. 17. And it does not appear that in this expedition a single man of Israel fell! This was naturally to be expected, because the battle was the Lord's, ver. 49.

As the booty was divided into two equal parts, ver. 22, one for the soldiers employed in the expedition, and the other for those who, being equally willing to be employed, were ordered to stay in the camp; so each of the parties in this booty was to give a certain proportion to the Lord.

—Ver. 30.—Heb. hand.—Heb. found.—Exod. xxx. 12, 16.—<sup>m</sup> Heb. heave-offering.—Deut. xx. 14.—Exod. xxx. 16.

The soldiers to give to the Lord one out of every five hundred persons, beeves, asses, and sheep, ver. 28. The people, who by staying at home risked nothing, and had no fatigue, were to give one out of fifty of the above, ver. 30.

Verse 50. *We have brought an oblation for the Lord*] So it appears there was a great deal of booty taken which did not come into the general account; and of this the soldiers, of their own will, made a very extensive offering to God, because he had preserved them from falling in battle. That not one man should have been slain is a most extraordinary circumstance, and powerfully marks the peculiar superintendence of God's especial providence. The Midianites must certainly have made some resistance; but that was ineffectual, because it was against the Lord. When any nation undertakes a crusade against those whom they are pleased to call the Lord's enemies, let them bring from the contest this proof of their divine mission, viz., that not one man of them is either lost or missing; and then, and not till then, shall we believe that God hath sent them.

To make an atonement for our souls] That is, to make an acknowledgment to God for the preservation of their lives. The gold offered on this occasion amounted to 16,750 shekels, equal to £37,869 16s. 5d. of our money.

CHAPTER XXXII.

*The Reubenites and Gadites request Moses to give them their inheritance on this side of Jordan, 1-5. Moses expostulates with and reproves them, 6-15. They explain themselves, and propose conditions, with which Moses is satisfied—they are to build cities for their wives and children, and folds for their cattle, and go over Jordan armed with the other tribes, and fight against their enemies till the land is subdued; after which they are to return, 16-27. Moses proposes the business to Eleazar, Joshua, and the elders, 28-30. The Gadites and Reubenites promise a faithful observance of the conditions, 31-32; on which Moses assigns to them, and the half tribe of Manasseh, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan, 33. The cities built by the Gadites, 34-36. The cities built by the Reubenites, 37, 38. The children of Machir, the son of Manasseh, expel the Amorites from Gilead, 39, which Moses grants to them, 40. Jair, the son of Manasseh, takes the small towns of Gilead, 41, And Nobah takes Kenath and its villages, 42.*

**NOW** the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of \* Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and <sup>b</sup> Nimrah, and Heshbon, and Elealeh, and <sup>c</sup> Shebam, and Nebo, and <sup>d</sup> Beon,

4 Even the country \* which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore <sup>e</sup> discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, <sup>f</sup> when I sent them from Kadesh-barnea <sup>g</sup> to see the land.

9 For <sup>h</sup> when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD hath given them?

10 <sup>i</sup> And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, <sup>j</sup> from twenty years old and upward, shall see the land which I swear unto Abraham, unto

Isaac, and unto Jacob; because <sup>k</sup> they have not <sup>l</sup> wholly followed me:

12 Save Caleb the son of Jephunneh the Kenazite, and Joshua the son of Nun: <sup>m</sup> for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel: and he made them <sup>n</sup> wander in the wilderness forty years, until <sup>o</sup> all the generation that had done evil in the sight of the LORD was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the <sup>p</sup> fierce anger of the LORD toward Israel.

15 For if ye <sup>q</sup> turn away from after him, he will again leave them in the wilderness: and ye shall destroy all this people.

16 And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But <sup>r</sup> we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 <sup>s</sup> We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; <sup>t</sup> because our inheritance is fallen to us on this side Jordan eastward.

20 And <sup>u</sup> Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And <sup>v</sup> the land be subdued before the LORD:

\* Ch. xxi. 32. Josh. xiii. 25. 2 Sam. xxiv. 5.—<sup>a</sup> Ver. 36, Beth-nimrah.—<sup>b</sup> Ver. 38, Shihmah.—<sup>c</sup> Ver. 38, Baalmeon.—<sup>d</sup> Ch. xxi. 24, 34.—<sup>e</sup> Heb. break.—<sup>f</sup> Ch. xiii. 8, 26.—<sup>g</sup> Deut. i. 23.—<sup>h</sup> Ch. xiii. 24, 31. Deut. i. 24, 28.—<sup>i</sup> Ch. xiv. 11, 21. Deut. i. 34.—<sup>j</sup> Ch. xiv. 28, 29. Deut. i. 35.—<sup>k</sup> Ch. xiv. 24, 30.—<sup>l</sup> Heb. fulfilled after me.—<sup>m</sup> Ch.

xiv. 24. Deut. i. 36. Josh. xiv. 8, 9.—<sup>n</sup> Ch. xiv. 33, 34, 35.—<sup>o</sup> Ch. xxvi. 64, 65.—<sup>p</sup> Deut. i. 31.—<sup>q</sup> Deut. xxx. 17. Josh. xxii. 16, 18. 2 Chron. vii. 19. xv. 2.—<sup>r</sup> Josh. iv. 12, 13.—<sup>s</sup> Josh. xxii. 4.—<sup>t</sup> Ver. 33. Josh. xii. 1. xiii. 8.—<sup>u</sup> Deut. iii. 18. Josh. i. 14. iv. 13, 18.—<sup>v</sup> Deut. iii. 20. Josh. xi. 23. xviii. 1.

Verse 3. *Ataroth and Dibon, &c.*] The places mentioned here belonged to Sihon, king of the Amorites, and Og, king of Bashan, which, being conquered by the Israelites, constituted ever after a part of their territories, ver. 33.

Verse 5. *Let this land be given unto thy servants*] Because it was good for pasturage, and they had many flocks, ver. 1.

Verse 12. *Caleb the son of Jephunneh the Kenazite*] It was Jephunneh that was the Kenazite, and not Caleb. Kenaz was probably the father of Jephunneh.

Verse 16. *We will build—cities for our little ones*] It was impossible for these, numerous as they might be, to build cities and fortify them for the defence of their families in their absence. Calmet supposes they meant no more than repairing the cities of the Amorites which they had lately taken; which work might have been very easily accomplished in the time they spent on this side of Jordan, before

they went over with their brethren, to put them in possession of the land.

Verse 17. *Because of the inhabitants of the land.*] These were the Ammonites, Moabites, Idumeans, and the remains of the Midianites and Amorites. But could the women and children even keep the defenced cities, when placed in them? This certainly cannot be supposed possible. Many of the men of war must of course stay behind. In the last census, chap. xxvi., the tribe of Reuben consisted of 43,780 men; the tribe of Gad, 40,500; the tribe of Manasseh, 52,700; the half of which is 26,350. Add this to the sum of the other two tribes, and the amount is 110,580. Now, from Joshua iv. 13, we learn that of the tribes of Reuben and Gad, and the half of the tribe of Manasseh, only 40,000 armed men passed over Jordan to assist their brethren in the reduction of the land: consequently the number of 70,580 men were left behind for the defence of the women, the children, and

then afterward <sup>a</sup>ye shall return, and be guiltless before the LORD, and before Israel; and <sup>b</sup>this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure <sup>c</sup>your sin will find you out.

24 <sup>d</sup>Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 <sup>e</sup>Our little ones, our wives, our flocks, and our cattle, shall be there in the cities of Gilead:

27 <sup>f</sup>But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So <sup>g</sup>concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

<sup>a</sup> Josh. xxii. 4.—<sup>b</sup> Deut. iii. 12, 15, 16, 18. Josh. i. 15. xlii. 8, 32. xli. 4, 9.—<sup>c</sup> Gen. iv. 7. xlv. 16. Isa. lix. 12.—<sup>d</sup> Ver. 16, 34, &c.—<sup>e</sup> Josh. i. 14.—<sup>f</sup> Josh. iv. 12.—<sup>g</sup> Josh. i. 13.—<sup>h</sup> Deut. iii. 12-17. xxi. 8. Josh. xii. 6. xlii. 8. xxii. 4.—<sup>i</sup> Ch. xxi. 24, 33, 35.—<sup>j</sup> Ch. xxxiii. 45, 46.—<sup>k</sup> Deut. ii. 36.—<sup>l</sup> Ver. 1, 3, Jazer.—<sup>m</sup> Ver. 3, Nimrah.—<sup>n</sup> Ver.

the flocks. This was more than sufficient to defend them against a people already panic-struck by their late discomfitures and reverses.

Verse 34. *The children of Gad built—Aroer*] This was situated on the river Arnon, Deut. ii. 36; 2 Kings x. 33. It was formerly inhabited by the *Emim*, a warlike and perhaps gigantic people. They were expelled by the Moabites; the Moabites by the Amorites; and the Amorites by the Israelites. The Gadites then possessed it till the captivity of their tribe, with that of Reuben and the half of the tribe of

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be ours*.

33 And <sup>b</sup>Moses gave unto them, *even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.*

34 And the children of Gad built <sup>c</sup>Dibon, and Ataroth, and <sup>d</sup>Aroer,

35 And Atroth, Shophan, and <sup>e</sup>Jaazer, and Jogbehah,

36 And <sup>f</sup>Beth-nimrah, and Beth-haran, <sup>g</sup>a fenced cities: and folds for sheep.

37 And the children of Reuben <sup>h</sup>built Heshbon, and Elealeh, and Kirjathaim,

38 And <sup>i</sup>Nebo, and <sup>j</sup>Baal-meon, (<sup>k</sup>their names being changed,) and Shihmah: and <sup>l</sup>gave other names unto the cities which they builded.

39 And the children of <sup>m</sup>Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was in it*.

40 And Moses <sup>n</sup>gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And <sup>o</sup>Jair the son of Manasseh went and took the small towns thereof, and called them <sup>p</sup>Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

24.—<sup>q</sup> Ch. xxi. 27.—<sup>r</sup> Isa. xlvii. 1.—<sup>s</sup> Ch. xxii. 41.—<sup>t</sup> See ver. 3. Exod. xxiii. 13. Josh. xxii. 7.—<sup>u</sup> Heb. *they called by names the names of the cities*.—<sup>v</sup> Gen. i. 25.—<sup>w</sup> Deut. iii. 12, 13, 15. Josh. xlii. 31. xlv. 1.—<sup>x</sup> Deut. iii. 14. Josh. xlii. 80. 1 Chron. ii. 21, 22, 23.—<sup>y</sup> Judg. x. 4. 1 Kings iv. 13.

Manasseh, by the Assyrians, 2 Kings xv. 29, after which the Moabites appear to have re-possessed it, as they seem to have occupied it in the days of Jeremiah, chap. xlviii. 15-20.

Verse 38. *And Nebo—their names being changed*] That is, Those who conquered the cities called them after their own names. Thus the city *Kenath*, being conquered by *Nobah*, was called after his name, ver. 42.

Verse 41. *Havoth-jair*.] That is, the *villages or habitations of Jair*; and thus they should have been translated.

## CHAPTER XXXIII.

*The journeyings of the Israelites written out by Moses, according to the commandment of the Lord, 1, 2. They depart from Rameses on the fifteenth day of the first month, on the day after the passover, the first-born of the Egyptians having been slain, 3, 4. Their forty-two stations enumerated, 5-49. They are authorized to expel all the former inhabitants, and destroy all remnants of idolatry, 50-53. The land is to be divided by lot, 54. Should they not drive out the former inhabitants, they shall be to them as pricks in their eyes and thorns in their sides, 55. And if not obedient, God will deal with them as he has purposed to do with the Canaanites, 56.*

**THESE** are the <sup>a</sup>journeys of the children of Israel, which went forth out of the land of Egypt with their armies, under the <sup>b</sup>hand of Moses and Aaron.

<sup>a</sup> Exod. xii. 38, 51. xlii. 18.—<sup>b</sup> Josh. xxiv. 5.

Verse 2. *And Moses wrote their goings out according to their journeys*] We may consider the whole book of Num-

2 And Moses wrote their <sup>c</sup>goings out according to their journeys, by the commandment of the LORD: and these are their journeys according to their goings out.

<sup>c</sup> Ch. ix. 17-23. x. 6, 13. Deut. i. 2, 10, 11.

bers as a *diary*, and indeed the first book of travels ever published. Travellers have endeavoured to mark out the

3 And they <sup>a</sup> departed from Rameses in <sup>b</sup> the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out <sup>c</sup> with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* first-born, <sup>d</sup> which the LORD had smitten among them: <sup>e</sup> upon their gods also the LORD executed judgments.

5 <sup>f</sup> And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from <sup>g</sup> Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And <sup>h</sup> they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baalzephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and <sup>i</sup> passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and <sup>j</sup> came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red Sea.

<sup>a</sup> Exod. xii. 37.—<sup>b</sup> Exod. xii. 2. xiii. 4.—<sup>c</sup> Exod. xiv. 3.—<sup>d</sup> Exod. xii. 29.—<sup>e</sup> Exod. xii. 12. xviii. 11. Isa. xix. 1. Rev. xii. 8.—<sup>f</sup> Exod. xii. 37.—<sup>g</sup> Exod. xiii. 20.—<sup>h</sup> Exod. xiv. 2, 9.—<sup>i</sup> Exod. xiv. 22.

route of the Israelites through this great, dreary, and trackless desert, and have ascertained many of the stages here described. Indeed there are sufficient evidences of this important journey still remaining, for the descriptions of many are so particular that the places are readily ascertained by them; but this is not the case with all. Israel was the church of God in the wilderness, and its unsettled, wandering state under Moses may point out the unsettled state of religion under the law. Their being brought, after the death of Moses, into the promised rest by Joshua, may point out the establishment, fixedness, and certainty of that salvation provided by Jesus Christ, of whom Joshua, in *name* and conduct, was a remarkable type.

Verse 3. *From Rameses*] This appears to have been the metropolis of the land of Goshen, and the place of rendezvous whence the whole Israelitish nation set out on their journey to the promised land; and is supposed to be the same as *Cairo*. [Or rather the modern *Belbeis*.]

HERE FOLLOW THE FORTY-TWO STATIONS.

STATION I. Verse 5. *And pitched in SUCCOTH.*] This name signifies *booths* or *tents*, and probably refers to no town or village, but simply designates the place where they pitched their tents for the first time after their departure from Rameses.

STAT. II. Verse 6. *ETHAM, which is in the edge of the wilderness.*] This place is not well known; Dr. Shaw supposes it to have been one mile from *Cairo*. Calmet thinks it is the city of *Buthum* mentioned by Herodotus, which he places in Arabia, on the frontiers of Egypt.

STAT. III. Verse 7. *PI-HAHIROTH*] *Baal-zephon* Calmet supposes to be the *Clyma* of the Greeks, and the *Kolzum* of the Arabians.

STAT. IV. Verse 8. *And went three days' journey in the wilderness of Etham*] Called the wilderness of *Shur*, Exod. xv. 22.

STAT. V. Verse 9. *And came unto ELIM*] A place on the skirts of the deserts of *Sin*, two leagues from *Tor*, and nearly thirty from *Corandel*, a large bay on the east side of the Red Sea. See on Exod. xv. 27.

STAT. VI. Verse 10. *Encamped by the RED SEA.*] It is difficult to assign the place of this encampment, as the Israelites were now on their way to *Mount Sinai*, which lay considerably to the east of *Elim*, and consequently farther from the sea than the former station. It might be called by the *Red Sea*, as the Israelites had it, as the principal object still in view. This station however is mentioned nowhere else. By the *Red Sea* we are not to understand a sea, the waters of which are red, or the sand red, or any thing else

11 And they removed from the Red Sea, and encamped in the <sup>k</sup> wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at <sup>l</sup> Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the <sup>m</sup> wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched <sup>n</sup> at <sup>o</sup> Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and <sup>p</sup> encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in <sup>q</sup> Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

xv. 22, 23.—Exod. xv. 27.—<sup>k</sup> Exod. xvi. 1.—<sup>l</sup> Exod. xvii. 1. xix. 2.—<sup>m</sup> Exod. xvi. 1. xix. 1, 2.—<sup>n</sup> Ch. xi. 34.—<sup>o</sup> That is, the graves of lust.—<sup>p</sup> Ch. xi. 35.—<sup>q</sup> Ch. xii. 16. 1 Mac. v. 9, *Dathema*.

*about or in it red*; for nothing of this kind appears. It is called in Hebrew *yam suph*, which signifies the *weedy sea*.

STAT. VII. Verse 11. *The wilderness of SIN.*] This lies between *Elim* and *Mount Sinai*.

STAT. VIII. Verse 12. *DOPHKAH.*] This place is not mentioned in Exodus, and its situation is not known.

STAT. IX. Verse 13. *ALUSH.*] Neither is this mentioned in Exodus, and its situation is equally unknown.

STAT. X. Verse 14. *REPHIDIM*] Remarkable for the rebellion of the Israelites against Moses, because of the want of water, Exod. xvii.

STAT. XI. Verse 15. *The WILDERNESS OF SINAI.*] Somewhere northward of *Mount Sinai*, on the straight road to the promised land, to which they now directed their course.

STAT. XII. Verse 16. *KIBROTH-HATTAVAH.*] No city, village, &c., but a place in the open desert, which had its name from the plague that fell upon the Israelites, through their murmuring against God, and their inordinate desire of flesh. But it appears that the Israelites had travelled three days' journey in order to reach this place, chap. x. 33, and commentators suppose there must have been other stations which are not laid down here, probably because the places were not remarkable.

STAT. XIII. Verse 17. *HAZEROth.*] This place Dr. Shaw computes to have been about thirty miles distant from *Mount Sinai*.

STAT. XIV. Verse 18. *RITHMAH.*] This place lay somewhere in the wilderness of *Paran*; through which the Israelites were now passing. The name signifies the juniper-tree; and the place probably had its name from the great number of those trees growing in that district.

STAT. XV. Verse 19. *RIMMON-PAREZ.*] Unknown.

STAT. XVI. Verse 20. *LIBNAH.*] The situation of this place is uncertain. A city of this name is mentioned, Josh. x. 29, as situated between *Kadesh-barnea* and *Gaza*.

STAT. XVII. Verse 21. *RISSAH.*] A place mentioned nowhere else in the sacred writings. Its situation utterly unknown.

STAT. XVIII. Verse 22. *KEHELATHAH.*] Utterly unknown; though some conjecture that it might have been the place called *Keilah*, 1 Sam. xiii. 1, &c., but this is unlikely.

STAT. XIX. Verse 23. *SHAPHER.*] Where this mountain lay cannot be determined.

STAT. XX. Verse 24. *HARADAH.*] Unknown. Calmet supposes that it may be the place called *Bered*, Gen. xvi. 14, which was in the vicinity of *Kadesh*.

STAT. XXI. Verse 25. *MAKHELOTH.*] A name found nowhere else in Scripture.

STAT. XXII. Verse 26. *TAHATH.*] Unknown.

23 And they went from Kehelathah, and pitched in Mount Shapher.

24 And they removed from Mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and \* encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from <sup>b</sup> Bene-jaakan, and \* encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, <sup>a</sup> and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the \* wilderness of Zin, which is Kadesh.

37 And they removed from <sup>c</sup> Kadesh, and pitched in Mount Hor, in the edge of the land of Edom.

38 And <sup>a</sup> Aaron the priest went up into Mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was an hundred and twenty and three years old when he died in Mount Hor.

40 And <sup>b</sup> king Arad, the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from Mount <sup>c</sup> Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and <sup>d</sup> pitched in Obotoh.

44 And <sup>e</sup> they departed from Obotoh, and pitched in <sup>f</sup> Ije-abarim, <sup>g</sup> in the border of Moab.

45 And they departed from Iim, and pitched <sup>h</sup> in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon<sup>i</sup>-diblathaim.

47 And they removed from Almon-diblathaim, <sup>j</sup> and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and <sup>k</sup> pitched in the plains of Moab by Jordan near Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto <sup>l</sup> Abel-shittim <sup>m</sup> in the plains of Moab.

50 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, <sup>n</sup> When ye are passed over Jordan into the land of Canaan ;

52 <sup>o</sup> Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess the *inhabitants* of the land, and dwell therein : for I have given you the land to possess it.

54 And <sup>p</sup> ye shall divide the land by lot for an

\* Deut. x. 6.—<sup>b</sup> 1 Mac. v. 4, *Beau*. See Gen. xxxvi. 27. Deut. x. 6. 1 Chron. i. 42.—Deut. x. 7.—Deut. ii. 8. 1 Kings ix. 26. xiii. 48.—Ch. x. 1. xvii. 14.—Ch. xx. 22, 23. xxi. 4.—<sup>c</sup> Ch. xx. 28, 28. Deut. x. 6. xxxii. 50.—Ch. xxi. 1, &c.—Ch. xxi. 4.—Ch. xxi. 10.—Ch. xxi. 11.—Or, *heaps of Abarim*.—Ch.

STAT. XXIII. Verse 27. TARAH.] Also unknown. STAT. XXIV. Verse 28. MITHCAH.] Calmet conjectures that this may be *Mocha*, a city in Arabia Petrea.

STAT. XXV. Verse 29. HASHMONAH.] Supposed by some to be the same as *Azmon*, chap. xxxiv. 4.

STAT. XXVI. Verse 30. MOSEROTH.] Situation unknown. In Deut. x. 6 it is said that the Israelites took their journey from Beeroth, the wells of the children of Jaakan, to Mosera, and there Aaron died. If so, Mosera, Moseroth, and Hor must be different names of the same place ; or Moseroth, or Mosera, must have been some town or village near Mount Hor, for there Aaron died. See ver. 38.

STAT. XXVII. Verse 31. BENE-JAAKAN.] Unknown. STAT. XXVIII. Verse 32. HOR-HAGIDGAD.] The *hole* or *pit of Gidgad*. Unknown. It was a place perhaps remarkable for some vast pit or cavern, from which it took its name.

STAT. XXIX. Verse 33. JOTBATHAH.] Situation unknown. It is said in Deut. x. 7 to be a *land of rivers of waters*.

STAT. XXX. Verse 34. EBONAH.] Nowhere else mentioned.

STAT. XXXI. Verse 35. EZION-GABER.] On the western coast of the *Elanitic gulf* of the Red Sea. It is now called *Maenah el Deshab*, or the *golden port*, by the Arabs ; because it was at this place that Solomon sent his ships for gold to Ophir, 1 Kings ix. 26.

STAT. XXXII. Verse 36. ZIN, which is KADESH.] A place remarkable for the death of Miriam the prophetess, and bringing water out of the rock. As this place was on the borders of Edom, the Israelites, being denied permission to pass through their land, were obliged to turn to the right to Mount Hor, now called *Accaba* by the Arabs.

xxi. 11.—Ch. xxxii. 34.—Jer. xlviii. 22. Ezek. vi. 14.—Ch. xxi. 20. Deut. xxxii. 40.—Ch. xxii. 1.—Or, *the plains of Shittim*.—Ch. xxv. 1. Josh. ii. 1.—Deut. vii. 1, 2. ix. 1. Josh. iii. 17.—Exod. xlii. 24, 28. xxxv. 18. Deut. vii. 2, 5. xii. 3. Josh. xi. 12. Judg. ii. 2.—Ch. xxvi. 58, 54, 55.

STAT. XXXIII. Verse 37. HOR.] Famous for the death of Aaron. Perhaps Moseroth or Mosera, ver. 30, was a village near this mountain.

STAT. XXXIV. Verse 41. ZALMONAH.] Probably in the neighbourhood of the land of Edom. As *tselem* signifies an *image*, this place probably had its name from the brazen serpent set up by Moses. From the same root the word *telem*, corruptly called *talisman*, which signifies a consecrated *image*, is derived.

STAT. XXXV. Verse 42. PUNON.] A place in *Idumea*. Nowhere else mentioned.

STAT. XXXVI. Verse 43. OBOTH.] Mentioned before, chap. xxi. 10.

STAT. XXXVII. Verse 44. IJE-ABARIM.] The *heaps of Abarim*. Situation uncertain. It is called *Iim* in the following verse. As the word signifies *heaps* or *protuberances*, it probably means *tumuli* or small hills near some of the *foras* of Jordan.

STAT. XXXVIII. Verse 45. DIBON-GAD.] Supposed to be the same as *Dibon*, chap. xxxii. 34, and to be situated on the brook *Arnon*.

STAT. XXXIX. Verse 46. ALMON-DIBLATHAIM.] Situation not known. It belonged to the *Mosabites* in the time of the prophet Jeremiah ; Jer. xlviii. 23.

STAT. XL. Verse 47. *Mountains of Abarim, before Nebo.*] The mountain on which Moses died. They came to this place after the overthrow of the *Amorites*.

STAT. XLI. Verse 48. *The plains of Moab.*] This was the scene of the transactions between *Balaam* and *Balak* ; see chapters xiii., xxiv., xlv.

STAT. XLII. Verse 49. *From Beth-jesimoth even unto Abel-shittim.*] The former of these places fell to the *Hebanites*. Josh. xiii. 15, 20. The Israelites were now come to



inheritance among your families: *and* to the more ye shall <sup>a</sup>give the more inheritance, and to the fewer ye shall <sup>b</sup>give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of

<sup>a</sup> Heb. multiply his inheritance. — <sup>b</sup> Heb. diminish his inheritance.

the edge of Jordan, over against Jericho, where they afterwards passed.

Verse 52. *Ye shall—destroy all their pictures*] From *sachah*, to be like, or resemble, either pictures, carved work, or embroidery, as far as these things were employed to exhibit the abominations of idolatry. *Molten images*, metallic talismanical figures, made under certain constellations, and supposed in consequence to be possessed of some extraordinary influences and virtues.

Verse 56. *Shall be pricks in your eyes*] Under these metaphors, the continual mischief that should be done to them, both in soul and body, by these idolaters, is set forth in a very expressive manner. What can be more vexatious than a continual goading of each side, so that the attempt to avoid the one throws the body more forcibly on the other? And what can be more distressing than a continual pricking in the eye, harassing the mind, tormenting the body, and extinguishing the sight?

the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* <sup>a</sup>pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

<sup>a</sup> Josh. xxiii. 13. Judg. ii. 3. Ps. cvi. 34, 36. See Exod. xxiii. 83. Ezek. xxviii. 24.

It has been usual among pious men to consider these Canaanites remaining in the land, as emblems of *indwelling sin*; and it must be granted that what those remaining Canaanites were to the people of Israel, who were disobedient to God, such is *indwelling sin* to all those who will not have the blood of the Covenant to cleanse them from all unrighteousness. For a time, while conscience is tender, such persons feel themselves straitened in all their goings, hindered in all their religious services, and distressed beyond measure because of the law—the authority and power, of sin, which they find warring in their members: by and by the eye of their mind becomes obscured by the constant piercings of sin, till at last, fatally persuaded that *sin must dwell in them as long as they live*, they accommodate their minds to their situation, their consciences cease to be tender, and they content themselves with expecting redemption where and when it has never been promised, viz., *beyond the grave*.

## CHAPTER XXXIV.

*The land of Canaan is described, 1, 2. The south quarter, 3-5. The western border, 6. The north border, 7-9. The east border, 10-12. This land to be divided by lot among the nine tribes and half, 13; two tribes and half, Reuben and Gad, and the half of Manasseh, having already got their inheritance on the east side of Jordan, 14, 15. Eleazar the priest, and Joshua, to assist in dividing the land, 16, 17; and with them a chief out of every tribe, 18. The names of the twelve chiefs, 19-29.*

**AND** the Lord spake unto Moses, saying,  
2 Command the children of Israel, and say unto them, When ye come into <sup>a</sup> the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then <sup>b</sup> your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of <sup>c</sup> the salt sea eastward:

4 And your border shall turn from the south <sup>d</sup> to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to <sup>e</sup> Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon <sup>f</sup> unto the river of Egypt, and the goings out of it shall be at the sea.

<sup>a</sup> Gen. xvii. 8. Deut. i. 7. Ps. lxxviii. 55. cv. 11. Ezek. xlvii. 14. — <sup>b</sup> Josh. xv. 1. — See Ezek. xlvii. 13, &c. — <sup>c</sup> Gen. xiv. 8. Josh. xv. 2. — <sup>d</sup> Josh. xv. 8. — <sup>e</sup> Ch. xiii. 26. xxxii. 8. — <sup>f</sup> See Josh. xv. 3, 4. — Gen. xv. 18. Josh. xv. 4-47. 1 Kings viii. 65. Isa. xxvii. 12.

Verse 2. *The land of Canaan with the coasts thereof*] All description here is useless. The situation and boundaries of the land of Canaan can only be known by actual survey, or by consulting a good map.

Verse 3. *The salt sea*] The Dead sea, or lake Asphaltites.

Verse 5. *The river of Egypt*] The eastern branch of the river Nile; or, according to others a river which is south of the land of the Philistines, and falls into the gulf or bay near Calieh.

Verse 6. *Ye shall even have the great sea for a border*]

6 And *as* for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you <sup>a</sup> Mount Hor:

8 From Mount Hor ye shall point out *your border* <sup>b</sup> unto the entrance of Hamath; and the goings forth of the border shall be to <sup>c</sup> Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at <sup>d</sup> Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham <sup>e</sup> to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the <sup>f</sup> side of the sea <sup>g</sup> of Chinnereth eastward:

12 And the border shall go down to Jordan, and

— <sup>a</sup> Ch. xxxiii. 37. — <sup>b</sup> Ch. xiii. 21. 2 Kings xiv. 25. — <sup>c</sup> Ezek. xlvii. 15. — <sup>d</sup> Ezek. xlvii. 17. — <sup>e</sup> 2 Kings xxiii. 33. Jer. xxxix. 5, 6. — <sup>f</sup> Heb. shoulder. — <sup>g</sup> Deut. iii. 17. Josh. xi. 2. xix. 35. Mat. xiv. 34. Luke v. 1.

The Mediterranean Sea, called here the *Great Sea*, to distinguish it from the *Dead Sea*, the *Sea of Tiberias*, &c., which were only a sort of lakes. In Hebrew there is properly but one term, *yam*, which is applied to all collections of water apparently stagnant, and which is generally translated *sea*. The Greek of the New Testament follows the Hebrew and employs, in general, one word whether it speaks of the *Mediterranean*, or of the *sea* or *lake of Galilee*.

Verse 11. *The sea of Chinnereth*] The same as the *sea of Galilee*, *sea of Tiberias*, and *sea of Gennesareth*.

the goings out of it shall be at <sup>a</sup>the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, <sup>b</sup>This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 <sup>c</sup>For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near Jericho* eastward, toward the sunrising.

16 And the LORD spake unto Moses, saying,

17 These are the names of the men which shall divide the land unto you: <sup>d</sup>Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one <sup>e</sup>prince of every tribe, to divide the land by inheritance.

19 And the names of the men are those: Of

the tribe of Judah, <sup>f</sup>Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These are *they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

<sup>a</sup> Ver. 3.—<sup>b</sup> Ver. 1. Josh. xiv. 1, 2.—<sup>c</sup> Ch. xxxii. 33. Josh. xiv. 2, 3.—<sup>d</sup> Josh. xiv. 1. xix. 51.

<sup>e</sup> Ch. i. 4, 16.—<sup>f</sup> Ch. xiii. 30. xiv. 6, 24, 30, 38. xxvi. 65.—<sup>g</sup> Josh. xiii. 32. xiv. 1. xix. 51.

Verse 12. *The border shall go down to Jordan*] This river is famous both in the Old and New Testaments. It takes its rise at the foot of Mount Libanus, passes through the sea of Chinnereth or Tiberias, and empties itself into the lake Asphaltites or Dead Sea, from which it has no outlet. In and by it God wrought many miracles. God cut off the waters of this river as he did those of the Red Sea, so that they stood on a heap on each side, and the people passed over on dry ground. Both *Elijah* and *Elisha* separated its waters in a miraculous way, 2 Kings ii. 8-14. *Naaman*, the Syrian general, by washing in it at the command of the prophet, was miraculously cured of his leprosy, 2 Kings v. 10-14. In this river *John* baptized great multitudes of Jews; and in it was *CHRIST* himself baptized, and the Spirit of God descended upon him, and the voice from heaven proclaimed him the great and only Teacher and Saviour of men, Mat. iii. 16, 17, Mark i. 5-11.

Verse 13. *This is the land which ye shall inherit by lot*] Much of what is said concerning this land is peculiarly emphatic. It is a land that contains a multitude of advantages in its climate, its soil, situation, &c. It is bounded on the south by a ridge of mountains, which separate it from Arabia, and screen it from the burning and often pestiferous winds which blow over the desert from that quarter. On the west it is bounded by the Mediterranean Sea; on the north by Mount Libanus, which defends it from the cold northern blasts; and on the east by the river Jordan, and its fertile, well-watered plains. It is described by God himself as "a

good land, &c., Deut. viii. 7-9; a land finely diversified with hills and valleys, and well watered by the rain of heaven, in this respect widely different from Egypt; a land which God cared for, on which his eyes were continually placed from the beginning to the end of the year; watched over by a most merciful providence; in a word, a land which flowed with milk and honey, and was the most pleasant of all lands; Deut. xi. 11, 12, Ezek. xx. 6. Such was the land, and such were the advantages that this most favoured people were called to possess. They were called to possess it *by lot*, that each might be satisfied with his possession, as considering it to be appointed to him by the especial providence of God; and its boundaries were ascertained on divine authority, to prevent all covetousness after the territories of others.

Verse 19, &c. *And the names of the men are these*] It is worthy of remark that Moses does not follow any order hitherto used of placing the tribes; 1. Judah; 2. Simeon; 3. Benjamin; 4. Dan; 5. Manasseh; 6. Ephraim; 7. Zebulun; 8. Issachar; 9. Asher; 10. Naphtali. And as in encamping about the tabernacle they were arranged according to their fraternal relationship (see chap. ii.), so they were in the division and inheriting of the promised land. Thus God, in nominating the princes that should divide the land, signified beforehand the manner of their possession, and that they should be so situated as to dwell together as brethren in unity, for the mutual help and comfort of each other. In this arrangement there is much skill, judgment, and kindness every where displayed.

## CHAPTER XXXV.

*The Israelites are commanded to give the Levites, out of their inheritances, cities and their suburbs for themselves and for their cattle, goods, &c., 1-3. The suburbs to be 3,000 cubits round about from the wall of the city, 4, 5. The cities to be forty-two, to which six cities of refuge should be added, in all forty-eight cities, 6, 7. Each tribe shall give of these cities in proportion to its possessions, 8. These cities to be appointed for the person who might slay his neighbour unawares, 9-12. Of these six cities there shall be three on each side Jordan, 13, 14. The cities to be places of refuge for all who kill a person unawares, whether they be Israelites, strangers, or sojourners, 15. Cases of murder, to which the benefit of the cities of refuge shall not extend, 16-21. Cases of manslaughter to which the benefit of the cities of refuge shall extend, 22, 23. How the congregation shall act between the manslayer and the avenger of blood, 24, 25. The manslayer shall abide in the city of refuge till the death of the high-priest; he shall then return to the land of his possession, 26-28. Two witnesses must attest a murder before a murderer can be put to death, 29-30. Every murderer to be put to death, 31. The manslayer is not to be permitted to come to the land of his inheritance till the death of the high-priest, 32. The land must not be polluted with blood, for the Lord dwells in it, 33, 34.*

**AND** the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, 2 \* Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

3 And the cities which they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites there shall be <sup>b</sup> six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and <sup>c</sup> to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites shall be <sup>d</sup> forty and eight cities: them shall ye give with their suburbs.

8 And the cities which ye shall give shall be <sup>e</sup> of the possession of the children of Israel: 'from them that have many, ye shall give many; but from them that have few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which <sup>f</sup> he inheriteth.

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, <sup>h</sup> When ye be come over Jordan into the land of Canaan;

11 Then <sup>i</sup> ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person <sup>j</sup> at unawares.

12 <sup>k</sup> And they shall be unto you cities for refuge

from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, <sup>l</sup> six cities shall ye have for refuge.

14 <sup>m</sup> Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge, both for the children of Israel, and <sup>n</sup> for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

16 <sup>o</sup> And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him <sup>p</sup> with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or <sup>q</sup> if he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 <sup>r</sup> The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But <sup>s</sup> if he thrust him of hatred, or hurl at him <sup>t</sup> by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly <sup>u</sup> without enmity, or have cast upon him any thing without laying of wait.

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm:

24 Then <sup>v</sup> the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood; and the congregation shall restore him to the city of his

<sup>a</sup> Josh. xiv. 8, 4. xxi. 2. See Ezek. xlv. 1, &c. xlviii. 8, &c.—<sup>b</sup> Ver. 13. Deut. iv. 41. Josh. xx. 2, 7, 8. xxi. 3, 13, 21, 27, 32, 36, 38.—<sup>c</sup> Heb. *who*: *he* ye shall give.—<sup>d</sup> Josh. xli. 41.—<sup>e</sup> Josh. xxi. 3.—<sup>f</sup> Ch. xxvi. 54.—<sup>g</sup> Heb. *they inherit*.—<sup>h</sup> Deut. xix. 2. Josh. xx. 2.—<sup>i</sup> Exod. xxi. 13.—<sup>j</sup> Heb. *by error*.—<sup>k</sup> Deut. xix. 6. Josh. xx. 3, 5.

6.—<sup>l</sup> Ver. 6.—<sup>m</sup> Deut. iv. 41. Josh. xx. 8.—<sup>n</sup> Ch. xv. 16.—<sup>o</sup> Exod. xxi. 12, 14. Lev. xxiv. 17. Deut. xix. 11, 12.—<sup>p</sup> Heb. *with a stone of the hand*.—<sup>q</sup> Ver. 21, 24, 27. Deut. xix. 6, 12. Josh. xx. 3, 5.—<sup>r</sup> Gen. iv. 8. 2 Sam. iii. 27. xxi. 10. 1 Kings ii. 31, 32.—<sup>s</sup> Exod. xxi. 14. Deut. xix. 11.—<sup>t</sup> Exod. xxi. 13.—<sup>u</sup> Ver. 12. Josh. xx. 6.

Verse 5. *And ye shall measure from without the city—two thousand cubits, &c.*] Commentators have been much puzzled with the accounts in this and the former verse. In ver. 4 the measure is said to be 1,000 cubits from the wall; in ver. 5 the measure is said to be 2,000 from without the city. It is likely these two measures mean the same thing; at least so it was understood by the Septuagint and Coptic; but their reading is not acknowledged by any other of the ancient Versions, nor by any of the MSS. collated by Kenicott and De Rossi. We must seek therefore for some other method of reconciling this apparently contradictory account. Sundry modes have been proposed by commentators, which appear to me, in general, to require full as much explanation as the text itself. Maimonides is the only one intelligible on the subject. "The suburbs," says he, "of the cities are expressed in the Law to be 3,000 cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs, and the 2,000, which they measured without the suburbs, were for fields and vineyards."

Verse 11. *Ye shall appoint—cities of refuge.*] The cities of refuge among the Israelites were widely different from the *asyla* among the Greeks and Romans, as also from the *privileged altars* among the Roman Catholics. Those among the Hebrews were for the protection of such only as had slain a person involuntarily. The temples and altars among the latter often served for the protection of the most profligate characters. Cities of refuge among the Hebrews

were necessary, because the old patriarchal law still remained in force, viz., that the nearest *akin* had a right to avenge the death of his relation by slaying the murderer; for the original law enacted that *whosoever shed man's blood, by man should his blood be shed*, Gen. ix. 6, and none was judged so proper to execute this law as the man who was nearest akin to the deceased. As many rash executions of this law might take place, from the very nature of the thing, it was deemed necessary to qualify its claims, and prevent injustice; and the cities of refuge were judged proper for this purpose. Nor do we ever read that they were ever found inefficient, or that they were ever abused.

Verse 12. *Until he stand before the congregation in judgment.*] So one of these cities was not a perpetual asylum; it was only a *pro tempore* refuge, till the case could be fairly examined by the magistrates in the presence of the people, or the elders, their representatives; and this was done in the city or place where he had done the murder, Josh. xx. 4, 6. If he was found worthy of death, they delivered him to the avenger that he might be slain, Deut. xix. 12; if not, they sent him back to the city of refuge, where he remained till the death of the high-priest, ver. 25. Before the cities of refuge were appointed, the altar appears to have been a sanctuary for those who had killed a person unwittingly; see on Exod. xxi. 13, 14.

Verse 19. *The revenger of blood.*] *Goel haddam*, the redeemer of blood; the next in blood to him who was slain.

refuge, whither he was fled: and <sup>a</sup>he shall abide in it unto the death of the high priest, <sup>b</sup>which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer: <sup>c</sup>he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high-priest: but after the death of the high-priest the slayer shall return into the land of his possession.

29 So these things shall be for <sup>d</sup>a statute of judgment unto you throughout your generations in all your dwellings.

<sup>a</sup> Josh. xx. 6.—<sup>b</sup> Exod. xxix. 7. Lev. iv. 3. xxi. 10.—<sup>c</sup> Heb. no blood shall be to him. Exod. xxii. 2.—<sup>d</sup> Ch. xxvii. 11.—<sup>e</sup> Deut. xvii. 6. xix. 15. Mat. xviii. 16. 2 Cor. xiii. 1. Heb. x. 28.—<sup>f</sup> Heb.

Verse 30. *But one witness shall not testify against any*] This was a just and necessary provision. One man may be mistaken, or so violently prejudiced as to impose even on his own judgment, or so wicked as to endeavour through malice to compass the life of his neighbour: but it is not likely that two or more should be of this kind; and even were they, their separate examination would lead to a discovery of the truth, and to their conviction.

Verse 31. *Ye shall take no satisfaction for the life of a murderer*] No atonement could be made for him, nor any commutation so as to save him from death. All the laws of the civilized world have either adjudged the murderer to death, or to a punishment equivalent to it.

Verse 32. *Until the death of the priest.*] Probably intended to typify, that no sinner can be delivered from his banishment from God, or recover his forfeited inheritance, till Jesus Christ, the great High-priest, had died for his offences, and risen again for his justification.

Verse 33. *For blood it defileth the land.*] The very land was considered as guilty till the blood of the murderer was shed in it. No wonder God is so particularly strict in his laws against murderers, 1. Because he is the author of life, and none has any right to dispose of it but himself. 2. Because life is the time to prepare for the eternal world,

30 Whoso killeth any person, the murderer shall be put to death by the <sup>a</sup>mouth of witnesses: but one witness shall not testify against any person to <sup>b</sup>cause him to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which is <sup>c</sup>'guilty of death'; but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye are: for blood <sup>d</sup>it defileth the land: and <sup>e</sup>the land cannot be cleansed of the blood that is shed therein, but <sup>f</sup>'by the blood of him that shed it.

34 <sup>g</sup>'Defile not therefore the land which ye shall inhabit, wherein I dwell: for <sup>h</sup>I the LORD dwell among the children of Israel.

<sup>a</sup> faultily to die.—<sup>b</sup> Ps. cvi. 38. Mic. iv. 1.—<sup>c</sup> Heb. there can be no expiation for the land.—<sup>d</sup> Gen. ix. 6.—<sup>e</sup> Lev. xviii. 25. Deut. xxi. 23.—<sup>f</sup> Exod. xxix. 45, 46.

and on it the salvation of the soul accordingly depends; therefore it is of infinite consequence to the man that his life be lengthened out to the utmost limits assigned by Divine Providence. As he who takes a man's life away before his time may be the murderer of his soul as well as of his body, the severest laws should be enacted against this, both to punish and prevent the crime.

The Mosaic cities of refuge have in general been considered, not merely as civil institutions, but as types or representations of infinitely better things; and in this light St. Paul seems to have considered them and the altar of God, which was a place of general refuge, as it is pretty evident that he had them in view in the passage, Heb. vi. 17, 18. Independently of this, it was a very wise political institute; and while the patriarchal law on this point continued in force, this law had a direct tendency to cool and moderate the spirit of revenge, to secure the proper accomplishment of the ends of justice, and to make way for every claim of mercy and equity. But this is not peculiar to the ordinance of the cities of refuge; every institution of God is distinguished in the same way, having his own glory, in the present and eternal welfare of man, immediately in view.

## CHAPTER XXXVI.

*The inconveniences which might be produced by daughters, inheritorixes, marrying out of their own tribe, remedied on the recommendation of certain chiefs of the tribe of Joseph, who stated the case of the daughters of Zelophehad, 1-4. The daughters of Zelophehad are commanded to marry in their own tribe, 5, 6; which is to be an ordinance in all similar circumstances, 7-9. The daughters of Zelophehad marry their father's brothers' sons, and thus their inheritance is preserved in their own tribe, 10-12. The conclusion of the commandments given by the Lord to the Israelites in the plains of Moab, 13.*

**AND** the chief fathers of the families of the <sup>a</sup>children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

<sup>a</sup> Ch. xxvi. 29.—<sup>b</sup> Ch. xxvi. 35. xxxiii. 54. Josh. xvii. 8.

Verse 2. *To give the inheritance of Zelophehad—unto his daughters.*] Either the first eleven verses of chapter xxvii. should come in before this chapter, or this chapter should

2 And they said, <sup>b</sup>The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and <sup>c</sup>my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of

<sup>a</sup> Ch. xxvii. 1, 7. Josh. xvii. 8, 4.

come in immediately after those eleven verses; they certainly both make parts of the same subject.

Here Moses determines that heiresses should marry in

the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe <sup>a</sup>whereunto they are received; so shall it be taken from the lot of our inheritance.

4 And when <sup>b</sup>the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph <sup>c</sup>hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them <sup>d</sup>marry to whom they think best; <sup>e</sup>only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall <sup>f</sup>keep <sup>g</sup>himself to the inheritance of the tribe of his fathers.

<sup>a</sup> Heb. unto whom they shall be.—<sup>b</sup> Lev. xxv. 10.—<sup>c</sup> Ch. xxvii. 7.—<sup>d</sup> Heb. be wives.—<sup>e</sup> Ver. 12. Tob. i. 9.—<sup>f</sup> Heb. cleave to the, &c.—<sup>g</sup> 1 Kings xxi. 8.—<sup>h</sup> 1 Chron. xxiii. 22.—<sup>i</sup> Ch. xxvii. 1.—<sup>j</sup> Heb. to

their own tribe, that no part of the ancient inheritance might be alienated from the original family.

Verse 6. *Let them marry to whom they think best*] Here was latitude sufficient, and yet a salutary and reasonable restraint, which prevented a vexatious mixture of property and possession.

Verse 8. *Every daughter that possesseth an inheritance*] This law affected none but *heiresses*; all others were at liberty to marry into any of the other tribes. The priests and Levites, who could have no inheritance, were exempt from the operation of this law. Jehoiada had the king of Judah's daughter to wife, 2 Chron. xxii. 11. And another priest had for wife one of the daughters of Barzillai the Gileadite, Ezra ii. 61.

Thus ends the book of Numbers, containing a series of astonishing providences and events. Scarcely any piece of history in the sacred writings is better calculated to impress the mind of a serious reader with a sense of the goodness and severity of God. In every transaction his holiness and justice appear in closest union with his benevolence and mercy. From such a *Being* what have the wicked not to fear! From such a *Father* and *Friend* what have the upright not to hope! His *justice* requires him to punish

8 And <sup>k</sup>every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 <sup>l</sup>For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons,

12 And they were married <sup>m</sup>into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the <sup>n</sup>commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel <sup>o</sup>in the plains of Moab, by Jordan near Jericho.

some that were of the families.—<sup>k</sup> Ch. xxxv. 29.—<sup>l</sup> Ch. xxvi. 3. xxxiii. 50.

iniquity, but his *mercy* inclines him to pardon all who truly repent and believe in the Son of his love.

The journeyings of this people, from the time they left Egypt, exhibit a series of *providential wonders*. Every where, and in every circumstance, God appears; and yet there is no circumstance or occasion that does not justify those signal displays of his *GRACE* and his *JUSTICE*. The genuine history of God's providence must be sought for in this book alone; and as every occurrence happened as an example, we have authority to conclude that in every case where his own glory and the salvation of man are interested, he will interfere and give the fullest proofs that he is the same to-day that he was yesterday, and will continue unchangeable for ever and ever. Reader, are these matters *examples to thee*? Art thou, like the Israelites, come into the plains of Moab, on the very verge of the promised land? Jordan alone separates thee from the promised inheritance. Oh, watch and pray, that thou come not short of the glory of God. The last enemy that shall be destroyed is *Death*; see then that the sting of death, which is *sin*, be extracted from thy soul, that, being justified by Christ's blood, thou mayest be made an heir according to the hope of an eternal life. Amen, Amen.





# PREFACE TO THE BOOK

OF

## DEUTERONOMY.

**WE** have borrowed the name of this book, as in former cases, from the Vulgate Latin, *Deuteronomium*, as the Vulgate has done from the Greek Version of the Septuagint. The word is a compound term literally signifying the *second law*, because it seems to contain a *repetition* of the preceding laws, from which circumstance it has been termed by the rabbins *mishneh*, the *iteration* or *doubling*.

It appears that both these names are borrowed from chap. xvii. 18, where the king is commanded to write him a copy of this law; the original is *mishneh hattorah*, a *repetition* or *doubling* of the law, which the Septuagint have translated *this second law*, which we, properly enough, translate a *copy* of the law.

The Book of Deuteronomy contains an account of what passed in the wilderness from the *first day* of the *eleventh month* of the *fortieth year* after the departure of the Israelites from Egypt to the *seventh day* of the *twelfth month* of the same; making in the whole a history of the transactions of exactly *five weeks*, the months of the Jews being *lunar*. The history is continued about seven days after the death of Moses; for he began to deliver his first discourse to the people in the plains of Moab the *first day* of the *eleventh month* of the *fortieth year*, chap. i. 3, and died on the *first day* of the *twelfth month* of the same year, aged 120 years.

As the Israelites were now about to enter into the promised land, and many of them had not witnessed the different transactions in the wilderness, the former generation having been all destroyed except Joshua and Caleb; to impress their hearts with a deep sense of their obligation to God, and to prepare them for the inheritance which God had prepared for them, Moses here *repeats* the principal occurrences of the forty years, now almost elapsed; shows them the absolute necessity of fearing, loving, and obeying God; repeats the *ten commandments*, and particularly explains each, and the ordinances belonging to them, adding others which he had not delivered before; confirms the whole law in a most solemn manner, with exceeding great and precious promises to them that keep it, and a denunciation of the most awful judgments against those who should break it; renews the covenant between God and the people; prophesies of things which should come to pass in the latter days; blesses each of the tribes, prophetically, with the choicest spiritual and temporal blessings; and then, having viewed the whole extent of the land, from the top of Mount Nebo or Pisgah, he yielded up the ghost, and was privately buried by God, leaving Joshua the son of Nun for his successor.

The Book of Deuteronomy and the Epistle to the Hebrews contain the best comment on the nature, design, and use of the Law; the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given, and given in such a manner as none could give who had not a clear discovery of the glory which was to be revealed. It may be safely asserted that very few parts of the Old Testament scriptures can be read with greater profit by the genuine Christian than the Book of *Deuteronomy*.



# THE FIFTH BOOK OF MOSES,

CALLED

## DEUTERONOMY.

### CHAPTER I.

*Introduction to the book, 1, 2. Moses addresses the people in the fortieth year after the exodus from Egypt, 3-5, and shows how God had spoken to them in Horeb, and the directions he gave them, 6-8. How, at the commandment of the Lord, he had appointed officers, judges, &c., to share the government with him, 9-18. Of their travels in the terrible wilderness, 19-21. The people's request to have spies sent to search out the land, 22-25. Of their murmuring and rebellion when they heard the report of the spies, 26-28. How Moses encouraged them, 29-33. The displeasure of the Lord against them because of their murmurings, and his purpose to exclude them from the good land, and give it to their children only, 34-40. How they repented, and yet, without the authority of God, went against the Amorites, by whom they were defeated, 41-44. Their return to Kadesh, where they abode many days, 45, 46.*

**THESE** be the words which Moses spake unto all Israel <sup>a</sup> on this side Jordan in the wilderness, in the plain over against <sup>b</sup> the Red Sea, between Paran, and Tophel, and Laban, and <sup>c</sup> Hazeroth, and Dizahab.

2 (There are eleven days' journey from Horeb by the way of Mount Seir <sup>d</sup> unto Kadesh-barnea.)

3 And it came to pass <sup>e</sup> in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 <sup>f</sup> After he had slain Sihon the king of the

Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth <sup>g</sup> in Edroï:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us <sup>h</sup> in Horeb, saying, Ye have dwelt long <sup>i</sup> enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto <sup>j</sup> all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have <sup>k</sup> set the land before you: go in

<sup>a</sup> Josh. ix. 1, 10. xxii. 4, 7.—<sup>b</sup> Or, Zuph.—<sup>c</sup> Num. xi. 35. xxxiii. 17, 18.—<sup>d</sup> Num. xiii. 26. Ch. ix. 28.—<sup>e</sup> Num. xxxiii. 38.—<sup>f</sup> Num.

xxi. 24, 33.—<sup>g</sup> Num. xxi. 33. Josh. xiii. 12.—<sup>h</sup> Exod. iii. 1.—<sup>i</sup> See Exod. xix. 1. Num. x. 11.—<sup>j</sup> Heb. all his neighbours.—<sup>k</sup> Heb. given.

Verse 1. *These be the words which Moses spake*] The five first verses of this chapter contain the introduction to the rest of the book: they do not appear to be the work of Moses, but were added probably either by Joshua or Ezra.

*On this side Jordan*] At the passage of Jordan, i.e. near or opposite to the place where the Israelites passed over, after the death of Moses. Though *eber* is used to signify both on *this side* and on the *other side*, and the connexion in which it stands can only determine the meaning; yet here it signifies neither, but only the *place or ford* where the Israelites passed over Jordan.

*In the plain*] That is, of Moab; *over against the Red Sea*—not the Red Sea, for they were now farther from it than they had yet been: the word *sea* is not in the text, and the word *suph*, which we render *red*, does not signify the Red Sea, unless joined with *yam*, *sea*; here it must necessarily signify a *place* in or adjoining to the plains of Moab.

*Paran*] This could not have been the Paran which was contiguous to the Red Sea, and not far from Mount Horeb; for the place here mentioned lay on the very borders of the promised land, at a vast distance from the former.

*Dizahab.*] The word should be separated, as it is in the Hebrew, *Di Zahab*. As *Zahab* signifies *gold*, the Septuagint

have translated it the *gold mines*; and the Vulgate *ubi aurum est plurimum*, where there is much gold. It is more likely to be the name of a *place*.

Verse 2. *There are eleven days' journey*] The Israelites were eleven days in going from Horeb to Kadesh-barnea, where they were near the verge of the promised land; after which they were thirty-eight years wandering up and down in the vicinity of this place, not being permitted, because of their rebellions, to enter into the promised rest, though they were the whole of that time within a few miles of the land of Canaan!

Verse 3. *The fortieth year*] This was a melancholy year to the Hebrews in different respects; in the first month of this year Miriam died, Num. xx.; on the first day of the fifth month Aaron died, Num. xxxiii. 38; and about the conclusion of it, Moses himself died.

Verse 5. *Began Moses to declare this law*] Began, *hoil*, willingly undertook; to declare, *beer*, to make bare, clear, &c., *fully to explain*, this law.

Verse 6. *Ye have dwelt long enough, &c.*] They came to Sinai in the third month after their departure from Egypt, Exod. xix. 1, 2; and left it the twentieth of the second month of the second year; so it appears they had continued there nearly a whole year.

and possess the land which the LORD sware unto your fathers, \*Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 And <sup>b</sup>I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, <sup>c</sup>ye are this day as the stars of heaven for multitude.

11 (<sup>d</sup>The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, \*as he hath promised you!)

12 <sup>e</sup>How can I myself alone bear your cumbrance, and your burden, and your strife!

13 <sup>f</sup>Take <sup>g</sup>you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is good for us to do.*

15 So I took the chief of your tribes, wise men and known, <sup>h</sup>and <sup>i</sup>made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and <sup>j</sup>judge righteously between *every* man and his <sup>k</sup>brother, and the stranger *that is* with him.

17 <sup>l</sup>Ye shall not <sup>m</sup>respect persons in judgment: *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man: for <sup>n</sup>the judgment *is* God's: and the cause that is too hard for you, <sup>o</sup>bring it unto me, and I will hear it.

18 And I commanded you at that time, all the things which ye should do.

19 And when we departed from Horeb, <sup>p</sup>we went through all that great and terrible wilderness,

\* Gen. xii. 7. xv. 18. xvii. 7, 8. xxvi. 4. xxviii. 13.—<sup>b</sup> Exod. xviii. 18. Num. xi. 14.—<sup>c</sup> Gen. xv. 5. Ch. x. 22. xxviii. 62.—<sup>d</sup> 2 Sam. xxiv. 3.—<sup>e</sup> Gen. xv. 5. xlii. 17. xlv. 4. Exod. xxxii. 13.—<sup>f</sup> 1 Kings iii. 8, 9.—<sup>g</sup> See Exod. xviii. 21. Num. xi. 16, 17.—<sup>h</sup> Heb. Give.—<sup>i</sup> Exod. xviii. 25.—<sup>j</sup> Heb. gave.—<sup>k</sup> Ch. xvi. 18. John vii. 24.—<sup>l</sup> Lev. xxiv. 22.—<sup>m</sup> Lev. xix. 15. Ch. xvi. 19. 1 Sam. xvi. 7.

Verse 7. *Go to the mount of the Amorites*] On the south of the land of Canaan, towards the Dead Sea.

*Land of the Canaanites*] That is, Phœnicia, the country of Sidon, and the coasts of the Mediterranean Sea from the country of the Philistines to Mount Libanus. *The Canaanites and Phœnicians* are often confounded.

*The river Euphrates*] Thus Moses fixes the bounds of the lands, to which on all quarters the territories of the Israelites might be extended, should the land of Canaan, properly so called, be found insufficient for them. Their south border might extend to the mount of the Amorites; their west to the borders of the Mediterranean Sea; their north to Lebanon; and their east border to the river Euphrates: and to this extent Solomon reigned; see 1 Kings iv. 21.

Verse 10. *Ye are this day as the stars of heaven for multitude*] This was the promise of God made to Abraham, Gen. xv. 5, 6; and Moses considers it now as amply fulfilled. But was it really so? Many suppose the expression to be hyperbolical: and others, no friends to revelation, think it a vain empty boast, because the stars, in their apprehension, amount to innumerable millions. Let us consider this subject. How many in number are the stars which appear to the naked eye? for it is by *what appears to the naked eye* we are to be governed in this business, for God brought Abraham forth abroad, i.e. out of doors, and bade him look towards heaven, not with a telescope, but with his naked eyes, Gen. xv. 5. Now I shall beg the objector to come forth abroad, and look up in the brightest and most favourable night, and count the stars—he need not be terrified at their abundance; the more they are, the more he can count; and I shall pledge myself to find a male Israelite, in the very last census taken of this people, Num. xvi., for every star

which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and <sup>r</sup>we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; <sup>s</sup>fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and <sup>t</sup>I took twelve men of you, one of a tribe:

24 And <sup>u</sup>they turned and went up into the mountain, and came into the valley of Eschol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, <sup>v</sup>It is a good land which the LORD our God doth give us.

26 <sup>w</sup>Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD <sup>x</sup>hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have <sup>y</sup>discouraged our heart, saying, <sup>z</sup>The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the <sup>aa</sup>Anakims there.

Prov. xxiv. 23. James ii. 1.—<sup>a</sup> Heb. acknowledge faces.—<sup>b</sup> 2 Chron. ix. 6.—<sup>c</sup> Exod. xviii. 22, 26.—<sup>d</sup> Num. x. 12. Ch. viii. 15. Jer. ii. 6.—<sup>e</sup> Num. xiii. 26.—<sup>f</sup> Josh. i. 9.—<sup>g</sup> Num. xiii. 3.—<sup>h</sup> Num. xiii. 22. <sup>i</sup> 24.—<sup>j</sup> Num. xiii. 27.—<sup>k</sup> Num. xiv. 1, 2, 8, 4. Ps. cvi. 24, 25.—<sup>l</sup> Ch. ix. 28.—<sup>m</sup> Heb. melted. Josh. ii. 11.—<sup>n</sup> Num. xiii. 28, 31, 32, 33. Ch. ix. 1, 2.—<sup>o</sup> Num. xiii. 28.

he finds in the whole upper hemisphere of heaven. The truth is, only about 3010 stars can be seen by the naked eye in both the northern and southern hemispheres; and the Israelites, independently of women and children, were at the above time more than 600,000.

Verse 18. *Take you wise men*] *Chuchamim*, such as had gained knowledge by great labour and study. *Understanding, nebonim*, persons of discernment, judicious men. *Known, yeluin*, persons practised in the operations of nature, capable of performing curious and important works.

Verse 15. *Captains over thousands, &c.*] What a curious and well-regulated economy was that of the Israelites! See its order and arrangement: 1. GOD, the King and Supreme Judge; 2. *Moses*, God's prime minister; 3. *The priests*, consulting him by *Urim and Thummim*; 4. *The chiefs or princes of the twelve tribes*; 5. *Lieutenants, or captains over thousands*; 6. *Centurions, or captains over hundreds*; 7. *Tribunes, or captains over fifty men*; 8. *Decurions, or captains over ten men*; and 9. *Officers*, persons who might be employed by the different chiefs in executing particular commands. All these held their authority from God, and yet were subject and accountable to each other.

Verse 17. *Ye shall not respect persons*] Heb. *faces*. Lot not the bold, daring countenance of the mighty or rich induce you to give an unrighteous decision; and let not the abject look of the poor man induce you either to favour him in an unrighteous cause, or to give judgment against him at the demand of the oppressor. Be uncorrupt and incorruptible, for *the judgment is God's*; ye minister in the place of God, act like HIM.

Verse 28. *Cities—walled up to heaven*] That is, with very high walls which could not be easily scaled. High walls around houses, &c., in those parts of Arabia, are still

29 Then I said unto you, Dread not, neither be afraid of them.

30 \* The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God <sup>b</sup> bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing <sup>c</sup> ye did not believe the LORD your God,

33 <sup>d</sup> Who went in the way before you, <sup>e</sup> to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, <sup>f</sup> and sware, saying,

35 \* Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 <sup>h</sup> Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because <sup>i</sup> he hath <sup>j</sup> wholly followed the LORD.

37 <sup>k</sup> Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 <sup>l</sup> But Joshua the son of Nun, <sup>m</sup> which standeth before thee, he shall go in thither; <sup>n</sup> encourage him, for he shall cause Israel to inherit it.

39 \* Moreover your little ones, which <sup>p</sup> ye said should be a prey, and your children, which in that day <sup>q</sup> had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 <sup>r</sup> But *as for* you, turn you, and take your journey into the wilderness by the way of the Red Sea:

41 Then ye answered and said unto me, \* We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, <sup>s</sup> Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and <sup>t</sup> went <sup>u</sup> presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you and chased you, <sup>v</sup> as bees do, and destroyed you in Scir, *even* unto Hormah.

45 And ye returned and <sup>w</sup> wept before the LORD; but the LORD <sup>x</sup> would not hearken to your voice, nor give ear unto you.

46 <sup>y</sup> So ye abode in Kadesh many days, according unto the days that ye abode *there*.

\* Exod. xiv. 14, 25. Neh. iv. 20.—<sup>b</sup> Exod. xix. 4. Ch. xxxii. 11, 12. Isa. xli. 3, 4. lxxiii. 9. Hos. xi. 3. See on Acts xiii. 18.—<sup>c</sup> Ps. cvi. 24. Jude 5.—<sup>d</sup> Exod. xiii. 21. Ps. lxxviii. 14.—<sup>e</sup> Num. x. 33. Ezek. xx. 6.—<sup>f</sup> Ch. ii. 14, 15.—<sup>g</sup> Num. xiv. 22, 23. Ps. xcv. 11.—<sup>h</sup> Num. xiv. 24, 30. Josh. xiv. 9.—<sup>i</sup> Num. xiv. 24.—<sup>j</sup> Heb. fulfilled to go after.—<sup>k</sup> Num. xx. 12. xxvii. 14. Ch. iii. 26. iv. 21. xxxiv. 4. Ps. cvi. 32.—<sup>l</sup> Num. xiv. 30.—<sup>m</sup> Exod. xxiv. 13. xxxiii. 11.

See 1 Sam. xvi. 22.—<sup>n</sup> Num. xxvii. 18, 19. Ch. xxxi. 7, 23.—<sup>o</sup> Num. xiv. 31.—<sup>p</sup> Num. xiv. 3.—<sup>q</sup> Isa. vii. 15, 16. Rom. ix. 11.—<sup>r</sup> Num. xiv. 25.—<sup>s</sup> Num. xiv. 40.—<sup>t</sup> Num. xiv. 42.—<sup>u</sup> Heb. ye were presumptuous and went up.—<sup>v</sup> Num. xiv. 44, 45.—<sup>w</sup> Ps. cxviii. 12.—<sup>x</sup> Ps. lxxviii. 34.—<sup>y</sup> Heb. xli. 17.—<sup>z</sup> Num. xiii. 25. xx. 1, 22. Judg. xi. 17.

deemed a sufficient defence against the Arabs, who scarcely ever attempt anything in the way of plunder but on horseback.

Verse 34. *The Lord—was wroth*] That is, his justice was incensed, and he evidenced his displeasure against you; and he could not have been a just God if he had not done so.

Verse 44. *The Amorites—as bees do*] By irresistible numbers.

Verse 46. *According unto the days that ye abode there.*] They had been a long time at this place, see Num. xiii. 27, xx. 1, 14, 21. And some think that the words mean, "Ye abode as long at Kadesh, when ye came to it the second time, as ye did at the first." Or, according to others, "While ye were in that part of the desert, ye encamped at Kadesh."

1. As one grand object of the law of God was to instruct the people in those things which were calculated to promote their peace and insure their prosperity; and as they were apt to lose sight of their spiritual interests, without a due attention to which their secular interest could not be promoted: Moses, not only in this chapter, but through the whole book, calls upon them to recollect their former miserable situation, in which they held neither life nor property, but at the will of a merciless tyrant, and the great kindness and power of God, manifested in their deliverance from a bondage that was as degrading as it was oppressive.

2. But he wished them to keep constantly in view also that gracious providence which was manifested in every step they took; which directed all their movements, provided for all their wants, continually showing what they should do,

how they should do it, and also the most proper time and place for every act, whether religious or civil. He lays out also before them a history of their miscarriages and rebellion, and the privations and evils they had suffered in consequence, that this might act as a continual warning, and thus become, in the hands of God, a preventive of crimes.

3. If every Christian were thus to call his past life into review, he would see equal proofs of God's gracious regard to his body and soul; equal proofs of eternal mercy in providing for his deliverance from the galling yoke and oppressive tyranny of sin; and equal displays of a most gracious providence, that had also been his incessant companion through all the changes and chances of this mortal life. O reader, remember what God has done for thee during thy forty, fifty, &c., years! He has nourished, fed, clothed, protected, and saved thee. How often and how powerfully has his Spirit striven with thee! How often and how impressively thou hast heard his voice in his gospel and in his providences! Remember the good resolutions thou hast made, the ingratitude and disobedience that have marked thy life; how his vows are still upon thee, and how his mercy still spares thee! And wilt thou live so as to perish for ever? God forbid! He still waits to be gracious, and rejoices over thee to do thee good. Learn from what is before thee how thou shouldst fear, love, believe in, and obey thy God. The Lamb of God, that taketh away the sin of the world, is still before the throne; and whosoever cometh unto God through him shall in no wise be cast out. He who believes these things with an upright heart will soon be enabled to live a sanctified life.

## CHAPTER II.

Moses continues to relate how they compassed Mount Seir, 1. And the commands they received not to meddle with the descendants of Esau, 2-8; nor to distress the Moabites, 9. Of the Emims, 10, 11; the Horims, 12. Their passage of the brook Zered, 13. The time they spent between Kadesh-barnea and Zered, 14; during which all the men of war that came out of Egypt were consumed, 15, 16. The command not to distress the Ammonites, 17-19. Of the Zamzummims, 20, the Anakims, 21, the Horims, 22, the Avims, and Caph-torims, all destroyed by the Ammonites, 23. They are commanded to cross the river Arnon, and are promised the land of Sihon, king of the Amorites, 24, 25. Of the message sent to Sihon, to request a passage through his territories, 26-29. His refusal, 30. The consequent war, 31, 32. His total overthrow, 33; and extermination of his people, 34. The spoils that were taken, 35. And his land possessed from Aroer to Arnon by the Israelites, 36; who took care, according to the command of God, not to invade any part of the territories of the Ammonites, 37.

**THEN** we turned, and took our journey into the wilderness by the way of the Red Sea, \* as the Lord spake unto me: and we compassed Mount Seir many days.

2 And the Lord spake unto me, saying,

3 Ye have compassed this mountain <sup>b</sup> long enough: turn you northward.

4 And command you the people, saying, <sup>c</sup> Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, <sup>d</sup> no, not so much as a foot breadth; <sup>e</sup> because I have given Mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: 'these forty years the Lord thy God hath been with thee; thou hast lacked nothing.

8 \* And when we passed by from our brethren the children of Esau, which dwell in Seir, through the way of the plain from <sup>b</sup> Elath, and from Ezion-gabor, we turned and passed by the way of the wilderness of Moab.

9 And the Lord said unto me, <sup>i</sup> Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given <sup>j</sup> Ar unto <sup>k</sup> the children of Lot for a possession.

10 <sup>l</sup> The Emims dwelt therein in times past, a people great, and many, and tall, as <sup>m</sup> the Anakims; 11 Which also were accounted giants, as the Anakims: but the Moabites call them Emims,

12 <sup>n</sup> The Horims also dwelt in Seir beforetime: but the children of Esau <sup>o</sup> succeeded them, when they had destroyed them from before them, and dwelt in their <sup>p</sup> stead; as Israel did unto the land of his possession which the Lord gave unto them.

13 Now rise up, said I, and get you over <sup>q</sup> the <sup>r</sup> brook Zered. And we went over the brook Zered.

14 And the space in which we came <sup>s</sup> from Kadesh-barnea, until we came over the brook Zered, was thirty and eight years; 'until all the generation of the men of war were wasted out from among the host, <sup>t</sup> as the Lord sware unto them.

15 For indeed the <sup>u</sup> hand of the Lord was against them, to destroy them from among the host, until they were consumed.

16 So it came to pass, when all the men of war were consumed and dead from among the people.

17 That the Lord spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon <sup>v</sup> any possession; because I have given it unto <sup>w</sup> the children of Lot for a possession.

20 (That also was accounted a land of giants; giants dwelt therein in old time; and the Ammonites call them <sup>x</sup> Zamzummims;

\* Num. xiv. 25. Ch. i. 40.—<sup>b</sup> See ver. 7, 14.—<sup>c</sup> Num. xx. 14.—<sup>d</sup> Heb. even to the treading of the sole of the foot.—<sup>e</sup> Gen. xxxvi. 8. Josh. xiv. 4.—<sup>f</sup> Ch. viii. 2, 3, 4.—<sup>g</sup> Judg. xi. 18.—<sup>h</sup> 1 Kings ix. 26.—<sup>i</sup> Or, Use no hostility against Moab.—<sup>j</sup> Num. xxi. 28.—<sup>k</sup> Gen. xix. 36, 37.—<sup>l</sup> Gen. xiv. 5.—<sup>m</sup> Num. xiii. 22, 33. Ch. ix. 2.—<sup>n</sup> Ver. 22,

Gen. xiv. 6. xxxvi. 20.—<sup>o</sup> Heb. inherited them.—<sup>p</sup> Or, room.—<sup>q</sup> Num. xxi. 12.—<sup>r</sup> Or, valley. Num. xiii. 23.—<sup>s</sup> Num. xiii. 26.—<sup>t</sup> Num. xiv. 33. xvi. 64.—<sup>u</sup> Num. xiv. 35. Ch. i. 34, 35. Ezek. xx. 15.—<sup>v</sup> Ps. lxxviii. 33. cvi. 26.—<sup>w</sup> Gen. xix. 38.—<sup>x</sup> Gen. xiv. 5, Zuzims.

Verse 3. Turn you northward.] From Mount Seir, in order to get to Canaan. This was not the way they went before, viz., by Kadesh-barnea; but they were to proceed between Edom on the one hand, and Moab and Ammon on the other, so as to enter into Canaan through the land of the Amorites.

Verse 5. Meddle not with them] That is, the Edomites.

Verse 7. The Lord—hath blessed thee, &c.] God had given them much property, and therefore they had no need of plunder; they had gold and silver to buy the provender they needed, and therefore God would not permit them to take any thing by violence.

Verse 10. The Emims dwelt therein] Probably they were a hardy, fierce, and terrible people, who lived, like the wandering Arabs, on the plunder of others. This was sufficient to gain them the appellation of giants, or men of prodigious stature.

Verse 11. Which also were accounted giants] This is not a fortunate version. The word is not giants, but Rephaim, the name of a people. It appears that the Emim, the Anakim, and the Rephaim, were probably the same people, called by different names in the different countries where they dwelt; for they appear originally to have been a kind of wandering freebooters, who lived by plunder. It must be granted, however, that there were several men of this race of extraordinary stature. And hence all gigantic men have been called Rephaim. But we well know that fear and public report have often added whole cubits to men's height.

Verse 12. The Horims also dwelt in Seir] The whole of this verse was probably added by Joshua or Ezra.

Verse 20. That also was accounted a land of giants] That was accounted the land or territory of the Rephaim. Zamzummims] Supposed to be the same as the Zuzim,



21 \* A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, <sup>b</sup> which dwelt in Seir, when he destroyed <sup>c</sup> the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And <sup>d</sup> the Avims which dwelt in Hazerim, even unto <sup>e</sup> Azzah, <sup>f</sup> the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 Rise ye up, take your journey, and <sup>g</sup> pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: <sup>h</sup> begin to possess it, and contend with him in battle.

25 <sup>i</sup> This day will I begin to put the dread of thee, and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of Heshbon, <sup>j</sup> with words of peace, saying,

27 <sup>k</sup> Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat: and give me water for money, that I may drink: <sup>l</sup> only I will pass through on my feet;

\* See ver. 10.—<sup>b</sup> Gen. xxxvi. 8.—<sup>c</sup> Gen. xiv. 6. xxxvi. 20-30. Ver. 12.—<sup>d</sup> Josh. xiii. 8.—<sup>e</sup> Jer. xxv. 20.—<sup>f</sup> Gen. x. 14. Amos ix. 7.—<sup>g</sup> Num. xxi. 13, 14. Judg. xi. 18, 21.—<sup>h</sup> Heb. begin, possess.—<sup>i</sup> Exod. xv. 14, 15. Ch. xi. 25. Josh. ii. 9, 10.—<sup>j</sup> Ch. xx. 10.—<sup>k</sup> Num. xxi. 21, 22. Judg. xi. 19.—<sup>l</sup> Num. xxi. 19.—<sup>m</sup> See Num. xx. 18. Ch. xxiii. 3, 4. Judg. xi. 17, 18.—<sup>n</sup> Num. xxi. 23.—<sup>o</sup> Josh. xi. 20.—

Gen. xiv. 5. Of these ancient people we know very little; they were probably inconsiderable tribes or clans, "pursuing and pursued, each other's prey," till at length a *stronger* totally destroyed or subdued them, and their name became either extinct or absorbed in that of their conquerors. From the 10th to the 12th, and from the 20th to the 23d verse inclusive, we have certain historical remarks introduced which do not seem to have been made by Moses, but rather by Joshua or Ezra. By the introduction of these verses the thread of the narrative suffers considerable interruption. That they could not have made

29 (<sup>m</sup> As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan, into the land which the LORD our God giveth us.

30 <sup>n</sup> But Sihon king of Heshbon would not let us pass by him: for <sup>o</sup> the LORD thy God <sup>p</sup> hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to <sup>q</sup> give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 <sup>r</sup> Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And <sup>s</sup> the LORD our God delivered him before us; and <sup>t</sup> we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and <sup>u</sup> utterly destroyed <sup>v</sup> the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 <sup>w</sup> From Arer, which is by the brink of the river of Arnon, and *from the city that is* by the river, even unto Gilead, there was not one city too strong for us; <sup>x</sup> the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river <sup>y</sup> Jabbok, nor unto the cities in the mountains, nor unto <sup>z</sup> whatsoever the LORD our God forbade us.

<sup>p</sup> Exod. iv. 21.—<sup>q</sup> Ch. i. 8.—<sup>r</sup> Num. xxi. 23.—<sup>s</sup> Ch. vii. 2. xx. 16.—<sup>t</sup> Num. xxi. 24. Ch. xxix. 7.—<sup>u</sup> Lev. xxvii. 28. Ch. vii. 2, 26.—<sup>v</sup> Heb. every city of men, and women, and little ones.—<sup>w</sup> Ch. iii. 12. iv. 48. Josh. xiii. 9.—<sup>x</sup> Ps. xlv. 3.—<sup>y</sup> Gen. xxxii. 22. Num. xxi. 24. Ch. iii. 16.—<sup>z</sup> Ver. 5, 9, 19.

part of the speech of Moses originally, needs little proof.

Verse 37. *Only unto the land of the children of Ammon thou camest not*] God gave them their commission; and those only were to be cut off, the cup of whose iniquity was full. Though the Moabites and Ammonites were thus spared, they required good with evil, for they fought against the Israelites, and cast them out of their possession, Judg. xi. 4, 5, 2 Chron. xx. 1, &c., and committed the most shocking cruelties: see Amos i. 13. Hence God enacted a law, that none of these people should enter into the congregation of the Lord, even to their tenth generation: see chap. xxiii. 3-6.

## CHAPTER III.

*The war with Og, king of Bashan, 1, 2. He is defeated, 3. Sixty fortified cities with many unvalled towns taken, 4, 5. The utter destruction of the people, 6. The spoils, 7; and extent of the land taken, 8-10. Account of Og's iron bedstead, 11. The land given to the Reubenites, Gadites, and half tribe of Manasseh, 12, 13. Jair takes the country of Argob, 14. Gilead is given unto Machir, 15. And the rest of the land possessed by the Reubenites and Gadites, 16, 17. The directions given to those tribes, 18-20. The counsel given to Joshua, 21, 22. Moses's prayer to God for permission to go into the promised land, 23-25; and God's refusal, 26. He is commanded to go up to Mount Pisgah to see it, 27; and to encourage Joshua, 28. They continue in the valley opposite to Beth-peor, 29.*

**THEN** we turned, and went up the way to Bashan: and <sup>a</sup> Og the king of Bashan came out against us, he and all his people, to battle <sup>b</sup> at Edrei.

2 And the LORD said unto me, Fear him not: for

I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto <sup>c</sup> Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands

\* Num. xxi. 38, &c. Ch. xxix. 7.

<sup>b</sup> Ch. i. 4.—<sup>c</sup> Num. xxi. 24.

Og also, the king of Bashan, and all his people: \* and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, three-score cities, \* all the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon, king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan from the river of Arnon unto Mount Hermon;

9 (Which <sup>a</sup> Hermon the Sidonians call Sirion; and the Amorites call it <sup>a</sup> Shenir;)

10 \* All the cities of the plain, and all Gilead, and \* all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 <sup>b</sup> For only Og king of Bashan remained of the remnant of <sup>c</sup> giants; behold, his bedstead was a bedstead of iron; is it not in <sup>d</sup> Rabbath, of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, which we possessed at that time, <sup>e</sup> from Arocr, which is by the river Arnon and half Mount Gilead, and <sup>f</sup> the cities thereof, gave I unto the Reubenites and to the Gadites.

13 \* And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 \* Jair the son of Manasseh took all the country of Argob \* unto the coasts of Geshuri and Maachathi; and <sup>g</sup> called them after his own name, Bashan-havoth-jair, unto this day.

\* Num. xxi. 35.—<sup>b</sup> 1 Kings iv. 13.—<sup>c</sup> Ch. ii. 24. Ps. cxxxv. 10, 11, 12. cxxxvi. 19, 20, 21.—<sup>d</sup> Ch. iv. 48. Ps. xxix. 6.—<sup>e</sup> 1 Chron. v. 23.—<sup>f</sup> Ch. iv. 49.—<sup>g</sup> Josh. xii. 5. xlii. 11.—<sup>h</sup> Amos ii. 9.—<sup>i</sup> Gen. xiv. 5.—<sup>j</sup> 2 Sam. xii. 26. Jer. xlix. 2. Ezek. xxi. 20.—<sup>k</sup> Ch. ii. 36. Josh. xii. 2.—<sup>l</sup> Num. xxxii. 33. Josh. xii. 6. xlii. 8, &c.—<sup>m</sup> Josh. xii. 29.—<sup>n</sup> 1 Chron. ii. 22.—<sup>o</sup> Josh. xlii. 13. 2 Sam. iii. 8. x. 6.—<sup>p</sup> Num. xxxii. 41.—<sup>q</sup> Num. xxxii. 39.—<sup>r</sup> 2 Sam. xxiv. 5.—<sup>s</sup> Num. xxi. 24. Josh. xii. 2.—<sup>t</sup> Num. xxxiv. 11.—<sup>u</sup> Ch. iv. 49. Num. xxxiv. 11.

Verse 4. *All the region of Argob*] Col-chebel Argob, all the cable or cord of Argob; this expression, which is used in various other parts of scripture, shows that anciently land was measured by lines or cords of a certain length, in a similar way to that by the *chain* among us, and the *schœnus* or cord among the Egyptians. Some think that it was the region of Argob that was afterwards called the region of Trachonitis.

Verse 9. *Hermon the Sidonians call—Shenir*] I suppose this verse to have been a marginal remark, which afterwards got incorporated with the text, or an addition by Joshua or Ezra.

Verse 11. *Og king of Bashan remained*] Og was the last king of the Amorites; his kingdom appears to have taken its name from the hill of Bashan; the country has been since called *Batanæa*.

*His bedstead was—of iron*] Iron was probably used partly for its strength and durability, and partly to prevent noxious vermin from harbouring in it.

*Is it not in Rabbath, of the children of Ammon?*] The bedstead was probably taken in some battle between the Ammonites and Amorites, in which the former had gained the victory. The bedstead was carried a trophy and placed in Rabbath, which appears, from 2 Sam. xii. 26, to have been the royal city of the children of Ammon.

15 \* And I gave Gilead unto Machir.

16 And unto the Reubenites \* and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, \* which is the border of the children of Ammon:

17 The plain also, and Jordan, and the coast thereof, from <sup>a</sup> Chinnereth \* even unto the sea of the plain, \* even the salt sea, \* under Ashdodth-pisgah eastward.

18 And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: \* ye shall pass over armed before your brethren the children of Israel, all that are <sup>b</sup> meet for the war.

19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle), shall abide in your cities which I have given you;

20 Until the Lord hath given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan: and then shall ye <sup>c</sup> return every man unto his possession, which I have given you.

21 And <sup>d</sup> I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for <sup>e</sup> the Lord your God he shall fight for you.

23 And <sup>f</sup> I besought the Lord at that time, saying,

24 O Lord God, thou hast begun to shew thy servant <sup>g</sup> thy greatness, and thy mighty hand: for \* what God is there in heaven or in earth that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see <sup>h</sup> the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26 But the Lord <sup>i</sup> was wroth with me for your sakes, and would not hear me: and the Lord said

Josh. xii. 3.—<sup>a</sup> Gen. xiv. 3.—<sup>b</sup> Or, under the springs of Pisgah, or, the hill.—<sup>c</sup> Num. xxxii. 20, &c.—<sup>d</sup> Heb. sons of power.—<sup>e</sup> Josh. xii. 4.—<sup>f</sup> Num. xxxii. 18.—<sup>g</sup> Exod. xiv. 14. Ch. i. 30. xx. 4.—<sup>h</sup> See 2 Cor. xii. 8, 9.—<sup>i</sup> Ch. xi. 2.—<sup>j</sup> Exod. xv. 11. 2 Sam. vii. 22. Ps. lxxi. 19. lxxx. 8. lxxxix. 6, 8.—<sup>k</sup> Exod. iii. 8. Ch. iv. 22.—<sup>l</sup> Num. xii. 12. xxxvii. 14. Ch. i. 37. xxxi. 2. xxxii. 51, 52. xxxiv. 4. Ps. cvi. 32.

*Nine cubits was the length—four cubits the breadth*] Allowing the bedstead to have been one cubit longer than Og, which is certainly sufficient, and allowing the cubit to be about eighteen inches long, for this is perhaps the average of the cubit of a man, then Og was twelve feet high. This may be deemed extraordinary, and perhaps almost incredible, and therefore many commentators have, according to their fancy, lengthened the bedstead and shortened the man, making the former one-third longer than the person who lay on it, that they might reduce Og to six cubits; but even in this way they make him at least nine feet high.

Verse 14. *Bashan-havoth-jair*] Bashan of the cities of Jair.

Verses 24, 25. The prayer of Moses recorded in these two verses, and his own reflections on it, ver. 26, are very affecting. He had suffered much both in body and mind in bringing the people to the borders of the promised land; and it was natural enough for him to wish to see them established in it, and to enjoy a portion of that inheritance himself, which he knew was a type of the heavenly country. But notwithstanding his very earnest prayer, and God's especial favour towards him, he was not permitted to go over Jordan! He had grieved the Spirit of God, and he passed a sentence against him of exclusion from the promised land. Yet he permitted him to see it, and gave him the fullest

unto me, Let it suffice thee; speak no more unto me of this matter.

27 \*Get thee up into the top of <sup>b</sup> Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

\* Num. xxvii. 12.—<sup>b</sup> Or, the hill.—<sup>c</sup> Num. xxvii

assurances that the people whom he had brought out of Egypt should possess it. Thus God may choose to deprive those of earthly possessions to whom he is nevertheless determined to give a heavenly inheritance.

Verse 26. *Let it suffice thee*] *There is an abundance to thee*—thou hast had honour enough already, and mayest well dispense with going over Jordan. He surely has no reason to complain who is taken from earthly felicity to heavenly glory. In this act God showed to Moses both his goodness and severity.

Verse 28. *But charge Joshua, &c.*] Give him authority in the sight of the people, let them see that he has the same commission which I gave to thee. *Encourage him*; for he will meet with many difficulties in the work to which he is called. *And strengthen him*—show him my unflinching promises, and exhort him to put his trust in me alone; *for he shall go over before this people, and shall cause them to inherit the land*; of this let him rest perfectly assured.

Verse 29. *Beth-peor.*] This was a city in the kingdom of Sihon king of the Amorites; and as *beth* signifies a house, the place probably had its name from a temple of the god Peor, who was worshipped there. *Peor* was nearly the same

28 But \*charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in <sup>d</sup> the valley over against Beth-peor.

18, 23. Ch. i. 38. xxxi. 3, 7.—<sup>d</sup> Ch. iv. 48. xxxiv. 6.

among the Moabites that *Priapus* was among the Romans—the obscene god of an obscene people.

It is very likely that what God speaks here, both concerning *Moses* and *Joshua*, was designed to be typical of the procedure of his justice and grace in the salvation of man. 1. The land of Canaan was a type of the kingdom of heaven. 2. The law, which shows the holiness of God and the exceeding sinfulness of sin, could not bring the people to the possession of that kingdom. 8. Moses may probably be considered here as the emblem of that law by which is the knowledge of sin, but not redemption from it. 4. Joshua, the same as *Jesus*, the name signifying a *Saviour*, is appointed to bring the people into the rest which God had provided for them; thus it is by *Jesus Christ* alone that the soul is saved—fitted for and brought into the possession of the heavenly inheritance (see John i. 17; Gal. ii. 16; iii. 12, 13, 24): for he is the *end of the law*—the great scope and design of the law, for *righteousness*—for *justification*, to them that believe; Rom. x. 4. Such a use as this every pious reader may make of the circumstances recorded here, without the danger of pushing analogy or metaphor beyond their reasonable limits.

## CHAPTER IV.

*Exhortations to obedience, 1. Nothing to be added to or taken from the testimonies of God, 2. The people are exhorted to recollect how God had destroyed the ungodly among them, 3; and preserved those who were faithful, 4. The excellence of the divine Law, 5, 6. No nation in the world could boast of any such statutes, judgments, &c., 7, 8. They are exhorted to obedience by the wonderful manifestations of God in their behalf, 9-13. Moses exhorts them to beware of idolatry, and to make no likeness of any thing in heaven or earth as an object of adoration, 14-20. He informs them that he must die in that land, as God had refused to let him go into the promised land, being angry with him on their account, 21, 22. Repeats his exhortations to obedience, 23, 24. Predicts the judgments of God against them, should they turn to idolatry, 25-28. Promises of God's mercy to the penitent, 29-31. The grand and unparalleled privileges of the Israelites, 32-40. Moses severs three cities on the east side of Jordan for cities of refuge, 41, 42. Their names, 43. When and where Moses gave these statutes and judgments to Israel, 44-49.*

**N**OW therefore hearken, O Israel, unto \*the statutes and unto the judgments which I teach you, for to do them, that ye may live and go in and possess the land which the LORD God of your fathers giveth you.

2 <sup>b</sup> Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of \*Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God are alive every one of you this day.

\* Lev. xix. 37. xx. 8. xxii. 31. Ch. v. 1. viii. 1. Ezek. xx. 11. Rom. x. 5.—<sup>b</sup> Ch. xii. 32. Josh. i. 7. Prov. xxx. 6. Eccles. xii. 18. Rev. xxii. 18, 19.—<sup>c</sup> Num. xxv. 4, &c. Josh. xiii. 17. Ps.

Verse 1. *Hearken—unto the statutes*] Every thing that concerned the rites and ceremonies of religion; *judgments*—all that concerned matters of civil right and wrong.

Verse 2. *Ye shall not add*] Any book, chapter, verse, or word, which I have not spoken; nor give any comment that

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do them; for this is <sup>d</sup> your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For \*what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?

8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

evi. 28, 29.—<sup>d</sup> Job xxviii. 28. Ps. xix. 7. cxi. 10. Prov. i. 7.—<sup>e</sup> 2 Sam. vii. 23.—<sup>f</sup> Ps. xvi. 1. cxlv. 18. cxlviii. 14. Isa. lv. 6.

has any tendency to corrupt, weaken, or destroy any part of this revelation.

*Neither shall ye diminish*] Ye shall not take one jot or tittle from the LAW; it is that word of God that abideth for ever.

Verse 6. *Keep—and do them*; for this is your wisdom]

9 Only take heed to thyself, and \* keep thy soul diligently, <sup>b</sup> lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but <sup>c</sup> teach them thy sons, and thy sons' sons:

10 *Specially* <sup>a</sup> the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain: and the <sup>a</sup> mountain burned with fire unto the <sup>a</sup> midst of heaven, with darkness, clouds, and thick darkness.

12 <sup>a</sup> And the LORD spake unto you out of the midst of the fire: <sup>b</sup> ye heard the voice of the words, but saw no similitude; <sup>c</sup> only <sup>d</sup> ye heard a voice.

13 <sup>a</sup> And he declared unto you his covenant, which he commanded you to perform, *even* <sup>b</sup> ten commandments; and <sup>c</sup> he wrote them upon two tables of stone.

14 And <sup>a</sup> the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 <sup>a</sup> Take ye therefore good heed unto yourselves; for ye saw no manner of <sup>b</sup> similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye <sup>a</sup> corrupt yourselves, and <sup>b</sup> make you a graven image, the similitude of any figure, <sup>c</sup> the likeness of male or female.

<sup>a</sup> Prov. iv. 23.—<sup>b</sup> Prov. iii. 1, 3. iv. 21.—<sup>c</sup> Gen. xviii. 19. Ch. vi. 7. xl. 19. Ps. lxxvii. 5, 6. Eph. vi. 4.—<sup>d</sup> Exod. xix. 9, 16. xx. 18. Heb. xii. 18, 19.—<sup>e</sup> Exod. xix. 18. Ch. v. 23.—<sup>f</sup> Heb. heart.—<sup>g</sup> Ch. v. 4, 22.—<sup>h</sup> Ver. 33, 36.—<sup>i</sup> Exod. xx. 22. 1 Kings xix. 12.—<sup>j</sup> Heb. save a voice.—<sup>k</sup> Ch. ix. 9, 11.—<sup>l</sup> Exod. xxiv. 28.—<sup>m</sup> Exod. xxiv. 12. xxi. 18.—<sup>n</sup> Exod. xxi. 1. Ch. xxii., xxiii.—<sup>o</sup> Josh. xxiii. 11.—<sup>p</sup> Isa. xl. 18.—<sup>q</sup> Exod. xxxii. 7.—<sup>r</sup> Exod. xx. 4, 5. Ver. 23. Ch. v. 8.—

There was no mode of worship at this time that was not wicked, obscene, or ridiculous, except that established by God himself among the Israelites. And every part of this, taken in its *connection* and *reference*, may be truly called a *wise* and *reasonable* service.

The nations—*and say, Surely this great nation is a wise and understanding people.*] Almost all the nations in the earth showed that they had formed this opinion of the Jews, by borrowing from them the principal part of their civil code. Take away what *Asia* and *Europe*, whether *ancient* or *modern*, have borrowed from the *Mosaic laws*, and you leave little behind that can be called excellent.

Verse 9. *Only take heed to thyself*] Be circumspect and watchful.

*Keep thy soul diligently*] Be mindful of thy eternal interests. Whatever becomes of the *body*, take care of the *soul*.

*Lest thou forget*] God does his works that they may be had in everlasting remembrance; and he that *forgets* them, forgets his own mercies. Besides, if a man forget the work of God on his soul, he loses that work.

*Lest they depart from thy heart*] It is not sufficient to lay up divine things in the *memory*, they must be laid up in the *heart*. The life of God in the soul of man can alone preserve the soul to life everlasting; and this grace must be retained *all the days of our life*. When Adam fell, his condition was not ameliorated by the reflection that he had been *once in paradise*; nor does it avail Satan *now* that he was *once* an angel of light. Were it impossible for men finally to fall from the grace of God, exhortations of this kind had never been given, because they would have been unnecessary, and God never does an unnecessary thing.

*But teach them thy sons*] If a man know the worth of his own soul, he will feel the importance of the salvation of the souls of his family. Those who neglect *family religion*, neglect *personal religion*; if more attention were paid to the former, even among those called religious people, we should soon have a better state of civil society. On *family religion*

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that *flieth* in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou <sup>a</sup> lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* <sup>b</sup> all the host of heaven, shouldest be driven to <sup>c</sup> worship them, and serve them, which the LORD thy God hath <sup>d</sup> divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and <sup>a</sup> brought you forth out of the iron furnace, *even* out of Egypt, <sup>b</sup> to be unto him a people of inheritance, as *ye are* this day,

21 Furthermore <sup>a</sup> the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But <sup>a</sup> I must die in this land, <sup>b</sup> I must not go over Jordan: but ye shall go over, and possess <sup>c</sup> that good land.

23 Take heed unto yourselves, <sup>a</sup> lest ye forget the covenant of the LORD your God, which he made with you, <sup>b</sup> and make you a graven image, or the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For <sup>a</sup> the LORD thy God *is* a consuming fire, *even* <sup>b</sup> a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the

<sup>a</sup> Rom. i. 23.—<sup>b</sup> Ch. xvii. 3. Job xxxi. 26, 27.—<sup>c</sup> Gen. ii. 1. 2 Kings xvii. 16. xxi. 3.—<sup>d</sup> Rom. i. 25.—<sup>e</sup> Or, *imparted*.—<sup>f</sup> 1 Kings viii. 51. Jer. xi. 4.—<sup>g</sup> Exod. xix. 5. Ch. ix. 29. xxxii. 1.—<sup>h</sup> Num. xx. 12. Ch. i. 37. iii. 26.—<sup>i</sup> See 2 Pet. i. 13, 14, 15.—<sup>j</sup> Ch. iii. 27.—<sup>k</sup> Ch. iii. 25.—<sup>l</sup> Ver. 9.—<sup>m</sup> Ver. 16. Exod. xx. 4, 5.—<sup>n</sup> Exod. xxiv. 17. Ch. ix. 3. Isa. xxxiii. 14. Heb. xii. 29.—<sup>o</sup> Exod. xx. 5. Ch. vi. 15. Isa. xlii. 8.

God lays much stress; and no head of a family can neglect it without endangering the final salvation of his own soul.

Verse 15. *Ye saw no manner of similitude*] Howsoever God chose to appear or manifest himself, he took care never to assume any describable form. He would have no *image* worship, because he is a SPIRIT, and they who worship him must worship him in spirit and in truth.

Verse 16. *The likeness of male or female*] Such as *Baal-peor* and the Roman *Priapus*, *Ashteroth* or *Astarte*, and the Greek and Roman *Venus*; after whom most nations of the world literally went a whoring.

Verse 17. *The likeness of any beast, &c.*] Such as the Egyptian god *Apis*, who was worshipped under the form of a white bull; the *ibis* and *hawk*, among the FOWLS, had also divine honours paid to them; *serpents* and the *crocodile* among REPTILES; besides *monkeys*, *dogs*, *cats*, the *scarcabeus*, *leeks*, and *onions*!

Verse 19. *When thou seest the sun, and the moon, and the stars*] The worship of the heavenly bodies was the oldest species of idolatry. Those who had not the knowledge of the true God were led to consider the sun, moon, planets, and stars as not only self-existing, but the authors of all the blessings possessed by mankind. The knowledge of a rational system of astronomy served to destroy this superstition; and very little of it remains now in the world, except among a few Christian and Mohammedan *astrologers*; those miserable sinners who endeavour, as much as possible, to revive the old idolatry, while vainly professing to believe in the true God! Sound philosophy is next in importance to sound divinity; and next to the study of the work of grace is that of the operations of God in nature; for these *visible* things make known his eternal power and Godhead.

Verse 20. *Out of the iron furnace*] From this mention of the word *iron furnace* there can be little doubt that the Israelites were employed in Egypt in the most laborious works of *metallurgy*. [The expression is probably figurative.]

Verse 21. *The Lord was angry with me*] And if with me,

land, and <sup>a</sup> shall corrupt *yourselves*, and make a graven image, or the likeness of any *thing*, and <sup>b</sup> shall do evil in the sight of the Lord thy God, to provoke him to anger:

26 <sup>c</sup> I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the Lord <sup>d</sup> shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

28 And <sup>e</sup> there ye shall serve gods, the work of men's hands, wood and stone, <sup>f</sup> which neither see, nor hear, nor eat, nor smell.

29 <sup>g</sup> But if from thence thou shalt seek the Lord thy God, thou shalt find *him* if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things <sup>h</sup> are come upon thee, <sup>i</sup> even in the latter days, if thou <sup>j</sup> turn to the Lord thy God, and shall be obedient unto his voice:

31 (For the Lord thy God <sup>k</sup> is <sup>l</sup> a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

32 For <sup>m</sup> I ask now of the days that are past, which

<sup>a</sup> Ver. 16.—<sup>b</sup> 2 Kings xvii. 17. &c.—Ch. xxx. 18, 19. Isa. i. 2. Mic. vi. 2.—<sup>c</sup> Lev. xxvi. 33. Ch. xxviii. 62, 64. Neh. i. 8.—Ch. xxviii. 64. 1 Sam. xxi. 19. Jer. vi. 13.—<sup>d</sup> Ps. cxv. 4, 5. xxxv. 15, 16. Isa. xlv. 9. xlv. 7.—<sup>e</sup> Lev. xxvi. 39, 40. Ch. xxx. 1, 2, 3. 2 Chron. xv. 4. Neh. i. 9. Isa. lv. 6, 7. Jer. xlii. 12, 13, 14.—<sup>f</sup> Heb. have found thee. Exod. xxviii. 8. Ch. xxxi. 17.—<sup>g</sup> Gen. lix. 1. Ch. xxxi. 29. Jer. xlii. 20. Hos. iii. 5.—<sup>h</sup> Joel ii. 12.—<sup>i</sup> 2

so as to debar me from entering into the promised land, can you think to escape if guilty of greater provocations?

Verse 24. *Thy God is a consuming fire*] They had seen him on the mount as an *unconsuming* fire, while appearing to Moses, and giving the law; and they had seen him as a *consuming* fire in the case of Korah, Dathan, Abiram, and their company. They had, therefore, every good to expect from his approbation, and every evil to dread from his displeasure.

Verse 26. *I call heaven and earth to witness against you*] A most solemn method of adjuration, in use among all nations in the world. Such appeals to God, for such purposes, show at once both the origin and use of oaths.

Verse 27. *The Lord shall scatter you among the nations*] This was amply verified in their different captivities and dispersions.

Verse 28. *There ye shall serve gods—wood and stone*] This was also true of the Israelites, not only in their captivities, but also in their own land. And it may now be literally the case with the ten tribes who were carried away captive by the Assyrians, and of whose residence no man at present knows any thing with certainty. That they still exist there can be no doubt; but they are now most probably so completely incorporated with the idolaters among whom they dwell, as to be no longer distinguishable; yet God can gather them.

Verse 29. *But if from thence thou shalt seek the Lord*] God is long-suffering, and of tender mercy; and waits, ever ready, to receive a backsliding soul when it returns to him. Is not this promise left on record for the encouragement and salvation of lost Israel?

Verse 30. *When thou art in tribulation—in the latter days*] Are not *these* the times spoken of? And is there not still hope for Israel? Could we see them become zealous for their *own* law and religious observances—could we see them humble themselves before the God of Jacob—then might we hope that the redemption of Israel was at hand; but alas! there is not the most distant evidence of any thing of the kind, except in a very few solitary instances. They are perhaps, in the present day, more lost to every sacred principle of their own institutions than they have ever been since their return from the Babylonish captivity. *By whom shall Jacob arise?* for in this sense *he* is small—deeply fallen, and greatly degraded.

were before thee, since the day that God created man upon the earth, and *ask* <sup>m</sup> from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing is, or hath been heard like it?

33 <sup>n</sup> Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, <sup>o</sup> by temptations, <sup>p</sup> by signs, and by wonders, and by war, and <sup>q</sup> by a mighty hand, and <sup>r</sup> by a stretched-out arm, <sup>s</sup> and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the Lord he is God: *there is none else* beside him.

36 <sup>t</sup> Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words, out of the midst of the fire.

37 And because <sup>u</sup> he loved thy fathers, therefore he chose their seed after them, and <sup>v</sup> brought thee out in his sight, with his mighty power, out of Egypt;

38 <sup>w</sup> To drive out nations from before thee *greater* and mightier than thou *art*, to bring thee in, to give

Chron. xxx. 9. Neh. ix. 31. Ps. cxvi. 5. Jonah iv. 2.—<sup>x</sup> Job viii. 8.—<sup>y</sup> Mat. xxiv. 31.—<sup>z</sup> Exod. xxiv. 11. xxxiii. 20. Ch. v. 24, 26.—<sup>a</sup> Ch. vii. 19. xix. 3.—<sup>b</sup> Exod. vii. 3.—<sup>c</sup> Exod. xiii. 3.—<sup>d</sup> Exod. vi. 6.—<sup>e</sup> Ch. xvi. 8. xxiv. 12.—<sup>f</sup> Ch. xxxii. 39. 1 Sam. ii. 2. Isa. xlv. 5, 18, 22. Mark xii. 29, 32.—<sup>g</sup> Exod. xix. 9, 19. xx. 18, 22. xlv. 16. Heb. xii. 18.—<sup>h</sup> Ch. x. 15.—<sup>i</sup> Exod. xiii. 3, 9, 14.—<sup>j</sup> Ch. vii. 1. ix. 1, 4, 5.

Verse 33. *Did ever people hear the voice of God*] It seems to have been a general belief that if God *appeared* to men, it was for the purpose of destroying them; and indeed most of the extraordinary manifestations of God were in the way of *judgment*; but here it was different; God did appear in a sovereign and extraordinary manner; but it was for the deliverance and support of the people. 1. They heard his voice speaking with them in a distinct, articulate manner. 2. They saw the fire, the symbol of his presence, the appearances of which demonstrated it to be supernatural. 3. Notwithstanding God appeared so terrible, yet no person was destroyed, for he came, not to *destroy*, but to *save*.

Verse 34. *From the midst of another nation*] This was a most extraordinary thing, that a whole people, consisting of upwards of 600,000 effective men, besides women and children, should, without striking a blow, be brought out of the midst of a very powerful nation, to the political welfare of which their services were so essential; that they should be brought out in so open and public a manner; that the sea itself should be supernaturally divided to afford this mighty host a passage; and that, in a desert utterly unfriendly to human life, they should be sustained for forty years. These were such instances of the almighty power and goodness of God as never could be forgotten.

In this verse Moses enumerates *seven* different means used by the Almighty in effecting Israel's deliverance.

1. *TEMPTATIONS, massoth*, from *nasah*, to *try* or *prove*; the miracles which God wrought to try the faith and prove the obedience of the children of Israel.

2. *SIGNS, othoth*, from *athah*, to *come near*, such signs as God gave them of his continual presence and especial providence, particularly the pillar of cloud and pillar of fire.

3. *WONDERS, mophetum*, from *yaphath*, to *persuade*. It probably means *typical* representations: in this signification the word is used, Zech. iii. 8. All the *dealings* of God with this people, and even the *people* themselves, were *types*—present signifiers of distant facts and future occurrences.

4. *WAR, milchamah*, *hostile engagements*; such as those with the Amalekites, the Amorites, and the Bashanites, in which the *hand of God* was seen, rather than the *hand of man*.

5. *A MIGHTY HAND, yad chasakah*; one that is *strong* to deal its blows, *irresistible* in its operations, and *grasps* its enemies hard, so that they cannot escape, and protects its

thee their land for an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that *the LORD he is* God in heaven above, and upon earth beneath: *there is* none else.

40 <sup>b</sup>Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, <sup>c</sup>that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 Then Moses <sup>d</sup>severed three cities on this side Jordan, toward the sunrise;

42 <sup>e</sup>That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Notably*, <sup>f</sup>Bezer in the wilderness, in the plain country of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

<sup>a</sup> Ver. 35. Josh. ii. 11.—<sup>b</sup> Lev. xxii. 31.—<sup>c</sup> Ch. v. 16. vi. 3, 18. xii. 25, 28. xxii. 7. Eph. vi. 3.—<sup>d</sup> Num. xxxv. 6, 14.—<sup>e</sup> Ch. xix. 4.—<sup>f</sup> Josh. xx. 8.—<sup>g</sup> Ch. iii. 29.—<sup>h</sup> Num. xxi. 24. Ch. i. 4.—<sup>i</sup> Num.

friends so powerfully that they cannot be injured. Neither stratagem nor policy was used in this business, but the openly displayed power of God.

6. A STRETCHED-OUT <sup>a</sup>ARM, *zerua netuyah*; a series of almighty operations, following each other in quick and astonishing succession. Let it be noted that in the scriptures, 1. The finger of God denotes any manifestation of the divine power, where effects are produced beyond the power of art or nature. 2. The hand of God signifies the same power, but put forth in a more signal manner. 3. The arm of God, the divine omnipotence manifested in the most stupendous miracles. 4. The arm of God stretched out, this same omnipotence exerted in a continuation of stupendous miracles, both in the way of judgment and mercy. In this latter sense it appears to be taken in the text: the judgments were poured out on the Egyptians; the mercies wrought in favour of the Israelites.

44 And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, <sup>a</sup>in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel <sup>b</sup>smote, after they came forth out of Egypt:

47 And they possessed his land, and the land <sup>c</sup>of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sunrise;

48 <sup>d</sup>From Aroer, which *is* by the bank of the river Arnon, even unto Mount Sion, which *is* <sup>e</sup>Hermon.

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the <sup>f</sup>springs of Pishah.

xxi. 35. Ch. iii. 3, 4.—Ch. ii. 36. iii. 12.—Ch. iii. 9. Ps. cxxxiii. 3.—Ch. iii. 17.

7. GREAT TERRORS, *moraim gedolim*; such terror, dismay, and consternation as were produced by the ten plagues, to which probably the inspired penman here alludes; such as when God looked out of the cloud upon the Egyptians, and their chariot-wheels were taken off, Exod. xiv. 24, 25. More awful displays of God's judgments, power, and might, were never witnessed by man.

Verses 43, *Bezer in the wilderness*] As the cities of refuge are generally understood to be types of the salvation provided by Christ for sinners; so their names have been thought to express some attribute of the Redeemer of mankind.

I suppose the last nine verses of this chapter to have been added by either *Joshua* or *Ezra*.

## CHAPTER V.

God's covenant with the people in Horeb, 1-4. Moses the mediator of it, 5. A repetition of the *ten* commandments, 6-21; which God wrote on two tables of stone, 22. The people are filled with dread at the terrible majesty of God, 23-26; and beseech Moses to be their mediator, 27. The Lord admits of their request, 28; and deplores their ungodliness, 29. They are exhorted to obedience, that they may be preserved in the possession of the promised land, 30-33.

**AND** Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and <sup>a</sup>keep, and do them.

2 <sup>b</sup>The LORD our God made a covenant with us in Horeb.

3 The LORD <sup>c</sup>made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 <sup>d</sup>The LORD talked with you face to face, in the mount, out of the midst of the fire,

5 (<sup>e</sup>I stood between the LORD and you at that

time, to shew you the word of the LORD: for 'ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 <sup>f</sup>I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of <sup>g</sup>bondage.

7 <sup>h</sup>Thou shalt have none other gods before me.

8 <sup>i</sup>Thou shalt not make thee any graven image, or any likeness of any thing that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, <sup>k</sup>visiting the iniquity of the fathers upon the

<sup>a</sup> Heb. keep to do them.—<sup>b</sup> Exod. xix. 5. Ch. iv. 23.—<sup>c</sup> See Mat. xiii. 17. Heb. viii. 9.—<sup>d</sup> Exod. xix. 9, 19. xx. 22. Ch. iv. 33, 36. xxiv. 10.—<sup>e</sup> Exod. xx. 21. Gal. iii. 19.—<sup>f</sup> Exod. xix. 16. xx. 18.

Verses 1. *And Moses called all Israel, and said—Hear, &c.*] 1. God speaks to the people. 2. The people are called to hear what God speaks. 3. To learn what they heard, that

xxiv. 2.—<sup>g</sup> Exod. xx. 2, &c. Lev. xxvi. 1. Ch. vi. 4. Ps. lxxxii. 10.—<sup>h</sup> Heb. servants.—<sup>i</sup> Exod. xx. 8.—<sup>j</sup> Exod. xx. 4.—<sup>k</sup> Exod. xxxiv. 7.

they may be thoroughly instructed in the will of God. 4. To keep God's testimonies ever in mind, and to treasure them up in a believing and upright heart. 5. That they



children unto the third and fourth generations of them that hate me,

10 <sup>a</sup> And shewing mercy unto thousands of them that love me, and keep my commandments.

11 <sup>b</sup> Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

12 <sup>c</sup> Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 <sup>d</sup> Six days thou shalt labour, and do all thy work.

14 But the seventh day is the <sup>e</sup> sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 <sup>f</sup> And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence <sup>g</sup> through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 <sup>h</sup> Honour thy father and thy mother, as the LORD thy God hath commanded thee; <sup>i</sup> that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 <sup>j</sup> Thou shalt not kill.

18 <sup>k</sup> Neither shalt thou commit adultery.

19 <sup>l</sup> Neither shalt thou steal.

20 <sup>m</sup> Neither shalt thou bear false witness against thy neighbour.

21 <sup>n</sup> Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And <sup>o</sup> he wrote them in two tables of stone, and delivered them unto me.

<sup>a</sup> Jer. xxxii. 18. Dan. ix. 4.—<sup>b</sup> Exod. xx. 7. Lev. xix. 12. Mat. v. 33.—<sup>c</sup> Exod. xx. 8.—<sup>d</sup> Exod. xxiii. 12. xxxv. 2. Ezek. xx. 12.—<sup>e</sup> Gen. ii. 2. Exod. xvi. 29, 30. Heb. iv. 4.—<sup>f</sup> Ch. xv. 15. xvi. 12. xiv. 18, 22.—<sup>g</sup> Ch. iv. 24, 37.—<sup>h</sup> Exod. xx. 12. Lev. xix. 3. Ch. xxvii. 16. Eph. vi. 2, 3. Col. iii. 20.—<sup>i</sup> Ch. iv. 40.—<sup>j</sup> Exod. xx. 13. Mat. v. 21.—<sup>k</sup> Exod. xx. 14. Luke xviii. 20. James ii. 11.—<sup>l</sup> Exod. xx. 15. Rom. xiii. 9.—<sup>m</sup> Exod. xx. 16.—<sup>n</sup> Exod. xx. 17. Mic. ii. 2. Hab. ii. 9. Luke xii. 15. Rom. vii. 7. xiii. 9.—<sup>o</sup> Exod. xxiv. 12.

might do them—obey the whole will of God, taking his word for the invariable rule of their conduct. Should not all these points be kept in view by every Christian assembly?

Verse 8. *The Lord made not this covenant with our fathers (only) but with us (also).*

Verse 15. *And remember that thou wast a servant*] In this and the latter clause of the preceding verse Moses adds another reason why one day in seven should be sanctified, viz., *that the servants might rest*, and this is urged upon them on the consideration of their having been servants in the land of Egypt. We see therefore that God had three grand ends in view by appointing a sabbath. 1. To commemorate the creation. 2. To give a due proportion of rest to man and beast. 3. To afford peculiar spiritual advantages to the soul, that it might be kept in remembrance of the rest which remains at the right hand of God.

*Therefore the Lord thy God commanded thee to keep the sabbath day.*] Here is a variation in the manner of expression, *sabbath day for seventh*, owing, it is supposed, to a change of the day at the exodus from Sunday to Saturday, effected upon the gathering of the manna, Exod. xvi. 23. The sabbath now became a twofold memorial of the deliverance, as well as of the creation; and this accounts for the new reason assigned for its observance.

23 <sup>p</sup> And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and <sup>q</sup> we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he <sup>r</sup> liveth.

25 Now therefore why should we die? for this great fire will consume us: <sup>s</sup> if we <sup>t</sup> hear the voice of the LORD our God any more, then we shall die.

26 <sup>u</sup> For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and <sup>v</sup> speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: <sup>w</sup> they have well said all that they have spoken.

29 <sup>x</sup> O that there were such a heart in them, that they would fear me, and <sup>y</sup> keep all my commandments always, <sup>z</sup> that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, <sup>aa</sup> and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: <sup>bb</sup> ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in <sup>cc</sup> all the ways which the LORD your God hath commanded you, that ye may live, <sup>dd</sup> and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

xxi. 18. Ch. iv. 13.—<sup>e</sup> Exod. xx. 18. 19.—<sup>f</sup> Exod. xix. 19.—<sup>g</sup> Ch. iv. 33. Judg. xiii. 23.—<sup>h</sup> Ch. xviii. 16.—<sup>i</sup> Heb. add to hear.—<sup>j</sup> Ch. iv. 33.—<sup>k</sup> Exod. xx. 19. Heb. xii. 19.—<sup>l</sup> Ch. xviii. 17.—<sup>m</sup> Ch. xxiii. 28. Ps. lxxxiii. 13. Isa. xlviii. 18. Mat. xxiii. 37. Luke xix. 24.—<sup>n</sup> Ch. xi. 1.—<sup>o</sup> Ch. iv. 40.—<sup>p</sup> Gal. iii. 19.—<sup>q</sup> Ch. xvii. 20. xxviii. 14. Josh. i. 7. xliii. 6. Prov. iv. 27.—<sup>r</sup> Ch. x. 12. Ps. cxix. 6. Jer. vii. 23. Luke i. 6.—<sup>s</sup> Ch. iv. 40. Exod. xx. 12.

Verse 21. *His field*] This clause is not in the tenth commandment as it stands in Exod. x. 17.

Verse 29. *O that there were such a heart in them*] Or rather, *Who will give such a heart to them, that they may fear, &c.* If they had not been such perfectly free agents as could either use or abuse their liberty, could God have made the complaint or expressed the earnest desire we find in this text? He made the human will free; and in spite of all the influence of sin and Satan, he preserves its liberty. Had man no free will, he could neither be *punished* nor *rewarded*, because a mere machine, and consequently no more accountable for his actions than the fire for its consuming quality; or the stone for its gravity; the one having burned the house of the righteous, the other having crushed the innocent to death.

Verse 32. *Ye shall observe to do*] He who marks not the word of God is never likely to fulfil the will of God.

*Ye shall not turn aside to the right hand or to the left.*] The way of truth and righteousness is a right line; a man must walk straightforward who wishes to go to glory; no crooked or devious path ever led to God or happiness.

Verse 33. *Ye shall walk in all the ways, &c.*] God never gave a commandment to man which he did not design that he should obey. He who selects from the divine testimonies

such precepts as he feels but little inclination to transgress, and lives in the breach of others, sins against the grand legislative authority of God, and shall be treated as a rebel.

*That ye may live*] *Ticheyun*, that ye may enjoy life (for the *nun* at the end of the word, deepens the sense), *that it may be well with you, vetob lachem*, and good shall be to you—God will prosper you in all things essential to the welfare of your bodies, and the salvation of your souls.

*That ye may prolong your days in the land*] That ye may arrive at a good old age, and grow more and more meet for the inheritance among the saints in light.

On this very important verse we may remark a long life is a great blessing, if a man live to God, because it is in life, and in life alone, that a preparation for eternal glory may be acquired. Those who wish to die soon, have never yet learned to live, and know not the value of life or time. Many have a vain hope that they shall get either in death, or in the other world, a preparation for glory. This is a fatal error. Here, alone, we may acquaint ourselves with God, and receive that holiness without which none can see him. Reader, be thankful to him that thou art still in a state of probation; and pray that thou mayest live for eternity.

## CHAPTER VI.

*The great design of God in giving his laws is, that the people may fear and obey him, that they may continue in peace and prosperity, and be mightily increased, 1-3. The great commandment of the law, 4, 5, which shall be laid up in their hearts, 6; taught to their children, 7; and affixed as a sign to their hands, heads, doors, and gates, 8, 9. How they are to act when they shall come into the promised land, 10-19. How they shall instruct their children, and relate the history to them of God's wonderful acts, 20-25.*

**N**OW these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do it;

<sup>a</sup> Ch. iv. 1. v. 31. xii. 1.—<sup>b</sup> Heb. pass over.—<sup>c</sup> Exod. xx. 20. Ch. x. 12, 13. Ps. cxi. 10. cxxviii. 1. Eccles. xii. 13.—<sup>d</sup> Ch. iv. 40. Prov. iii. 1, 2.—<sup>e</sup> Gen. xv. 5. xxii. 17.—<sup>f</sup> Exod. iii. 8.—<sup>g</sup> Isa. xlii. 8. Mark xii. 29, 32. John xvii. 3. 1 Cor. viii. 4, 6.—<sup>h</sup> Ch. x. 12. Mat.

Verse 1. *Now these are the commandments, &c.*] See the difference between commandments, statutes, judgments, &c., pointed out, Lev. xxvi. 15.

*Do them*] That is, live in the continual practice of them; for by this they were to be distinguished from all the nations of the world, and all these were to be in force till the Son of God should come. *Whither ye go, oberim*, whither ye pass over, referring to the river Jordan, across which they must pass to get into Canaan.

Verse 2. *That thou mightest fear the Lord*] No man can walk either conscientiously or safely who has not the fear of God continually before his eyes. When this is gone, more than a guardian angel is fled.

*Thou, and thy son, and thy son's son*] Through all thy successive generations. Whoever fears God will endeavour to bring up his children in the way of righteousness.

Verse 3. *Hear, therefore, O Israel, and observe to do it*] Literally, Ye shall hear, O Israel, and thou shalt keep to do them. 1. *God is to be heard*; no obligation without law to found it on, and no law in religion but from God. 2. The commandment must be understood in order to be obeyed. 3. It must be observed—attentively considered, in order to be understood. And, 4. It must be performed, that the end for which it was given may be accomplished, viz., that God may be glorified, and that it may be well with the people. What is here spoken applies powerfully to every part of the moral law; God has given it as a rule of life, therefore obedience to it is indispensably necessary, not to the purchase of salvation, for no human merit can ever extend to that, but it is the way by which both the justice and mercy of God choose to conduct men to heaven. But let it be fully understood that no man can walk in the way of obedience but by and under the influence of the grace of God.

Verse 4. *Hear, O Israel*] These words may be variously rendered into English; but almost all possible verbal varie-

ties in the translation (and there can be none other) amount to the same sense. On this verse the Jews lay great stress; it is one of the four passages which they write on their phylacteries, and they write the last letter in the first and last words very large, for the purpose of exciting attention to the weighty truth it contains. It is perhaps to this custom of the Jews that our blessed Lord alludes, Mat. xxiii. 38, Mark xii. 29, 30.

4 Hear, O Israel: the LORD our God is one LORD: 5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto

xxii. 37. Mark xii. 30. Luke x. 27.—<sup>1</sup> 2 Kings xxiii. 25.—<sup>2</sup> Ch. xi. 18. xxxii. 46. Ps. xxxvii. 31. xl. 8. cxix. 11, 98. Prov. iii. 3. Isa. li. 7.—<sup>3</sup> Ch. iv. 9. xi. 19. Ps. lxxviii. 4, 5, 6. Eph. vi. 4.—<sup>4</sup> Heb. whet or sharpen.

ties in the translation (and there can be none other) amount to the same sense. On this verse the Jews lay great stress; it is one of the four passages which they write on their phylacteries, and they write the last letter in the first and last words very large, for the purpose of exciting attention to the weighty truth it contains. It is perhaps to this custom of the Jews that our blessed Lord alludes, Mat. xxiii. 38, Mark xii. 29, 30.

Many think that Moses teaches in these words the doctrine of the Trinity in Unity. It may be so; but if so, it is not more clearly done than in the first verse of Genesis. When this passage occurs in the sabbath readings in the synagogue, the whole congregation repeat the last word, *achad*, for several minutes together with the loudest vociferations: this I suppose they do against the Christians, for they suppose the latter hold *three Gods*, because of their doctrine of the *Trinity*; but all their skill and cunning can never prove that there is not a *plurality* expressed in the word *Eloheinu*, which is translated *our God*. It is because of their rejection of this doctrine that the wrath of God continues to rest on the Jews; for the doctrine of the atonement cannot be received, unless the doctrine of the *Godhead of Christ* is received too. Some Christians have joined the Jews against this doctrine, and some have even outdone them, and have put themselves to extraordinary pains to prove that *Elohim* is a noun of the singular number! This has not yet been proved. It would be as easy to prove that there is no plural in language.

Verse 5. *Thou shalt love the Lord, &c.*] Here we see the truth of that word of the apostle, 1 Tim. i. 5.

Verse 6. *Shall be in thine heart*] For where else can love be? If it be not in the heart, it exists not. And if these words be not in the heart—if they are not esteemed, prized, and received as a high and most glorious privilege, what hope is there that this love shall ever reign there?

thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 \* And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 <sup>b</sup> And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, <sup>c</sup> which thou buildedst not,

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vine-yards and olive-trees, which thou plantedst not; <sup>d</sup> when thou shalt have eaten and be full;

\*Exod. xiii. 9, 16. Ch. xi. 18. Prov. iii. 3, vi. 21. vii. 3.—<sup>b</sup>Ch. xi. 20. Isa. lvii. 8.—Josh. xxiv. 13. Ps. cv. 44.—<sup>c</sup>Ch. viii. 10, &c.—Heb. *bondmen, or servants*.—Ch. x. 12, 20. xiii. 4. Mat. iv. 10. Luke iv. 8.—<sup>d</sup>Ps. lxxiii. 11. Isa. xlv. 28. lvi. 16. Jer. iv. 2. v. 7. xli. 16.—<sup>e</sup>Ch. viii. 19. xi. 28. Jer. xxv. 6.—

Verse 7. *Thou shalt teach them diligently*] *Shinnantam, from shanan, to repeat, iterate, or do a thing again and again; hence to whet or sharpen any instrument, which is done by reiterated friction or grinding.* We see here the spirit of this divine injunction. God's testimonies must be taught to our children, and the utmost diligence must be used to make them understand them. This is a most difficult task; and it requires much patience, much prudence, much judgment, and much piety in the parents, to enable them to do this good, this most important work, in the best and most effectual manner.

*And shalt talk of them when thou sittest in thine house*] Thou shalt have religion at home as well as in the temple and tabernacle.

*And when thou walkest by the way*] Thou shalt be religious abroad as well as at home, and not be ashamed to own God wheresoever thou art.

*When thou liest down, and when thou risest up.*] Thou shalt begin and end the day with God, and thus religion will be the great business of thy life. O how good are these sayings, but how little regarded!

Verse 8. *Thou shalt bind them for a sign upon thine hand*] Is not this an allusion to an ancient and general custom observed in almost every part of the world? When a person wishes to remember a thing of importance, and is afraid to trust to the common operations of memory, he ties a knot on some part of his clothes, or a cord on his hand or finger, or places something out of its usual order, and in view, that his memory may be whetted to recollection, and his eye affects his heart. God, who knows how slow of heart we are to understand, graciously orders us to make use of every help, and through the means of things sensible, to rise to things spiritual.

*And they shall be as frontlets*] *Totaphoth* seems to have the same meaning as *phylacteries* has in the New Testament.

Verse 9. *Write them upon the posts of thy house, and on thy gates.*] The Jews, forgetting the spirit and design of this precept, used these things as superstitious people do amulets and charms, and supposed if they had these passages of scriptures written upon slips of pure parchment, wrapt round their foreheads, tied to their arm, or nailed to their door-posts, that they should then be delivered from every evil! And how much better are many Christians who keep a Bible in their house merely that it may keep the devil out; and will have it in their rooms, or under their pillows, to ward off spirits and ghosts in the night? How ingenious is the heart of man to find out every wrong way, and to miss the right!

Verse 12. *Beware lest thou forget the Lord*] In earthly prosperity men are apt to forget heavenly things. While the animal senses have every thing they can wish, it is difficult for the soul to urge its way to heaven. God knows this well; and therefore, in his love to man, makes comparative poverty and frequent affliction his general lot. Should not every soul therefore magnify God for this lot in life. "Before

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of <sup>a</sup> bondage.

13 Thou shalt <sup>b</sup> fear the LORD thy God, and serve him, and <sup>c</sup> shalt swear by his name.

14 Ye shall not <sup>d</sup> go after other gods, <sup>e</sup> of the gods of the people which are round about you;

15 (For <sup>f</sup> the LORD thy God is a jealous God among you;) <sup>g</sup> lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 <sup>h</sup> Ye shall not tempt the LORD your God, <sup>i</sup> as ye tempted him in Massah.

17 Ye shall <sup>j</sup> diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou <sup>k</sup> shalt do that which is right and good in the sight of the LORD: that it may be well

<sup>a</sup>Ch. xlii. 7.—Exod. xx. 5. Ch. iv. 24.—<sup>b</sup>Ch. vii. 4. xi. 17.—Mat. iv. 7. Luke iv. 12.—<sup>c</sup>Exod. xvii. 2, 7. Num. xx. 3, 4. xxi. 4, 5. 1 Cor. x. 9.—<sup>d</sup>Ch. xi. 13, 22. Ps. cxix. 4.—Exod. xv. 26. Ch. xii. 28. xiii. 18.

I was afflicted," says David, "I went astray," and had it not been for poverty and affliction, as instruments in the hands of God's grace, multitudes of souls now happy in heaven would have been wretched in hell. It is not too much to speak thus far; because we ever see that the rich and the affluent are generally negligent of God and the interests of their souls. It must however be granted that extreme poverty is as injurious to religion as excessive affluence. Hence the wisdom as well as piety of Agur's prayer, Prov. xxx. 7-9.

Verse 13. *Thou shalt fear the Lord thy God*] Thou shalt respect and reverence him as thy lawgiver and judge; as thy creator, preserver, and the sole object of thy religious adoration.

*And serve him*] Our blessed Lord, in Mat. iv. 10, Luke iv. 8, quotes these words thus: *And him ONLY shalt thou serve.* It appears, therefore, that *lebadde* was anciently in the Hebrew text, as it was and is in the SEPTUAGINT, from which our Lord quoted it.

*Shalt swear by his name*] *Tishshabca*, from *shaba*, he was full, satisfied, or gave that which was full or satisfactory. Hence an oath and swearing, because appealing to God, and taking him for witness in any case of promise, &c., gave full and sufficient security for the performance; and if done in evidence, or to the truth of any particular fact, it gave full security for the truth of that evidence. An oath, therefore, is an appeal to God, who knows all things, of the truth of the matter in question: and when a religious man takes such an oath, he gives full and reasonable satisfaction that the thing is so, as stated; for it is ever to be presumed that no man, unless in a state of deepest degradation, would make such an appeal falsely, for this would imply an attempt to make God a party in the deception.

Verse 14. *Ye shall not go after other gods*] The object of religious worship among every people, whether that object be true or false, is ever considered as the pattern or exemplar to his worshippers. Christians are termed the followers of God; they take God for their pattern, and walk—act as he does. Hence we see the meaning of the terms in this verse: *Ye shall not go after*—ye shall not take false gods for your patterns. The Canaanites, Greeks, Romans, &c., were a most impure people, because the objects of their worship were impure, and they went after them, i.e. were like their gods.

Verse 15. *A jealous God*] Jehovah has betrothed you to himself as a bride is to her husband. Do not be unfaithful, else that love wherewith he has now distinguished you shall assume the form of jealousy, and so divorce and consume you.

Verse 16. *Ye shall not tempt the Lord*] Ye shall not provoke him by entertaining doubts of his mercy, goodness, providence, and truth.

*As ye tempted him in Massah.*] How did they tempt him in Massah? They said, *Is the Lord among us or not?* Exod. xvii. 1-7. Doubting God's kindness, where there are

with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers,

19 <sup>a</sup>To cast out all thine enemies from before thee, as the LORD hath spoken.

20 And <sup>b</sup>when thy son asketh thee <sup>c</sup>in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and the LORD brought us out of Egypt <sup>d</sup>with a mighty hand:

22 <sup>e</sup>And the LORD shewed signs and wonders,

<sup>a</sup>Num. xxxiii. 52, 53.—<sup>b</sup>Exod. xiii. 14.—<sup>c</sup>Heb. *to-morrow*.—<sup>d</sup>Exod. iii. 19. xiii. 3.—<sup>e</sup>Exod. vii. viii. ix. x. xi. xii. Ps. cxlvi. 9.—<sup>f</sup>Heb. *evil*.—<sup>g</sup>Ver. 2.—<sup>h</sup>Ch. x. 13. Job xxiv. 7, 8. Jer. xxxii.

so many evidences of it, is highly insulting to God Almighty.

Verse 20. *What mean the testimonies, &c.*] The Hebrew language has no word to express to *mean* or *signify*, and therefore uses simply the substantive verb *what is*, i.e. *what mean* or *signify*, &c.

Verse 25. *It shall be our righteousness*] The evidence that we are under the influence of the fear and love of God. Moses does not say that this righteousness could be wrought without the influence of God's mercy, nor does he say that they should purchase heaven by it; but God required them to be conformed to his will in all things, that they might be holy in heart, and righteous in every part of their moral conduct.

The making an *appeal* to the Supreme Being, and calling him to witness and record, constitute the *spirit* and

great and 'sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And the LORD commanded us to do all these statutes, <sup>a</sup>to fear the LORD our God, <sup>b</sup>for our good always, that <sup>c</sup>he might preserve us alive, as *it is* at this day.

25 And <sup>d</sup>it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

39.—<sup>1</sup>Ch. iv. 1. viii. 1. Ps. xli. 2. Luke x. 28.—<sup>2</sup>Lev. xviii. 5. Ch. xxiv. 13. Rom. x. 3, 5.

essence of an oath. It is no matter in what *form* this appeal is made; the oath is the same, for the *appeal is made to God*. On this ground, the *holding up of the hand* in a court of justice is as perfect, as substantial, and as formal an oath as *kissing the New Testament*. Why then so many objections against taking an oath in a court of justice by any *one particular form*, when the same thing is done in spirit, essence, and substance, when God is called to witness and record, though the *form* be different? Our Lord's command, *Swear not at all*, can never relate to an oath in a civil cause, taken according to the definition above given; profane and common swearing, with all light, irreverent oaths and imprecations, and all such oaths as are not required by the civil magistrate in cases where the Lord is supposed to be witness, are certainly intended in our blessed Lord's prohibition.

## CHAPTER VII.

With the seven nations that God shall cast out, 1, they shall make no covenant, 2, nor form any matrimonial alliances, 3; lest they should be enticed into idolatry, 4. All monuments of idolatry to be destroyed, 5. The Israelites are to consider themselves a holy people, 6; and that the Lord had made them such, not for their merits, but for his own mercies, 7, 8. They shall therefore love him, and keep his commandments, 9-11. The great privileges of the obedient, 12-24. All idolatry to be avoided, 25, 26.

**WHEN** the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, <sup>a</sup>the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations <sup>b</sup>greater and mightier than thou;

2 And when the LORD thy God shall <sup>c</sup>deliver them before thee; thou shalt smite them, and <sup>d</sup>utterly destroy them; <sup>e</sup>thou shalt make no covenant with them, nor shew mercy unto them.

3 <sup>f</sup>Neither shalt thou make marriages with them;

<sup>a</sup>Ch. xxxi. 3. Ps. xlv. 2, 3.—<sup>b</sup>Gen. xv. 19, &c. Exod. xxxiii. 2.—<sup>c</sup>Ch. iv. 38. ix. 1.—<sup>d</sup>Ver. 23. Ch. xxiii. 14.—<sup>e</sup>Lev. xxvii. 28, 29. Num. xxxiii. 52. Ch. xx. 16, 17. Josh. vi. 17. viii. 24. ix. 24. x. 28, 40. xi. 11, 12.—<sup>f</sup>Exod. xxiii. 32. xxiv. 12, 15, 16. Judg. ii. 2. See ch. xx. 10, &c. Josh. ii. 14. ix. 18. Judg. i. 24.—<sup>g</sup>Josh. xxiii.

Verse 1. *Seven nations greater and mightier than thou*] In several places of the Hebrew text, each of these seven nations is not enumerated, some one or other being left out, which the Septuagint in general supply.

Verse 2. *Thou shalt smite them, &c.*] These idolatrous nations were to be utterly destroyed, provided they did not renounce their idolatry and receive the true faith: for if they did not, then no covenant was to be made with them on any secular or political consideration whatever; no mercy was to be shown to them, because the cup of their

thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: <sup>a</sup>so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them: ye shall <sup>b</sup>destroy their altars, and break down their <sup>c</sup>images, and cut down their groves, and burn their graven images with fire.

6 <sup>d</sup>For thou art an holy people unto the LORD thy God: <sup>e</sup>the LORD thy God hath chosen thee to be a

12. 1 Kings xi. 2. Ezra ix. 2.—<sup>2</sup>Ch. vi. 15.—<sup>3</sup>Exod. xxxiii. 24. xxxiv. 13. Ch. xii. 2, 3.—<sup>4</sup>Heb. *statues or pillars*.—<sup>5</sup>Exod. xix. 6. Ch. xiv. 2. xxvi. 19. Ps. i. 5. Jer. ii. 3.—<sup>6</sup>Exod. xix. 5. Amos iii. 2. 1 Pet. ii. 9.

iniquity also was now full; and they must either embrace, heartily embrace, the true religion, or be cut off.

Verse 3. *Neither shalt thou make marriages, &c.*] There is more likelihood that the idolatrous wife should draw aside the believing husband, than that the believing husband should be able to bring over his idolatrous wife to the true faith.

Verse 6. *Thou art an holy people*] And therefore should have no connexion with the workers of iniquity.

*A special people*] *A peculiar people, a private property.*

special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* <sup>a</sup> the fewest of all people:

8 But <sup>b</sup> because the LORD loved you, and because he would keep <sup>c</sup> the oath which he had sworn unto your fathers, <sup>d</sup> hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God *he is* God, <sup>e</sup> the faithful God, <sup>f</sup> which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations,

10 And <sup>g</sup> repayeth them that hate him to their face, to destroy them: <sup>h</sup> he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 <sup>i</sup> Wherefore it shall come to pass, <sup>j</sup> if ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee <sup>k</sup> the covenant and the mercy which he swore unto thy fathers:

13 And he will <sup>l</sup> love thee, and bless thee, and multiply thee: <sup>m</sup> he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: <sup>n</sup> there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the <sup>o</sup> evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And <sup>p</sup> thou shalt consume all the people which the LORD thy God shall deliver thee; <sup>q</sup> thine eye

shall have no pity upon them: neither shalt thou serve their gods; for that *will be* <sup>a</sup> a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I: how can I <sup>a</sup> dispossess them?

18 <sup>b</sup> Thou shalt not be afraid of them: *but* shalt well <sup>c</sup> remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 <sup>d</sup> The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 <sup>e</sup> Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* <sup>f</sup> among you, <sup>g</sup> a mighty God and terrible.

22 <sup>h</sup> And the LORD thy God will <sup>i</sup> put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them <sup>j</sup> unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And <sup>k</sup> he shall deliver their kings into thine hand, and thou shalt destroy their name <sup>l</sup> from under heaven: <sup>m</sup> there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods <sup>n</sup> shall ye burn with fire: thou <sup>o</sup> shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be <sup>p</sup> snared therein: for it *is* <sup>q</sup> an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; <sup>r</sup> for it *is* a cursed thing.

<sup>a</sup> Ch. x. 22.—<sup>b</sup> Ch. x. 15.—<sup>c</sup> Exod. xxxii. 13. Ps. cv. 8, 9, 10. Luke i. 55, 72, 73.—<sup>d</sup> Exod. xlii. 3, 14.—<sup>e</sup> Isa. xlix. 7. 1 Cor. i. 9. x. 13. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 3. 2 Tim. ii. 13. Heb. xi. 11. 1 John i. 9.—<sup>f</sup> Exod. xx. 6. Ch. v. 10. Neh. i. 5. Dan. iv. 4.—<sup>g</sup> Isa. lix. 18. Nah. i. 2.—<sup>h</sup> Ch. xxxii. 35.—<sup>i</sup> Lev. xxvi. 8. Ch. xxviii. 1.—<sup>j</sup> Heb. because.—<sup>k</sup> Ps. cv. 8, 9. Luke i. 55, 72, 73.—<sup>l</sup> John xiv. 21.—<sup>m</sup> Ch. xxviii. 4.—<sup>n</sup> Exod. xxii. 26, &c.—<sup>o</sup> Exod. ix. 14. xv. 26. Ch. xxviii. 27, 60.—<sup>p</sup> Ver. 2.—<sup>q</sup> Ch. xlii. 8. xix. 13, 21. xxv. 12.—<sup>r</sup> Exod. xxiii. 33. Ch. xii. 30. Judg. viii. 27. Ps.

evi. 36.—<sup>s</sup> Num. xxxiii. 53.—<sup>t</sup> Ch. xxxi. 6.—<sup>u</sup> Ps. cv. 5.—<sup>v</sup> Ch. iv. 34. xxix. 3.—<sup>w</sup> Exod. xxiii. 28. Josh. xxiv. 12.—<sup>x</sup> Num. xi. 20. xiv. 9, 14, 42. xvi. 3. Josh. iii. 10.—<sup>y</sup> Ch. x. 17. Neh. i. 5. iv. 14. ix. 32.—<sup>z</sup> Exod. xxiii. 29, 30.—<sup>aa</sup> Heb. *pluck off*.—<sup>bb</sup> Heb. *before thy face*. Ver. 2.—<sup>cc</sup> Josh. x. 24, 25, 42. xii. 1, &c.—<sup>dd</sup> Exod. xvii. 14. Ch. ix. 14. xxy. 19. xxix. 20.—<sup>ee</sup> Ch. xii. 25. Josh. i. 5. x. 8. xxiii. 9.—<sup>ff</sup> Ver. 5. Exod. xxii. 20. Ch. xii. 8. 1 Chron. xiv. 12.—<sup>gg</sup> Josh. vii. 1, 21. 2 Mac. xii. 40.—<sup>hh</sup> Judg. viii. 27. Zeph. i. 8.—<sup>ii</sup> Ch. xvii. 1.—<sup>jj</sup> Lev. xxvii. 28. Ch. xiii. 17. Josh. vi. 17, 18. vii. 1.

The words as they stand in the Septuagint are quoted by the Apostle, 1 Pet. ii. 9.

Verse 8. *But because the Lord loved you*] He intended to make a full discovery of his goodness to the world, and this must have a commencement in some particular place, and among some people. He chose that time, and he chose the Jewish people: but not because of their goodness or holiness.

Verse 12. *The Lord—shall keep unto thee the covenant*] So we find their continuance in the state of favour was to depend on their *faithfulness* to the grace of God. If they should rebel, though God had chosen them through his love, yet he would cast them off in his justice. The elect, we see, may become unfaithful, and so become reprobates. So it happened to 24,000 of them, whose carcases fell in the wilderness because they had sinned; yet these were of the elect that came out of Egypt. Let him that standeth take heed lest he fall.

Verse 22. *Put out those nations—by little and little*] The Israelites were not as yet sufficiently numerous to fill the whole land occupied by the seven nations mentioned ver. 1. And as wild and ferocious animals might be expected to multiply where either there are no inhabitants, or the place is but thinly peopled, therefore God tells them that, though at present, by force of arms, they might be able to expel them, it would be impolitic so to do, lest the beasts of the field should multiply upon them.

Verse 25. *Thou shalt not desire the silver or gold that is on them*] Some of the ancient idols were plated over with gold, and God saw that the value of the metal and the excellence of the workmanship might be an inducement for the Israelites to preserve them; and this might lead, remotely at least, to idolatry. As the idols were accursed, all those who had them, or any thing appertaining to them, were accursed also, ver. 26.

# DEUTERONOMY.

## CHAPTER VIII.

An exhortation to obedience from a consideration of God's past mercies, 1, 2. Man is not to live by bread only, but by every word of God, 3. How God provided for them in the wilderness, 4. The Lord chastened them, that they might be obedient, 5, 6. A description of the land into which they were going, 7-9. Cautions lest they should forget God in their prosperity, 10-16, and lest they should attribute that prosperity to themselves, and not to God, 17, 18. The terrible judgments that shall fall upon them, should they prove unfaithful, 19, 20.

**ALL** the commandments which I command thee this day \* shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God <sup>b</sup> led thee these forty years in the wilderness, to humble thee, and <sup>c</sup> to prove thee, <sup>d</sup> to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and <sup>e</sup> suffered thee to hunger, and <sup>f</sup> fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth <sup>g</sup> not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 <sup>h</sup> Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 <sup>i</sup> Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, <sup>j</sup> to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, <sup>k</sup> a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land <sup>l</sup> of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land <sup>m</sup> whose stones are iron, and out of whose hills thou mayest dig brass.

10 <sup>n</sup> When thou hast eaten and art full, then thou

shalt bless the LORD thy God, for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 <sup>o</sup> Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 <sup>p</sup> Then thine heart be lifted up, and thou <sup>q</sup> forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who <sup>r</sup> led thee through that great and terrible wilderness, <sup>s</sup> wherein were fiery serpents, and scorpions, and drought, where *there was* no water; <sup>t</sup> who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with <sup>u</sup> manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, <sup>v</sup> to do thee good at thy latter end;

17 <sup>w</sup> And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: <sup>x</sup> for it is he that giveth thee power to get wealth, that <sup>y</sup> he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, <sup>z</sup> I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, <sup>aa</sup> so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

\* Ch. iv. 1. v. 32, 33. vi. 1, 2, 3.—Ch. i. 8. ii. 7. xxix. 5. Ps. xxxvi. 18. Amos ii. 10.—Exod. xvi. 4. Ch. xiii. 8.—2 Chron. xxxii. 31. John ii. 25.—Exod. xvi. 2, 3.—Exod. xvi. 12, 14, 35.—Ps. civ. 29. Mat. iv. 4.—Luke iv. 4.—Ch. xxix. 5. Neh. ix. 21.—2 Sam. vii. 14. Ps. lxxxix. 32. Prov. iii. 12. Heb. xii. 5, 6. Rev. iii. 19.—Ch. v. 33.—Ch. xi. 10, 11, 12.—Heb. of olive-tree of

oil.—Ch. xxxiii. 25.—Ch. vi. 11. 12.—Ch. xxviii. 47. xxxii. 15. Prov. xxx. 9. Hos. xiii. 6. Jer. ii. 6.—1 Cor. vi. 7.—Ps. cvi. 21.—Isa. lxiii. 12, 13, 14.—Num. xxi. 6. Hos. xiii. 5.—Num. xx. 11. Ps. lxxxviii. 15. cxiv. 8.—Ver. 8. Exod. xvi. 15.—Jer. xxiv. 5, 6. Heb. xii. 11.—Ch. ix. 4. 1 Cor. iv. 7.—Prov. x. 22. Hos. ii. 8.—Ch. vii. 8, 12.—Ch. iv. 26. xxx. 18.—Dan. ix. 11, 12.

Verse 2. *Thou shalt remember all the way*] The various dealings of God with you; the dangers and difficulties to which ye were exposed, and from which God delivered you; together with the various miracles which he wrought for you, and his long-suffering towards you.

Verse 3. *He suffered thee to hunger, and fed thee*] God never permits any tribulation to befall his followers, which he does not design to turn to their advantage. When he permits us to hunger, it is that his mercy may be the more observable in providing us with the necessities of life. Privations, in the way of providence, are the forerunners of mercy and goodness abundant.

Verse 4. *Thy raiment waxed not old, &c.*] The plain meaning of this much-tortured text appears to me to be this: "God so amply provided for them all the necessities of life, that they never were obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals." If they had carvers, engravers, silversmiths, and jewellers among them, is it to be wondered at if they also had *habit* and *sandal makers*, &c., &c., as we are certain they had *weavers*, *embroiderers*, and such like? And the traffic which we may suppose they carried on with the Moabites, or with travelling hordes of Arabians, doubtless supplied them with the

materials; though, as they had abundance of sheep and neat cattle, they must have had much of the materials within themselves. It is generally supposed that God, by a miracle, preserved their clothes from wearing out: but if this sense be admitted, it will require, not one miracle, but a chain of the most successive and astonishing miracles, ever wrought, to account for the thing; for as there were not less than 600,000 males born in the wilderness, it would imply, that the clothes of the infant grew up with the increase of his body to manhood, which would require a miracle to be continually wrought on every thread, and on every particle of matter of which that thread was composed. And this is not all; it would imply that the clothes of the parent became miraculously lessened to fit the body of the child, with whose growth they were again to stretch and grow, &c. No such miraculous interference was necessary. [This criticism scarcely meets the case. It does not fully interpret the original; nor is it likely that Moses would have classed with the giving of the manna any divine provision which had not some miraculous element in it.]

Verse 9. *A land whose stones are iron*] Not only meaning that there were iron mines throughout the land, but that the loose stones were strongly impregnated with iron,



ores of this metal (the most useful of all the products of the mineral kingdom) being every where in great plenty.

Out of whose hills thou mayest dig brass.] As there is no such thing in nature as a brass mine, the word *nechosheth* should be translated copper; of which, by the addition of the *lapis calaminaris*, brass is made.

Verse 15. *Fiery serpents*] Serpents whose bite occasioned a most violent inflammation, accompanied with an unquenchable thirst, and which terminated in death.

Verse 18. *God—giveth the power to get wealth*] Who among the rich and wealthy believes this saying? Who

gives wisdom, understanding, skill, bodily strength, and health? Is it not God? And without these how can wealth be acquired? Whose is providence? Who gives fertility to the earth? And who brings every proper purpose to a right issue? Is it not God? And without these also can wealth be acquired? No. Then the proposition in the text is self-evident; it is God that giveth power to get wealth, and to God the wealthy man must account for the manner in which he has expended the riches which God hath given him,

## CHAPTER IX.

The people are informed that they shall shortly pass over Jordan, and that God shall go over before them, to expel the ancient inhabitants, 1-3. They are cautioned not to suppose that it is on account of their righteousness that God is to give them that land, 4-6. They are exhorted to remember their various provocations of the Divine Majesty, especially at Horeb, 7-14; and how Moses interceded for them, and destroyed the golden calf, 15-21. How they murmured at Taberah, 22; and rebelled at Kadesh-barnea, 23; and had been perverse from the beginning, 24. An account of the intercession of Moses in their behalf, 25-29.

**H** O Israel: Thou art to pass over Jordan this day, to go in to possess nations <sup>b</sup> greater and mightier than thyself, cities great and <sup>c</sup> fenced up to heaven;

2 A people great and tall, <sup>d</sup> the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the Lord thy God is he which <sup>e</sup> goeth over before thee; as a <sup>f</sup> consuming fire <sup>g</sup> he shall destroy them, and he shall bring them down before thy face: <sup>h</sup> so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

4 <sup>i</sup> Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but <sup>j</sup> for the wickedness of these nations the Lord doth drive them out from before thee.

5 <sup>k</sup> Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee and that he may perform <sup>l</sup> the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy

righteousness; for thou art <sup>m</sup> a stiff-necked people.

7 Remember and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: <sup>n</sup> from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.

8 Also <sup>o</sup> in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you.

9 <sup>p</sup> When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then <sup>q</sup> I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 <sup>r</sup> And the Lord delivered unto me two tables of stone written with the finger of God; and on them <sup>s</sup> was written according to all the words, which the Lord spake with you in the mount, out of the midst of the fire <sup>t</sup> in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant.

12 And the Lord said unto me, <sup>u</sup> Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are <sup>v</sup> quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore <sup>w</sup> the Lord spake unto me, saying,

<sup>a</sup> Ch. xi. 31. Josh. iii. 16. iv. 19.—<sup>b</sup> Ch. iv. 38. vii. 1. xi. 23.—<sup>c</sup> Ch. i. 28.—<sup>d</sup> Num. xiii. 22, 28, 32, 33.—<sup>e</sup> Ch. xxxi. 3. Josh. iii. 11.—<sup>f</sup> Ch. i. 24. Heb. xii. 29.—<sup>g</sup> Ch. vii. 23.—<sup>h</sup> Exod. xxiii. 31. Ch. vii. 24.—<sup>i</sup> Ch. vii. 17. Rom. xi. 8, 20. 1 Cor. iv. 4, 7.—<sup>j</sup> Gen. xv. 16. Lev. xviii. 24, 25. Ch. xviii. 12.—<sup>k</sup> Tit. iii. 5.—<sup>l</sup> Gen. xii. 7. xiii. 15. xv. 7. xvii. 8. xxvi. 4. xxviii. 18.—<sup>m</sup> Ver. 13. Exod.

xxxii. 9. xxxiii. 3. xxxiv. 9.—<sup>n</sup> Exod. xiv. 11. xvi. 2. xvii. 2. Num. xi. 4. xx. 2. xxv. 2. Ch. xxxi. 27.—<sup>o</sup> Exod. xxxii. 4. Ps. cvi. 19.—<sup>p</sup> Exod. xiv. 12, 15.—<sup>q</sup> Exod. xxxiv. 18. xxxiv. 28.—<sup>r</sup> Exod. xxxi. 18.—<sup>s</sup> Exod. xix. 17. xx. 1. Ch. iv. 10. x. 4. xviii. 16.—<sup>t</sup> Exod. xxxii. 7.—<sup>u</sup> Ch. xxxi. 29. Judg. ii. 17.—<sup>v</sup> Exod. xxxii. 9.

Verse 1. *Thou art to pass over Jordan this day*] This time; they had come thirty-eight years before this nearly to the verge of the promised land, but were not permitted at that day or time to pass over, because of their rebellions; but this time they shall certainly pass over. This was spoken about the eleventh month of the fortieth year of their journeying, and it was on the first month of the following year they passed over; and during this interim Moses died.

Verse 5. *For the wickedness of these nations*] So then it was not by any sovereign act of God that these people were cast out, but for their wickedness; they had transgressed the law of their Creator; they had resisted his Spirit, and could no longer be tolerated. The Israelites were to possess

their land, not because they deserved it, but first, because they were less wicked than the others; and secondly, because God thus chose to begin the great work of his salvation among men. Thus then the Canaanites were cut off, and the Israelites were grafted in; and the Israelites, because of their wickedness, were afterwards cut off, and the Gentiles grafted in. Let the latter not be high-minded, but fear; if God spared not the natural branches, take heed lest he spare not thee. But let it be remembered that this land was originally their own, and that the present possessors had no legal right to it.

Verse 12. *Thy people—have corrupted themselves*] Debased themselves by making and worshipping an Egyptian idol.

## DEUTERONOMY.

I have seen this people, and, behold, *it is a stiff-necked people*:

14 <sup>b</sup> Let me alone, that I may destroy them, and blot out their name from under heaven: <sup>d</sup> and I will make of thee a nation mightier and greater than they.

15 <sup>a</sup> So I turned and came down from the mount, and <sup>e</sup> the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And <sup>f</sup> I looked, and, behold, ye had sinned against the Lord your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I <sup>h</sup> fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.

19 <sup>i</sup> For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you. <sup>j</sup> But the Lord hearkened unto me at that time also.

20 And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And <sup>k</sup> I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as

<sup>a</sup> Ver. 6. Ch. x. 16. xxxi. 27. 2 Kings xvii. 14.—<sup>b</sup> Exod. xxxii. 10.—<sup>c</sup> Ch. xxix. 20. Ps. ix. 5. cix. 13.—<sup>d</sup> Num. xiv. 12.—<sup>e</sup> Exod. xxxii. 15.—<sup>f</sup> Exod. xix. 18. Ch. iv. 11. v. 23.—<sup>g</sup> Exod. xxxii. 10.—<sup>h</sup> Exod. xxxiv. 28. Ps. cvi. 23.—<sup>i</sup> Exod. xxxii. 10, 11.—<sup>j</sup> Exod. xxxii. 14. xxxiii. 17. Ch. x. 10. Ps. cvi. 23.—<sup>k</sup> Exod. xxxii. 20.

Verse 27. *Remember thy servants, Abraham, Isaac, and Jacob*] As if he had said: "These are their descendants, and the covenant was made with those patriarchs in behalf of these." God bestows many blessings on comparatively

dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at <sup>l</sup> Taberah, and at <sup>m</sup> Massah, and at <sup>n</sup> Kibroth-hattaavah, ye provoked the Lord to wrath.

23 Likewise <sup>o</sup> when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and <sup>p</sup> ye believed him not, nor hearkened to his voice.

24 <sup>q</sup> Ye have been rebellious against the Lord from the day that I knew you.

25 <sup>r</sup> Thus I fell down before the Lord, forty days and forty nights, as I fell down *at the first*; because the Lord had said he would destroy you.

26 <sup>s</sup> I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness; which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest <sup>t</sup> the land whence thou broughtest us out, say, <sup>u</sup> Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 <sup>v</sup> Yet they *are* thy people, and thine inheritance, which thou broughtest out by thy <sup>w</sup> mighty power, and by thy stretched-out arm.

Isa. xxxi. 7.—<sup>l</sup> Num. xi. 1, 3, 5.—<sup>m</sup> Exod. xvii. 7.—<sup>n</sup> Num. xi. 4, 34.—<sup>o</sup> Num. xiii. 3. xiv. 1.—<sup>p</sup> Ps. cvi. 24, 25.—<sup>q</sup> Ch. xxxi. 27.—<sup>r</sup> Ver. 18.—<sup>s</sup> Exod. xxxii. 11, &c.—<sup>t</sup> Gen. xli. 57. 1 Sam. xiv. 25.—<sup>u</sup> Exod. xxxii. 12. Num. xiv. 16.—<sup>v</sup> Ch. iv. 20. 1 Kings viii. 51. Neh. i. 10. Ps. xcvi. 7.—<sup>w</sup> Ver. 26. Ch. iv. 34. Exod. vii. 8, 9. xiii. 3.

worthless persons, either for the sake of their pious ancestors, or on account of the religious people with whom they are connected; therefore union with the church of God is a blessing of no common magnitude.

## CHAPTER X.

*Moses is commanded to make a second set of tables, 1, 2. He makes an ark, prepares the two tables, God writes on them the ten commandments, and Moses lays them up in the ark, 3-5. The Israelites journey from Beeroth to Mosera, where Aaron dies, 6; and from thence to Gudgodah and Jotbath. 7. At that time God separated the tribe of Levi for the service of the sanctuary, 8, 9. How long Moses stayed the second time in the mount, 10, 11. What God requires of the Israelites, 12-15. Their heart must be circumcised, 16. God's character and conduct, 17, 18. They are commanded to love the stranger, 19; to fear, love, and serve God, 20, because he had done such great things for them and their fathers, 21, 22.*

**A**T that time the Lord said unto me, <sup>a</sup> Hew thee two tables of stone like unto the first, and come up unto me into the mount, and <sup>b</sup> make thoe an ark of wood.

2 And I will write on the tables the words that *were* in the first tables, which thou brakest, and <sup>c</sup> thou shalt put them in the ark.

3 And I made an ark of <sup>d</sup> shittim wood, and <sup>e</sup> hewed two tables of stone, like unto the first, and went up into the mount, having the two tables in mine hand.

4 And <sup>f</sup> he wrote on the tables, according to the first writing, the ten <sup>g</sup> commandments <sup>h</sup> which the

Lord spake unto you in the mount, out of the midst of the fire, <sup>i</sup> in the day of the assembly: and the Lord gave them unto me.

5 And I turned myself, and <sup>j</sup> came down from the mount, and <sup>k</sup> put the tables in the ark which I had made; <sup>l</sup> and there they be, as the Lord commanded me.

6 And the children of Israel took their journey from Beeroth <sup>m</sup> of the children of Jaakan to <sup>n</sup> Mosera: <sup>o</sup> there Aaron died, there he was buried; and Eleazar his son ministered in the priest's office, in his stead.

7 <sup>p</sup> From thence they journeyed unto Gudgodah;

<sup>a</sup> Exod. xxxiv. 1, 2.—<sup>b</sup> Exod. xxv. 10.—<sup>c</sup> Exod. xxv. 16, 21.—<sup>d</sup> Exod. xxv. 5, 10. xxxvii. 1.—<sup>e</sup> Exod. xxxiv. 4.—<sup>f</sup> Exod. xxxiv. 28.—<sup>g</sup> Heb. words.—<sup>h</sup> Exod. xx. 1.—<sup>i</sup> Exod. xix. 17. Ch. ix. 10. xviii.

16.—<sup>j</sup> Exod. xxxiv. 29.—<sup>k</sup> Exod. xl. 20.—<sup>l</sup> 1 Kings viii. 9.—<sup>m</sup> Num. xxxiii. 31.—<sup>n</sup> Num. xxxiii. 30.—<sup>o</sup> Num. xx. 28. xxxiii. 38.—<sup>p</sup> Num. xxxiii. 32, 33.

and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time <sup>a</sup>the LORD separated the tribe of Levi, <sup>b</sup>to bear the ark of the covenant of the LORD, <sup>c</sup>to stand before the LORD to minister unto him, and <sup>d</sup>to bless in his name, unto this day.

9 <sup>e</sup>Wherefore Levi hath no part nor inheritance with his brethren; the LORD <sup>f</sup>is his inheritance, according as the LORD thy God promised him.

10 And <sup>g</sup>I stayed in the mount, according to the <sup>h</sup>first time, forty days and forty nights; and <sup>i</sup>the LORD hearkened unto me at that time also, and <sup>j</sup>the LORD would not destroy thee.

11 <sup>k</sup>And the LORD said unto me, Arise, <sup>l</sup>take thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 And now, Israel, <sup>m</sup>what doth the LORD thy God require of thee, but <sup>n</sup>to fear the LORD thy God, <sup>o</sup>to walk in all his ways, and <sup>p</sup>to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD and his statutes, which I command thee this day <sup>q</sup>for thy good?

14 Behold, <sup>r</sup>the heaven and the heaven of heavens

is the LORD's thy God, <sup>s</sup>the earth *also*, with all that therein is.

15 <sup>t</sup>Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as it is this day.

16 Circumcise therefore <sup>u</sup>the foreskin of your heart, and be no more <sup>v</sup>stiff-necked.

17 For the LORD your God <sup>w</sup>is <sup>x</sup>God of gods, and <sup>y</sup>LORD of lords, a great God, <sup>z</sup>a mighty and a terrible, which <sup>aa</sup>regardeth not persons, nor taketh reward:

18 <sup>ab</sup>He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 <sup>ac</sup>Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 <sup>ad</sup>Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou <sup>ae</sup>cleave, <sup>af</sup>and swear by his name.

21 <sup>ag</sup>He *is* thy praise, and he *is* thy God, <sup>ah</sup>that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt <sup>ai</sup>with threescore and ten persons; and now the LORD thy God hath made thee <sup>aj</sup>as the stars of heaven for multitude.

<sup>a</sup> Num. iii. 6. iv. 4. viii. 14. xvi. 9. <sup>b</sup> Num. iv. 15. <sup>c</sup> Ch. xviii. 5. <sup>d</sup> Lev. ix. 22. Num. vi. 23. Ch. xxi. 5. <sup>e</sup> Num. xviii. 20, 24. Ch. xviii. 1, 2. Ezek. xlv. 28. <sup>f</sup> Exod. xxxiv. 28. Ch. ix. 18, 25. <sup>g</sup> Or, former days. <sup>h</sup> Exod. xxxii. 14, 33, 34. xxxiii. 17. Ch. ix. 19. <sup>i</sup> Exod. xxxii. 34. xxxiii. 1. <sup>j</sup> Heb. go in journey. <sup>k</sup> Mic. vi. 8. <sup>l</sup> Ch. vi. 13. <sup>m</sup> Ch. v. 33. <sup>n</sup> Ch. vi. 5. xi. 13. xxx. 16, 20. Mat. xxii. 37. <sup>o</sup> Ch. vi. 24. <sup>p</sup> 1 Kings viii. 17. Ps. cxv. 16. cxlviii. 4. <sup>q</sup> Gen. xiv. 19. Exod. xix. 5. Ps. xxiv. 1. <sup>r</sup> Ch. iv. 37. <sup>s</sup> See Lev. xvi. 41. Ch. xxx. 6. Jer. iv. 4. Rom. ii. 28, 29. Col. ii. 11. <sup>t</sup> Ch. ix. 6, 13. <sup>u</sup> Josh. xxii. 22. Ps. cxxxvi. 2. Dan. ii. 47. xi. 36. <sup>v</sup> Rev. xvii. 14. xix. 16. <sup>w</sup> Ch. vii. 21. <sup>x</sup> 2 Chron. xix. 7. Job xxxiv. 19. Acts x. 34. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17. <sup>y</sup> Ps. lxxviii. 5. cxlvi. 9. <sup>z</sup> Lev. xix. 33, 34. <sup>aa</sup> Ch. vi. 13. Mat. iv. 10. Luke iv. 8. <sup>ab</sup> Ch. xi. 22. xiii. 4. <sup>ac</sup> Ps. lxxiii. 11. <sup>ad</sup> Exod. xv. 2. Ps. xxii. 3. Jer. xvii. 14. <sup>ae</sup> 1 Sam. xii. 24. 2 Sam. vii. 23. Ps. cvi. 21, 22. <sup>af</sup> Gen. xlvii. 27. Exod. i. 5. Acts vii. 14. <sup>ag</sup> Gen. xv. 5. Ch. i. 10. xxxviii. 62.

<sup>ah</sup> spiritual things, and that it was not the cutting away a part of the flesh that was the object of the divine commandment, but the purification of the soul, without which all forms and ceremonies are of no avail. Loving God with all the heart, soul, mind, and strength, the heart being circumcised to enable them to do it, was, from the beginning, the end, design, and fulfilment of the whole Law.

Verse 17. *God of gods, and Lord of lords*] That is, He is the source whence all being and power proceed; every agent is finite but himself; and he can counteract, suspend, or destroy all the actions of all creatures whensoever he pleases. If he determine to save, none can destroy; if he purpose to destroy, none can save. How absolutely necessary to have such a God for our friend!

*A great God—mighty*] *The mighty God*; this is the very title that is given to our blessed Lord and Saviour, Isa. ix. 6. Verse 21. *He is thy praise*] It is an eternal honour to any soul to be in the friendship of God. Why are people ashamed of being thought religious? Because they know nothing of religion. He who knows his Maker may glory in his God, for without him what has any soul but disgrace, pain, shame, and perdition? How strange is it that those who fear God should be ashamed to own it, while sinners boldly proclaim their relationship to Satan!

Verse 22. *With threescore and ten persons*] And now, from so small a beginning, they were multiplied to more than 600,000 souls; and this indeed in the space of forty years, for the 603,000 which came out of Egypt were at this time all dead but Moses, Joshua, and Caleb. How easily can God increase and multiply, and how easily diminish and bring low! In all things, because of his unlimited power, he can do whatsoever he will; and he will do whatsoever is right.

Verse 12. *Now, Israel, what doth the Lord—require of thee?* An answer is immediately given. God requires,

1. That ye fear him as Jehovah, your God; him who made, preserves, and governs you.

2. That ye walk in all his ways—that, having received his precepts, all of which are good and excellent, ye obey the whole; walking in God's ways, not your own, nor in the ways of the people of the land.

3. That ye love him—have confidence in him as your father and friend, have recourse to him in all your necessities, and love him in return for his love.

4. That you serve him—give him that worship which he requires, performing it with all your heart—the whole of your affections, and with all your soul—your will, understanding, and judgment. In a word, putting forth your whole strength and energy of body and soul in the sacred work.

Verse 14. *Behold, the heaven and the heaven of heavens*] All these words in the original are in the plural number: *behold the heavens and the heavens of heavens*. But what do they mean? To say that the first means the atmosphere, the second the planetary system, and the third the region of the blessed, is saying but very little in the way of explanation. The words were probably intended to point out the immensity of God's creation, in which we may readily conceive one system of heavenly bodies, and others beyond them, and others still in endless progression through the whole vortex of space, every star in the vast abyss of nature being a sun, with its peculiar and numerous attendant worlds! Thus there may be systems on systems in endless gradation up to the throne of God!

Verse 16. *Circumcise—the foreskin of your heart*] A plain proof from God himself that this precept pointed out

CHAPTER XI.

*The people are exhorted to obedience from a consideration of God's goodness to their fathers in Egypt, 1-4, and what he did in the wilderness, 5, and the judgment on Dathan and Abiram, 6, and from the mercies of God in general, 7-9. A comparative description of Egypt and Canaan, 10-12. Promises to obedience, 13-15. Dissuasives from idolatry, 16, 17. The words of God to be laid up in their hearts, to be for a sign on their hands, foreheads, gates, &c., 18, taught to their children, made the subject of frequent conversation, to the end that their days may be multiplied, 19-21. If obedient, God shall give them possession of the whole land, and not one of their enemies shall be able to withstand them, 22-25. Life and death, a blessing and a curse, are set before them, 26-28. The blessings to be put on Mount Gerizim, and the curses on Mount Ebal, 29, 30. The promise that they should pass over Jordan, and observe these statutes in the promised land, 31, 32.*

**T**HEREFORE thou shalt <sup>a</sup>love the LORD thy God, and <sup>b</sup>keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen <sup>c</sup>the chastisement of the LORD your God, <sup>d</sup>his greatness, <sup>e</sup>his mighty hand, and his stretched-out arm.

3 <sup>f</sup>And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; <sup>g</sup>how he made the water of the Red Sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came unto this place;

6 And <sup>h</sup>what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the <sup>i</sup>substance that <sup>j</sup>was in their possession, in the midst of all Israel:

7 But <sup>k</sup>your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may <sup>l</sup>be

strong, and go in and possess the land, whither ye go to possess it;

9 And <sup>m</sup>that ye may prolong *your* days in the land, <sup>n</sup>which the LORD swore unto your fathers to give unto them and to their seed, <sup>o</sup>a land that floweth with milk and honey.

10 For the land whither thou goest in to possess it is not as the land of Egypt, from whence ye came out, <sup>p</sup>where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11 <sup>q</sup>But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the LORD thy God <sup>r</sup>careth for; <sup>s</sup>the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if ye shall hearken <sup>t</sup>diligently unto my commandments which I command you this day, <sup>u</sup>to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That <sup>v</sup>I will give *you* the rain of your land in his due season, <sup>w</sup>the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 <sup>x</sup>And I will <sup>y</sup>send grass in thy fields for thy cattle, that thou mayest <sup>z</sup>eat and be full.

16 Take heed to yourselves, <sup>aa</sup>that your heart be

<sup>a</sup> Ch. x. 12. xxx. 16, 20.—<sup>b</sup> Zech. iii. 7.—<sup>c</sup> Ch. iii. 5.—<sup>d</sup> Ch. v. 24.—<sup>e</sup> Ch. vii. 19.—<sup>f</sup> Ps. lxxviii. 12. cxxxv. 9.—<sup>g</sup> Exod. xiv. 27, 28. xv. 9, 10. Ps. cvi. 11.—<sup>h</sup> Num. xvi. 1, 31. xxvii. 3. Ps. cvi. 17.—<sup>i</sup> Or, living substance which followed them.—<sup>j</sup> Heb. was at their feet.—<sup>k</sup> Ch. v. 8. vii. 19.—<sup>l</sup> Josh. i. 6, 7.—<sup>m</sup> Ch. iv. 40. v. 16. Prov. x. 27.—

<sup>n</sup> Ch. ix. 5.—<sup>o</sup> Exod. iii. 8.—<sup>p</sup> Zech. xiv. 18.—<sup>q</sup> Ch. viii. 7.—<sup>r</sup> Heb. seeketh.—<sup>s</sup> 1 Kings ix. 8.—<sup>t</sup> Ver. 22. Ch. vi. 17.—<sup>u</sup> Ch. x. 12.—<sup>v</sup> Lev. xxvi. 4. Ch. xxviii. 12.—<sup>w</sup> Joel ii. 23. James v. 7.—<sup>x</sup> Ps. civ. 14.—<sup>y</sup> Heb. give.—<sup>z</sup> Ch. vi. 11. Joel ii. 19.—<sup>aa</sup> Ch. xxix. 18. Job xxxi. 27.

Verse 1. *Thou shalt love the Lord*] Because without this there could be no obedience to the divine testimonies, and no happiness in the soul; for the heart that is destitute of the love of God is empty of all good, and consequently miserable.

Verse 8. *Therefore shall ye keep all the commandments*] Because God can execute such terrible judgments, and because he has given such proofs of his power and justice; and because, in similar provocations, he may be expected to act in a similar way; therefore keep his charge, that he may keep you unto everlasting life.

Verse 10. *Wateredst it with thy foot*] Rain scarcely ever falls in Egypt, and God supplies the lack of it by the inundations of the Nile. In order to water the grounds where the inundations do not extend, water is collected in ponds, and directed in streamlets to different parts of the field where irrigation is necessary. It is no unusual thing in the East to see a man, with a small mattock, making a little trench for the water to run by, and as he opens the passage, the water following, he uses his foot to raise up the mould against the side of this little channel, to prevent the water from being shed unnecessarily before it reaches the place of its destination. Thus he may be said to water the ground with his foot. But after all, the expression, *wateredst it with thy foot*, may mean no more than doing it by labour;

for, as in the land of Egypt there is scarcely any rain, the watering of gardens, &c., must have been all artificial. But in Judea it was different, as there they had their proper seasons of rain. The compound word *beregel*, *with*, *under*, or *by the foot*, is used to signify any thing under the power, authority, &c., of a person; and this very meaning it has in the sixth verse, *all the substance that was in their possession*, is, literally, all the substance that was *under their feet*, that is, in their power, possession, or what they had acquired by their labour. [It is likely that the expression refers to the pumping wheels still in use in Egypt, which are worked by the feet for the drawing up of the water.]

Verse 14. *The rain—in his due season, the first rain and the latter rain*] By the first or former rain we are to understand that which fell in Judea about November, when they sowed their seed, and this served to moisten and prepare the ground for the vegetation of the seed. The latter rain fell about April, when the corn was well grown up, and served to fill the ears, and render them plump and perfect. Rain rarely fell in Judea at any other seasons than these. If the former rain were withheld, or not sent in due season, there could be no vegetation: if the latter rain were withheld, or not sent in its due season, there could be no full corn in the ear, and consequently no harvest. Of what consequence then was it that they should have their rain in due

not deceived, and ye turn aside, and \*serve other gods, and worship them;

17 And then <sup>b</sup> the LORD's wrath be kindled against you, and he <sup>c</sup> shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest <sup>d</sup> ye perish quickly from off the good land which the LORD giveth you.

18 Therefore <sup>e</sup> shall ye lay up these my words in your heart and in your soul, and <sup>f</sup> bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 <sup>g</sup> And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 <sup>h</sup> And thou shalt write them upon the doorposts of thine house, and upon thy gates:

21 That <sup>i</sup> your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, <sup>j</sup> as the days of heaven upon the earth.

22 For if <sup>k</sup> ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and <sup>l</sup> to cleave unto him;

23 Then will the LORD <sup>m</sup> drive out all these nations from before you, and ye shall <sup>n</sup> possess greater nations and mightier than yourselves.

24 <sup>o</sup> Every place, whereon the soles of your feet

<sup>a</sup> Ch. viii. 19. xxx. 17.—<sup>b</sup> Ch. vi. 15.—<sup>c</sup> 1 Kings viii. 35. 2 Chron. vi. 28. vii. 13.—<sup>d</sup> Ch. 12. 19. 20. xxx. 18. Josh. xiii. 13, 15. 16.—<sup>e</sup> Ch. vi. 6. xxxii. 46.—<sup>f</sup> Ch. vi. 8.—<sup>g</sup> Ch. iv. 9. 10. vi. 7.—<sup>h</sup> Ch. vi. 9.—<sup>i</sup> Ch. iv. 40. vi. 2. Prov. iii. 2. iv. 10. ix. 11.—<sup>j</sup> Ps. lxxii. 5. lxxxix. 29.—<sup>k</sup> Ver. 13. Ch. vi. 17.—<sup>l</sup> Ch. x. 20. xxx. 20.—

season! God, by promising this provided they were obedient, and threatening to withhold it should they be disobedient, shows that it is not a *general providence* that directs those things, but that the very rain of heaven falls by *particular* direction, and the showers are often regulated by an *especial* providence.

Verse 24. *From the river*] Euphrates, which was on the East, to the uttermost sea—the Mediterranean, which lay westward of the promised land. This promise, notwithstanding the many provocations of the Israelites, was fulfilled in the time of Solomon, for "he reigned over all the kings from the river (Euphrates) even unto the land of the Philistines, and to the border of Egypt."

Verse 26. *Behold, I set before you—a blessing and a curse*] If God had not put it in the power of this people either to obey or disobey; if they had not had a *free will*, over which they had complete authority, to use it either in the way of *willing* or *nilling*; could God, with any propriety, have given such precepts as these, sanctioned with such promises and threatenings? A *STONE* is not *rewardable* because, in obedience to the laws of *gravitation*, it *always tends to the centre*; nor is it punishable because, in being removed from that centre, in its tending or falling towards it again it takes away the life of a man.

That God has given man a *free, self-determining WILL*, which cannot be *forced* by any power but that which is omnipotent, and which God himself *never will force*, is declared in the most formal manner through the whole of the sacred writings. No argument can affect this, while the Bible is considered as a divine revelation; no *sophistry* can explain away its evidence, as long as the *accountableness* of man for his conduct is admitted, and as long as the eternal bounds of moral good and evil remain, and the *essential distinctions* between *vice* and *virtue* exist.

Verse 29. *Thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal.*] The etymology of these names may be supposed to cast some light on this institution. *Gerizim*, from *garaz*, to cut, cut off, cut down; hence *gerizim*, the cutters down, fellers, and reapers or harvest-men, this mountain being supposed to have its name from its

shall tread, shall be yours: <sup>p</sup> from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

25 <sup>q</sup> There shall no man be able to stand before you: for the LORD your God shall <sup>r</sup> lay the fear of you and the dread of you upon all the land that ye shall tread upon, <sup>s</sup> as he hath said unto you.

26 <sup>t</sup> Behold, I set before you this day a blessing and a curse;

27 <sup>u</sup> A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a <sup>v</sup> curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put <sup>w</sup> the blessing upon Mount Gerizim, and the curse upon Mount Ebal.

30 *Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal,* <sup>x</sup> beside the plains of Moreh?

31 <sup>y</sup> For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe <sup>z</sup> to do all the statutes and judgments which I set before you this day.

<sup>a</sup> Ch. iv. 38. ix. 5.—<sup>b</sup> Ch. ix. 1.—<sup>c</sup> Josh. i. 3. xiv. 9.—<sup>d</sup> Gen. xv. 18. Exod. xxiii. 31. Num. xxxiv. 3, &c.—<sup>e</sup> Ch. vii. 24.—<sup>f</sup> Ch. ii. 25.—<sup>g</sup> Exod. xxiii. 27.—<sup>h</sup> Ch. xxx. 1, 15, 19.—<sup>i</sup> Ch. xxviii. 2.—<sup>j</sup> Ch. xxviii. 15.—<sup>k</sup> Ch. xxvii. 12, 13. Josh. viii. 33.—<sup>l</sup> Gen. xii. 6. Judg. vii. 1.—<sup>m</sup> Ch. ix. 1. Josh. i. 11.—<sup>n</sup> Ch. v. 32. xii. 32.

great fertility, or the abundance of the crops it yielded, which is a possible case. Of *ebal* or *eybal* the root is not found in Hebrew; but in Arabic *abal* signifies *rough, rugged, curled, &c.*; and *abal*, from the same root, signifies *white stones*, and a *mountain* in which such stones are found; *alabal*, the *mount of white stones*. And as it is supposed that the mountain had this name because of its *barrenness*, on this metaphorical interpretation the sense of the passage would appear to be the following: God will so superintend the land, and have it continually under the eye of his watchful providence, that no change can happen in it but according to his divine counsel, so that its *fertility* shall ever be the consequence of the *faithful obedience* of its inhabitants, and a proof of the *blessing of God* upon it; on the contrary, its *barrenness* shall be a proof that the people have *departed from their God*, and that his curse has in consequence fallen upon the land. That Gerizim is very *fruitful*, and that Ebal is very *barren*, is the united testimony of all who have travelled in those parts. [These two mountains were selected because they were opposite to one another—and not because of the fertility of the one, and the barrenness of the other; for, as seen from the valley beneath, the sides of both are equally bare and sterile.]

That the land of Judea was *naturally* very fertile, can scarcely be supposed by any who consider the accounts given of it by travellers; with the exception of a few districts, the whole land is dry, stony, and barren, and particularly all the southern parts of Judea, and all the environs of Jerusalem, most of which are represented as absolutely incapable of cultivation. How then could it ever support its vast number of inhabitants? By the *especial providence* of God. While God kept that people under his continual protection, their land was a *paradise*; they lent to all nations and borrowed from none. What has it been since? A *desolitude*, because that *especial blessing* no longer descends upon it. No land, says Calmet, was more fertile while under the benediction of God; none more barren when under his curse. The land itself, in its present state, is an ample proof of the authenticity of the Pentateuch.

## CHAPTER XII.

*All monuments of idolatry in the promised land to be destroyed, 1-3; and God's service to be duly performed, 4-7. The difference between the performance of that service in the wilderness and in the promised land, 8-11. The people are to be happy in all their religious observances, 12. The offerings must be brought to the place which God appoints, and no blood is to be eaten, 13-16. The tithe of corn, wine, oil, &c., to be eaten in the place that God shall choose, 17, 18. The Levite must not be forsaken, 19. All clean beasts may be eaten, but the blood must be poured out before the Lord, and be eaten on no pretence whatever, 20-25. Of vows, burnt-offerings, &c., 26, 27. These precepts are to be carefully obeyed, 28. Cautions against the abominations of the heathen, 29-31. Nothing to be added to or diminished from the word of God, 32.*

**THESE** <sup>a</sup>are the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, <sup>b</sup>all the days that ye live upon the earth.

2 <sup>c</sup>Ye shall utterly destroy all the places wherein the nations which ye shall <sup>d</sup>possess served their gods, <sup>e</sup>upon the high mountains, and upon the hills, and under every green tree;

3 And <sup>f</sup>ye shall <sup>g</sup>overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 <sup>h</sup>Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall <sup>i</sup>choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And <sup>j</sup>thither ye shall bring your burnt-offerings, and your sacrifices, and your <sup>k</sup>tithes, and heave-offerings of your hand, and your vows, and your free-will offerings and the firstlings of your herds and of your flocks:

7 And <sup>l</sup>there ye shall eat before the LORD your God, and <sup>m</sup>ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, <sup>n</sup>every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to

the inheritance which the LORD your God giveth you.

10 But *when* <sup>o</sup>ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be <sup>p</sup>a place which the LORD your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all <sup>q</sup>your choice vows which ye vow unto the LORD:

12 And <sup>r</sup>ye shall rejoice before the LORD your God, ye and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates: forasmuch as <sup>s</sup>he hath no part or inheritance with you.

13 <sup>t</sup>Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

14 <sup>u</sup>But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding <sup>v</sup>thou mayest kill and eat flesh in all thy gates whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: <sup>w</sup>the unclean and the clean may eat thereof, <sup>x</sup>as of the roebuck, and as of the hart.

16 <sup>y</sup>Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 Thou mayest not eat within thy gates the tithe

<sup>a</sup> Ch. vi. 1.—<sup>b</sup> Ch. iv. 10. 1 Kings viii. 40.—<sup>c</sup> Exod. xxxiv. 13. Ch. vii. 5.—<sup>d</sup> Or, *inherit*.—<sup>e</sup> 2 Kings xvi. 4. xvii. 10, 11. Jer. iii. 6.—<sup>f</sup> Num. xxxiii. 52. Judg. ii. 2.—<sup>g</sup> Heb. *break down*.—<sup>h</sup> Ver. 31.—<sup>i</sup> Ver. 11. Ch. xxvi. 2. Josh. ix. 27. 1 Kings viii. 29. 2 Chron. vii. 12. Ps. lxxviii. 68.—<sup>j</sup> Lev. xvii. 8, 4.—<sup>k</sup> Ver. 17. Ch. xiv. 22, 23. xv. 19, 20.—<sup>l</sup> Ch. xiv. 26.—<sup>m</sup> Ver. 12, 18. Lev. xxiii. 40. Ch. xvi. 11, 14, 15. xxvi. 11. xxvii. 7.—<sup>n</sup> Judg. xvii. 6. xxi.

25.—<sup>o</sup> Ch. xi. 81.—<sup>p</sup> Ver. 5, 14, 18, 21, 26. Ch. xiv. 23. xv. 20. xvi. 2, &c. xvii. 8. xviii. 6. xxiii. 16. xxvi. 2. xxxi. 11. Josh. xviii. 1. 1 Kings viii. 29. Ps. lxxviii. 68.—<sup>q</sup> Heb. *the choice of your vows*.—<sup>r</sup> Ver. 7.—<sup>s</sup> Ch. x. 9. xiv. 29.—<sup>t</sup> Lev. xvii. 4.—<sup>u</sup> Ver. 11.—<sup>v</sup> Ver. 21.—<sup>w</sup> Ver. 22.—<sup>x</sup> Ch. xiv. 5. xv. 22.—<sup>y</sup> Gen. ix. 4. Lev. vii. 26. xvii. 10. Ch. xv. 23. Ver. 23, 24.

Verse 8. *Ye shall overthrow their altars*] Where unholy sacrifices have been offered; and *break their pillars*, probably meaning statues and representations of their gods cut out of stone; and *burn their groves*, such as those about the temple of *Ashtaroth*, the Canaanitish *Venus*, whose impure rites were practised in different parts of the inclosures or groves round her temples; and *ye shall hew down the graven images*, probably implying all images carved out of wood; and *destroy the names of them*, which were no doubt at first graven on the stones, and carved on the trees, and then applied to the surrounding districts. In various instances the names of whole mountains, valleys, and districts, were borrowed from the gods worshipped there.

Verse 14. *The place which the Lord shall choose*] To prevent idolatry and bring about a perfect uniformity in the divine worship, which at that time was essentially necessary; because every *rite* and *ceremony* had a determinate meaning, and pointed out the good things which were to come, therefore *one place* must be established where those rites and ceremonies should be carefully and punctually observed.

Had it not been so, every man would have formed his worship according to his own mind, and the whole beauty and importance of the grand *representative* system would have been destroyed, and the Messiah and the glories of his kingdom could not have been seen through the medium of the Jewish ritual. For uniformity in every part of the divine worship the same necessity does not now exist; because that which was typified is come, and the shadows have all fled away. Yet, when it can be obtained, how desirable is it that all sincere Christians should with *one mouth*, as well as with *one heart*, glorify their common Lord and Saviour!

Verse 15. *Thou mayest kill and eat flesh in all thy gates*] With the proviso that the blood be poured out on the ground. 1. The blood should not be eaten. 2. It should be poured out by way of sacrifice. I think this is the meaning: and not that they should pour out the blood with as little ceremony and respect as they poured water upon the ground, which is the meaning according to Calmet and others.

*The roebuck, and—the hart.*] It is very likely that by *tsabi* the antelope is meant; and by *ayal*, the hart or deer. There



of thy corn or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, or heave-offering of thine hand :

18 \* But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates ; and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 <sup>b</sup> Take heed to thyself that thou forsake not the Levite <sup>c</sup> as long as thou livest upon the earth.

20 When the LORD thy God shall enlarge thy border, <sup>d</sup> as he hath promised thee, and thou shalt say, I will eat flesh (because thy soul longeth to eat flesh) ; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 \* Even as the roebuck and the hart is eaten, so thou shalt eat them : the unclean and the clean shall eat of them alike.

23 ' Only <sup>e</sup> be sure that thou eat not the blood : <sup>f</sup> for the blood <sup>g</sup> is the life ; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it ; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it ; <sup>h</sup> that it may go well

\* Ver. 11, 12. Ch. xiv. 23.—<sup>b</sup> Ch. xiv. 27. Ecclus. vii. 31.—<sup>c</sup> Heb. all thy days.—<sup>d</sup> Gen. xv. 18. xxviii. 14. Exod. xxxiv. 24. Ch. xi. 24. xix. 8.—<sup>e</sup> Ver. 15.—<sup>f</sup> Ver. 16.—<sup>g</sup> Heb. be strong.—<sup>h</sup> Gen. ix. 4. Lev. xvii. 11, 14.—<sup>i</sup> Ch. iv. 40. Isa. i. 10.—<sup>j</sup> Exod. xv. 26. Ch. xiii. 18. 1 Kings xi. 38.—<sup>k</sup> Num. v. 9, 10. xviii. 19.—<sup>l</sup> 1 Sam. i. 31, 22, 24.—<sup>m</sup> Lev. i. 5, 9, 13. xvii. 11.—<sup>n</sup> Ver. 25.—<sup>o</sup> Exod. xxiii. 23.

were cases in which they might kill and eat in all their *gates*—cities and dwellings, clean *wild* beasts, for these being taken in hunting, and frequently shot by arrows, their blood could not be poured out at the altar. Therefore the command appears to take in only such *tame* beasts as were used for food.

Verse 19. *Forsake not the Levite*] These had no inheritance, and were to live by the sanctuary : if therefore the offerings were withheld by which the Levites were supported, they of course must perish. Those who have devoted themselves to the service of God in ministering to the salvation of the souls of men, should certainly be furnished at least with all the *necessaries* of life. Those who withhold this from

with thee, and with thy children after thee, <sup>i</sup> when thou shalt do *that which is right* in the sight of the LORD.

26 Only thy <sup>j</sup> holy things which thou hast, and <sup>k</sup> thy vows, thou shalt take, and go unto the place which the LORD shall choose :

27 And <sup>l</sup> thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God : and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, <sup>m</sup> that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good and right* in the sight of the LORD thy God.

29 When <sup>n</sup> the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou <sup>o</sup> succeedest them, and dwellest in their land :

30 Take heed to thyself <sup>p</sup> that thou be not snared <sup>q</sup> by following them, after that they be destroyed from before thee ; and that thou inquire not after their gods, saying, How did these nations serve their gods ? even so will I do likewise.

31 \* Thou shalt not do so unto the LORD thy God : for every <sup>r</sup> abomination to the LORD, which he hateth, have they done unto their gods ; for <sup>s</sup> even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it : <sup>t</sup> thou shalt not add thereto, nor diminish from it.

Ch. xix. 1. Josh. xxiii. 4.—<sup>u</sup> Heb. inheritest or possessest them.—<sup>v</sup> Ch. vii. 16.—<sup>w</sup> Heb. after them.—<sup>x</sup> Ver. 4. Lev. xviii. 3, 26, 30. 2 Kings xvii. 15.—<sup>y</sup> Heb. abomination of the.—<sup>z</sup> Lev. xviii. 21. xx. 2. Ch. xviii. 10. Jer. xxxii. 35. Ezek. xxiii. 37.—<sup>a</sup> Ch. iv. 2. xiii. 18. Josh. i. 7. Prov. xxx. 6. Rev. xvii. 18.

them sin against their own mercies, and that ordinance of God by which a ministry is established for the salvation of souls.

Verse 23. *For the blood is the life*] And the *life* being offered as an *atonement*, consequently the blood should not be eaten.

Verse 31. *Their sons and their daughters they have burnt in the fire*] Almost all the nations in the world agreed in offering human victims to their gods on extraordinary occasions, by which it is evident that none of these nations had any right notion of the divine nature. How necessary, then, was the volume of revelation, to teach men what that religion is with which God can be well pleased !

## CHAPTER XIII.

*Of false prophets and their lying signs, 1-6. Of those who endeavour to entice and seduce people to idolatry, 7, 8. The punishment of such, 9-11. Of cities perverted from the pure worship of God, 12-14. How that city is to be treated, 15. All the spoil of it to be destroyed, 16. Promises to them who obey these directions, 17, 18.*

**I**F there arise among you a prophet, or a <sup>a</sup>dreamer of dreams, <sup>b</sup>and giveth thee a sign or a wonder,

2 And <sup>c</sup>the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God <sup>d</sup>proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul.

4 Ye shall <sup>e</sup>walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and <sup>f</sup>cleave unto him.

5 And <sup>g</sup>that prophet, or that dreamer of dreams, shall be put to death: because he hath <sup>h</sup>spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. <sup>i</sup>So shalt thou put the evil away from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or <sup>k</sup>the wife of thy bosom, or thy friend, <sup>l</sup>which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the other end of the earth:

8 Thou shalt <sup>m</sup>not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But <sup>n</sup>thou shalt surely kill him; <sup>o</sup>thine hand

shall be first upon him, to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of <sup>p</sup>bondage.

11 And <sup>q</sup>all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 <sup>r</sup>If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain men*, <sup>s</sup>the children of Belial, <sup>t</sup>are gone out from among you, and have <sup>u</sup>withdrawn the inhabitants of their city, saying, <sup>v</sup>Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and behold, *if it be truth, and the thing certain*, that such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, <sup>w</sup>destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt <sup>x</sup>burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be <sup>y</sup>an heap for ever; it shall not be built again.

17 And <sup>z</sup>there shall cleave nought of the <sup>aa</sup>cursed thing to thine hand: that the LORD may <sup>ab</sup>turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, <sup>ac</sup>as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, <sup>ad</sup>to keep all his commandments which I command thee this day, to do *that which is right* in the eyes of the LORD thy God.

<sup>a</sup> Zech. x. 2.—<sup>b</sup> Mat. xxiv. 24. 2 Thess. ii. 9.—<sup>c</sup> Ch. xviii. 22. Jer. xxviii. 9. Mat. vii. 22.—<sup>d</sup> Ch. vii. 2. See Mat. xxiv. 24. 1 Cor. xi. 19. 2 Thess. ii. 11. Rev. xii. 14.—<sup>e</sup> 2 Kings xxii. 3. 2 Chron. xxxiv. 31.—<sup>f</sup> Ch. x. 20. xxx. 20.—<sup>g</sup> Ch. xviii. 20. Jer. xiv. 18. Zech. xiii. 3.—<sup>h</sup> Heb. spoken revolt against the LORD.—<sup>i</sup> Ch. xvii. 7. xxi. 21, 22, 24. 1 Cor. v. 13.—<sup>j</sup> Ch. xvii. 2.—<sup>k</sup> See Gen. xvi. 5. Ch. xxviii. 54. Prov. v. 20. Mic. vii. 5.—<sup>l</sup> 1 Sam. xviii. 1, 3. xx. 17.—<sup>m</sup> Prov. i. 10.—<sup>n</sup> Ch. xvii. 5.—<sup>o</sup> Ch. xvii. 7. Acts vii. 58.—

<sup>p</sup> Heb. bondmen.—<sup>q</sup> Ch. xvii. 3. xix. 20.—<sup>r</sup> Josh. xxii. 11, &c. Judg. xx. 1, 2. <sup>s</sup> Or, naughty men: See Judg. xix. 22. 1 Sam. ii. 12. xxv. 17, 25. 1 Kings xxi. 10, 13. 2 Cor. vi. 15.—<sup>t</sup> 1 John ii. 19. Jude 19.—<sup>u</sup> 2 Kings xvii. 21.—<sup>v</sup> Ver. 2, 6.—<sup>w</sup> Exod. xxi. 20. Lev. xxvii. 28. Josh. vi. 17, 21.—<sup>x</sup> Josh. vi. 24.—<sup>y</sup> Josh. viii. 28. Isa. xvii. 1. xxv. 2. Jer. xlix. 2.—<sup>z</sup> Ch. vii. 26. Josh. vi. 18.—<sup>aa</sup> Or, devoted.—<sup>ab</sup> Josh. vi. 26.—<sup>ac</sup> Gen. xxii. 17. xxvi. 4, 24. xxviii. 14.—<sup>ad</sup> Ch. xii. 25, 28, 32.

Verse 1. *If there arise among you a prophet*] Any pretending to have a divine influence, so as to be able perfectly to direct others in the way of salvation; or a dreamer of dreams—one who pretends that some deity has spoken to him in the night-season; and giveth thee a sign, oth, what appears to be a miraculous proof of his mission; or a wonder, mopheth, some type or representation of what he wishes to bring you over to: as some have pretended to have received a consecrated image from heaven; hence the origin of the Palladium, Numa's Shields, and many of the deities among the Hindoos. But here the word seems to mean some portentous sign, such as an eclipse, which he who knew when it would take place might predict to the people, who know nothing of the matter, and thereby accredit his pretensions.

Verse 3. *The Lord your God proveth you*] God permits such impostors to arise to try the faith of his followers, and to put their religious experience to the test; for he who experimentally knows God cannot be drawn away after idols. He who has no experimental knowledge of God, may believe any thing. Experience of the truths contained in the word of God can alone preserve any man from Deism, or a

false religion. They who have not this are a prey to the pretended prophet and to the dreamer of dreams.

Verse 6. *If thy brother—or thy son*] Because this was the highest offence that could be committed against God, and the most destructive to society; hence the severest laws were enacted against it.

Verse 13. *Children of Belial*] Persons good for nothing to themselves or others, and capable of nothing but mischief.

Verse 15. *Thou shalt surely smite the inhabitants*] If one city were permitted to practise idolatry, the evil would soon spread, therefore the contagion must be destroyed in its birth.

Verse 17. *And there shall cleave nought of the cursed thing*] As God did not permit them to take the spoils of these idolatrous cities, they could be under no temptation to make war upon them. It could only be done through a merely religious motive, in obedience to the command of God, as they could have no profit by the subversion of such places. How few religious wars would there ever have been in the world had they been regulated by this principle, "Thou shalt neither extend thy territory, nor take any spoils!"

CHAPTER XIV.

*The Israelites are not to adopt superstitious customs in mourning, 1, 2. The different kinds of clean and unclean animals, 3-20. Nothing to be eaten that dieth of itself, 21. Concerning offerings which, from distance, cannot be carried to the altar of God, and which may be turned into money, 22-26. The Levite is not to be forsaken, 27. The third year's tithe for the Levite, stranger, widow, &c., 28, 29.*

**YE** are <sup>a</sup> the children of the LORD your God: <sup>b</sup> ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 <sup>c</sup> For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3 <sup>d</sup> Thou shalt not eat any abominable thing.

4 <sup>e</sup> These are the beasts which ye shall eat: the ox, the sheep, and the goat.

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the <sup>f</sup> pygarg <sup>g</sup>, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney; for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, <sup>h</sup> nor touch their dead carcase.

9 <sup>i</sup> These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat: it is unclean unto you.

11 Of all clean birds ye shall eat.

12 <sup>j</sup> But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind.

14 And every raven after his kind.

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind.

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat,

19 And <sup>k</sup> every creeping thing that flieth is unclean unto you: <sup>l</sup> they shall not be eaten.

20 But of all clean fowls ye may eat.

21 <sup>m</sup> Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: <sup>n</sup> for thou art an holy people unto the LORD thy God. <sup>o</sup> Thou shalt not see the kid in his mother's milk.

22 <sup>p</sup> Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year,

<sup>a</sup> Rom. viii. 16. ix. 8, 26. Gal. iii. 26.—<sup>b</sup> Lev. xix. 28. xxi. 5. Jer. xvi. 6. xli. 5. xlvii. 5. 1 Thess. iv. 13.—<sup>c</sup> Lev. xx. 26. Ch. vii. 6. xxvi. 18, 19.—<sup>d</sup> Ezek. iv. 14. Acts x. 13, 14.—<sup>e</sup> Lev. xi. 2, &c.—<sup>f</sup> Or, bison.—<sup>g</sup> Heb. dishon.—<sup>h</sup> Lev. xi. 26, 27.—<sup>i</sup> Lev. xi. 9.—

<sup>j</sup> Lev. xi. 13.—<sup>k</sup> Lev. xi. 20.—<sup>l</sup> See Lev. xi. 21.—<sup>m</sup> Lev. xvii. 15. xiii. 8. Ezek. iv. 14.—<sup>n</sup> Ver. 2.—<sup>o</sup> Exod. xxiii. 19. xxxiv. 26.—<sup>p</sup> Lev. xxvii. 30. Ch. xii. 6, 17. Neh. x. 37.

Verse 1. *Ye are the children of the Lord*] The very highest character that can be conferred on any created beings; *ye shall not cut yourselves*, i.e. their hair, for it was a custom among idolatrous nations to consecrate their hair to their deities, though they sometimes also made incisions in their flesh.

Verse 4. *The ox*] This term includes all clean animals of the beeve kind; not only the ox, properly so called, but also the bull, the cow, heifer, and calf.

*The sheep*] Including the ram, the wether, the ewe, and the lamb.

*The goat*] Including the he-goat, she-goat, and kid. The words in the text, *seh chesabim*, signify the lamb or young of sheep; and *seh izzim*, the young or kid of goats: but this is a Hebrew idiom which signifies every creature of the genus, as *ben enosh* and *ben adam*, son of man, signify any human being.

The flesh of these animals is universally allowed to be the most wholesome and nutritive. They live on the very best vegetables; and having several stomachs, their food is well concocted, and the chyle formed from it the most pure, because the best elaborated, as it is well refined before it enters into the blood.

Verse 5. *The hart*] *Aiyal*, the deer, according to Dr. Shaw.

*The roebuck*] Generally supposed to be the antelope. It has round twisted spiral horns, hairy tufts on the knees, browses on tender shoots, lives in hilly countries, is fond of climbing rocks, and is remarkable for its beautiful black eyes. The flesh is good and well-flavoured.

*The fallow deer*] Supposed to mean, not the fallow deer, but the bubalus or buffalo, a sullen, malevolent, and spiteful animal, capricious, ferocious, and every way brutal. According to 1 Kings iv. 23, this was one of the animals which was

daily served up at the table of Solomon. Though the flesh of the buffalo is not considered very delicious, yet in the countries where it abounds it is eaten as frequently by all classes of persons as the ox is in England.

*The wild goat*] It is not easy to tell what creature is intended by the *akko*. The word is found nowhere else in the Hebrew Bible.

*The pygarg*] As this word is nowhere else used, we cannot tell what animal is meant by it. The word *pygarg*, literally signifies *white buttocks*, and is applied to a kind of eagle with a white tail; but here it evidently means a quadruped. It was probably some kind of goat, common and well known in Judea.

*The wild ox*] This is supposed to be the *oryx* of the Greeks, which is a species of large stag.

*The chamois*] This was probably a species of goat or deer, but of what kind we know not; that it cannot mean the chamois is evident from this circumstance, "that the chamois inhabits only the regions of snow and ice, and cannot bear the heat." The Septuagint and Vulgate translate it the *carnelopard*, but this creature is only found in the torrid zone, and probably was never seen in Judea; consequently could never be prescribed as a clean animal, to be used as ordinary food. To ascertain the natural history of the Bible is a hopeless case. Of a few of its animals and vegetables we are comparatively certain, but of the great majority we know almost nothing.

Verse 13. *The vulture after his kind*] The word *daah*, is improperly translated *vulture*, Lev. xi. 14, and means a *kite* or *glede*.

Verse 21. *Thou shalt not see the kid in his mother's milk*] Mr. Calmet thinks that this precept refers to the paschal lamb only, which was not to be offered to God till it was weaned from its mother.

23 \* And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the <sup>b</sup>firstlings of thy herds and of thy flocks: that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or <sup>c</sup>if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep,

\* Ch. xii. 5, 6, 7, 17, 18.—<sup>b</sup> Ch. xv. 19, 21.—<sup>c</sup> Ch. xii. 21.—<sup>d</sup> Heb. asketh of thee.—<sup>e</sup> Ch. xii. 7, 18: xxvi. 11.—<sup>f</sup> Ch. xii. 12, 18, 19.—<sup>g</sup> Num. xviii. 20. Ch. xviii. 1, 2.—<sup>h</sup> Ch. xxvi. 12. Amos iv. 4.—

Verse 22. *Thou shalt surely tithe*] Meaning the second tithe which themselves were to eat, ver. 23, for there was a first tithe that was given to the Levites, out of which they paid a tenth part to the priests, Num. xviii. 24-28, Neh. x. 37, 38. Then of that which remained, the owners separated a second tithe, which they ate before the Lord the first and second year; and in the third year it was given to the Levites and to the poor, Deut. xiv. 28, 29. In the fourth and fifth years it was eaten again by the owners, and in the sixth year was given to the poor. The seventh year was a sabbath to the land, and then all things were common.

or for wine, or for strong drink, or for whatsoever thy soul <sup>a</sup>desireth: \* and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And <sup>f</sup>the Levite that is within thy gates, thou shalt not forsake him; for <sup>g</sup>he hath no part nor inheritance with thee.

28 <sup>h</sup>At the end of three years, thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates;

29 <sup>i</sup>And the Levite (because <sup>j</sup>he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that <sup>k</sup>the LORD thy God may bless thee, in all the work of thine hand which thou doest.

<sup>l</sup> Ch. xxvi. 12.—<sup>m</sup> Ver. 27. Ch. xii. 12.—<sup>n</sup> Ch. xv. 10. Prov. iii. 9, 10. See Mal. iii. 10.

Verse 26. *Or for strong drink*] This one verse sufficiently shows that the Mosaic law made ample provision for the comfort and happiness of the people.

Verse 29. *And the Levite (because he hath no part nor inheritance)* And hence much of his support depended on the mere freewill-offerings of the people. God chose to make his ministers thus dependent on the people, that they might be induced (among other motives) to labour for their spiritual profiting, that the people, thus blessed under their ministry, might feel it their duty and privilege to support and render them comfortable.

## CHAPTER XV.

*The sabbatical year of release, 1. The manner in which this release shall take place, 2-5. Of lending to the poor, and the disposition in which it should be done, 6-11. Of the Hebrew servant who has served six years, and who shall be dismissed well furnished, 12-15. The ceremony of boring the ear, when the servant wishes to continue with his master, 16-18. Of the firstlings of the flock and herd, 19, 20. Nothing shall be offered that has any blemish, 21. The sacrifice to be eaten both by the clean and unclean, except the blood, which is never to be eaten, but poured out upon the ground, 22, 23.*

AT the end of <sup>a</sup>every seven years thou shalt make a release.

2 And this is the manner of the release:

Every <sup>b</sup>creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release.

3 <sup>c</sup>Of a foreigner thou mayest exact it again: but that which is thine with thy brother, thine hand shall release:

4 <sup>d</sup>Save when there shall be no poor among you; <sup>e</sup>for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee, for an inheritance to possess it:

5 Only <sup>f</sup>if thou carefully hearken unto the voice

\* Exod. xxi. 2. xxiii. 10, 11. Lev. xxv. 2, 4. Ch. xxxi. 10. Jer. xxxiv. 14.—<sup>b</sup> Heb. master of the lending of his hand.—<sup>c</sup> See ch. xxiii. 20.—<sup>d</sup> Or, to the end that there be no poor among you.—<sup>e</sup> Ch. xxviii.

Verse 1. *At the end of every seven years thou shalt make a release.*] For an explanation of many things in this chapter, see the notes on Exod. xxi. and xxiii., and Lev. xxv.

Verse 4. *There shall be no poor*] That is, comparatively.

Verse 8. *Thou shalt open thine hand wide*] Thy benevolence shall be in proportion to his distress and poverty, and thy ability. Thou shalt have no other rule to regulate thy charity by.

of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and <sup>g</sup>thou shalt lend unto many nations, but thou shalt not borrow; and <sup>h</sup>thou shalt reign over many nations, but they shall not reign over thee.

7 If there be among you a poor man of one of thy brethren, within any of thy gates in thy land which the LORD thy God giveth thee, <sup>i</sup>thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 <sup>j</sup>But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

8.—<sup>k</sup> Ch. xxviii. 1.—<sup>l</sup> Ch. xxviii. 12, 44.—<sup>m</sup> Ch. xxviii. 18. Prov. xii. 7.—<sup>n</sup> 1 John iii. 17.—<sup>o</sup> Lev. xxv. 35. Mat. v. 42. Luke vi. 34, 35.

Verse 9. *Beware that there be not a thought in thy wicked heart*] Thy belial heart, that is, thy good-for-nothing or unprofitable heart.

*And thine eye be evil*] An evil eye signifies a covetous disposition. *Evil eye* is by our Lord opposed to *single eye*, i.e. a person of a liberal, benevolent mind. Covetousness darkens the soul; liberality and benevolence enlighten it.

*And he cry unto the Lord against thee*] What a consola-

9 Beware that there be not a \*thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine cye be evil against thy poor brother, and thou givest him nought; and d he cry unto the LORD against thee, and e it be sin unto thee.

10 Thou shalt surely give him, and f thine heart shall not be grieved when thou givest unto him: because that h for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For i the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 And j if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath k blessed thee thou shalt give unto him.

15 And l thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

\*Heb. word.—b Hob. *Jelal*.—c Ch. xxviii. 54, 56. Prov. xxiii. 6. xxviii. 22. Mat. xx. 15.—d Ch. xxiv. 15.—e Mat. xxv. 41, 42.—f 2 Cor. ix. 5, 7.—g Ch. xiv. 29. xxiv. 19. Ps. xli. 1. Prov. xxii. 9.—h Mat. xxvi. 11. Mark xv. 7. John xii. 8.—i Exod. xxi. 2. Lev. xxv. 39. Jer. xxxiv. 14.—j Prov. x. 22.—k Ch. v. 15. xvi. 12.

tion to the poor and the oppressed, that they have a sure friend in God, who will hear their cry and redress their grievances!

Verse 11. *For the poor shall never cease out of the land*] To this passage our Lord appears to allude, Mark xiv. 7: *For ye have the poor with you always.* God leaves these in mercy among men to exercise the feelings of compassion, tenderness, mercy, &c. And without occasions afforded to exercise these, man would soon become a Stoic or a brute.

Verse 13. *Thou shalt not let him go away empty*] Because during the time he served thee, he made no property for himself, having been always honest towards thee; and now when he leaves thee, he has nothing to begin the world with.

16 And it shall be, i if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee:

17 Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth m a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 n All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 o Thou shalt eat it before the LORD thy God, year by year, in the place which the LORD shall choose, thou and thy household.

21 p And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: q the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

23 r Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

—i Exod. xxi. 5, 6.—m See Isa. xvi. 14. xxi. 16.—n Exod. xiii. 2. xxxiv. 19. Lev. xxvii. 26. Num. iii. 13.—o Ch. xii. 5, 6, 7, 17. xiv. 23. xvi. 11, 14.—p Lev. xxii. 20. Ch. xvii. 1. Ecclesi. xxxv. 12.—q Ch. xii. 15, 22.—r Ch. xxii. 16, 23.

Verse 14. *Thou shalt furnish him—out of thy flock*] Thou shalt give him some cattle to breed with; out of thy floor—some corn for seed and for bread; and out of thy wine-press—an adequate provision of wine for present necessity.

Verse 20. *Thou shalt eat it—in the place which the Lord shall choose*] Thus God in his mercy made their duty and interest go hand in hand. And in every case God acts thus with his creatures; well, therefore, might Satan ask, Doth Job serve God for nought? No! nor does God design that any man should.

Verse 21. *If there be any blemish*] God will have both a perfect priest and a perfect offering.

## CHAPTER XVI.

*The month of Abib to be observed, 1. The feast of the passover and of unleavened bread, 2-8. The feast of weeks, 9-12. The feast of tabernacles, 13-15. All the males to appear before the Lord thrice in the year, none to come empty, each to give according to his ability, 16, 17. Judges and officers to be made in all their cities, 18. Strict justice shall be executed, 19, 20. No grove to be planted near the altar of God, nor any image to be set up, 21, 22.*

**O**BERVE the \* month of Abib, and keep the passover unto the LORD thy God: for b in the month of Abib the LORD thy God brought thee forth out of Egypt c by night.

\* Exod. xii. 2, &c.—b Exod. xiii. 4. xxxiv. 18.—c Exod. xii. 29, 42.

Verse 1. *Keep the passover*] A feast so called because the angel that destroyed the first-born of the Egyptians, seeing the blood of the appointed sacrifice sprinkled on the

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and d the herd, in the e place which the LORD shall choose to place his name there.

3 f Thou shalt eat no leavened bread with it;

d Num. xxviii. 19.—e Ch. xii. 5, 23.—f Exod. xii. 15, 19, 89. xiii. 8, 6, 7. xxxiv. 18.

lintels and door-posts of the Israelites' houses, passed over them, and did not destroy any of their first-born.

Verse 8. *Bread of affliction*] Because, being naked, with-

seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

4 <sup>a</sup> And there shall be no leavened bread seen with thee in all thy coast seven days; <sup>b</sup> neither shall there *any thing* of the flesh which thou sacrificedst the first day at even, remain all night unto the morning.

5 Thou mayest not <sup>c</sup> sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at <sup>d</sup> even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt <sup>e</sup> roast and eat it <sup>f</sup> in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread; and <sup>g</sup> on the seventh day shall be a <sup>h</sup> solemn assembly to the LORD thy God: thou shalt do no work therein.

9 <sup>i</sup> Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God, with <sup>j</sup> a tribute of a freewill-offering of thine hand, which thou shalt give unto the LORD thy God, <sup>k</sup> according as the LORD thy God hath blessed thee.

11 And <sup>l</sup> thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, *that are among you*, in the place which the LORD thy God hath chosen to place his name there.

12 <sup>m</sup> And thou shalt remember that thou wast a

bondman in Egypt: and thou shalt observe and do these statutes.

13 <sup>n</sup> Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy <sup>o</sup> corn and thy wine:

14 And <sup>p</sup> thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, *that are within thy gates*.

15 <sup>q</sup> Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 <sup>r</sup> Three times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and <sup>s</sup> they shall not appear before the LORD empty:

17 Every man shall give <sup>t</sup> as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 <sup>u</sup> Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgments.

19 <sup>v</sup> Thou shalt not wrest judgments; <sup>w</sup> thou shalt not respect persons, <sup>x</sup> neither take a gift: for a gift doth blind the eyes of the wise, and pervert the <sup>y</sup> words of the righteous.

20 <sup>z</sup> That which is altogether just shalt thou follow, that thou mayest <sup>aa</sup> live, and inherit the land which the LORD thy God giveth thee.

21 <sup>ab</sup> Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 <sup>ac</sup> Neither shalt thou set thee up *any* <sup>ad</sup> image which the LORD thy God hateth.

<sup>a</sup> Exod. xlii. 7.—<sup>b</sup> Exod. xli. 10. xxxiv. 25.—<sup>c</sup> Or, kill.—<sup>d</sup> Exod. xli. 6.—<sup>e</sup> Exod. xli. 8, 9. 2 Chron. xxxv. 13.—<sup>f</sup> 2 Kings xxlii. 23. John ii. 13, 23. xi. 55.—<sup>g</sup> Exod. xlii. 16. xlii. 6. Lev. xxlii. 8.—<sup>h</sup> Heb. restraint. Lev. xxlii. 36.—<sup>i</sup> Exod. xxlii. 16. xxxiv. 22. Lev. xxlii. 15. Num. xxviii. 26. Acts ii. 1.—<sup>j</sup> Or, sufficiency.—<sup>k</sup> Ver. 37. 1 Cor. xvi. 2.—<sup>l</sup> Ch. xii. 7, 12, 18. Ver. 14.—<sup>m</sup> Ch. xv. 15.—<sup>n</sup> Exod. xxlii. 16. Lev. xxlii. 34. Num. xxi. 12.—<sup>o</sup> Heb. floor and thy winepress.—<sup>p</sup> Neh. viii. 9, &c.—<sup>q</sup> Lev. xxlii. 39, 40.—<sup>r</sup> Exod.

xxlii. 14, 17. xxxiv. 23.—<sup>s</sup> Exod. xxlii. 15. xxxiv. 20. Eccles. xxxv. 4.—<sup>t</sup> Heb. according to the gift of his hand. 2 Cor. viii. 12.—<sup>u</sup> Ver. 10.—<sup>v</sup> Ch. i. 16. 1 Chron. xxlii. 4, xxi. 29. 2 Chron. xix. 5, 8.—<sup>w</sup> Exod. xxlii. 2, 6. Lev. xix. 15.—<sup>x</sup> Ch. i. 17. Prov. xxiv. 23.—<sup>y</sup> Exod. xxlii. 8. Prov. xvii. 23. Eccles. vii. 7. Eccles. xx. 29.—<sup>z</sup> Or, matters.—<sup>aa</sup> Heb. Justice, justice.—<sup>ab</sup> Ezek. xxli. 5, 9.—<sup>ac</sup> Exod. xxxiv. 13. 1 Kings xiv. 15: xvi. 33. 2 Kings xvii. 16. xli. 3. 2 Chron. xxxiii. 3.—<sup>ad</sup> Lev. xxvi. 1.—<sup>ae</sup> Or, statue, or pillar.

out leaven, it was unsavoury, and put them in mind of their afflictive bondage in Egypt.

Verse 11. *Thou shalt rejoice*] The offerings of the Israelites were to be eaten with festivity, communicated to their friends with liberality, and bestowed on the poor with great generosity, that they might partake with them in these *sacred repasts with joy before the Lord*. To answer these views it was necessary to eat the flesh while it was fresh, as in that climate putrefaction soon took place; therefore they were commanded to let nothing remain until the morning, ver. 4.

Verse 18. *Judges and officers shalt thou make*] JUDGES, *shophetim*, among the Hebrews, were probably the same as our *magistrates* or *justices of the peace*. OFFICERS, *shoterim*, seem to have been the same as our *inquest sergeants*, *beadles*,

&c., whose office it was to go into the houses, shops, &c. and examine *weights, measures*, and the civil conduct of the people. When they found any thing amiss, they brought the person offending before the *magistrate*, and he was punished by the *officer* on the spot. They seem also to have acted as heralds in the army, chap. xx. 5.

Verse 21. *Thou shalt not plant thee a grove, &c.*] We have already seen that *groves* were planted about idol temples for the purposes of the obscene worship performed in them. On this account God would have no groves or thickets about his altar, that there might be no room for suspicion that any thing contrary to the strictest purity was transacted there. Every part of the divine worship was *publicly* performed, for the purpose of general edification.



CHAPTER XVII.

*All sacrifices to be without blemish, 1. Of persons convicted of idolatry and their punishment, 2-7. Difficult matters in judgment to be laid before the priests and judges, and to be determined by them; and all to submit to their decision, 8-13. The king that may be chosen to be one of their brethren; no stranger to be appointed to that office, 14, 15. He shall not multiply horses to himself, nor cause the people to return unto Egypt, 16. Nor multiply wives, money, &c., 17. He shall write a copy of the law for his own use, and read and study it all his days, that his heart be not lifted up above his brethren, 18-20.*

**THOU** shalt not sacrifice unto the LORD thy God any bullock or sheep wherein is blemish, or any evil-favouredness: for that is an abomination unto the LORD thy God.

2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded:

4 And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place the LORD thy God shall choose:

9 And thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

12 And the man that will do presumptuously, and will not hearken unto the priest, that standeth to minister there, before the LORD thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set him king over thee whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

\* Ch. xv. 21. Mal. i. 8, 13. 14.—<sup>b</sup> Or, goat.—<sup>c</sup> Ch. viii. 6.—<sup>d</sup> Josh. vii. 11, 15. xxi. 16. Judg. ii. 20. 2 Kings xviii. 12. Hos. vii. 1.—<sup>e</sup> Ch. iv. 19. Job xxxi. 26.—<sup>f</sup> Jer. vii. 22, 23, 31. xix. 5. xxxii. 35.—<sup>g</sup> Ch. xiii. 12, 14.—<sup>h</sup> Lev. xxiv. 14, 16. Ch. xiii. 10. Josh. vii. 25.—<sup>i</sup> Num. xxxv. 30. Ch. xix. 15. Mat. xviii. 16. John viii. 17. 2 Cor. xiii. 1. 1 Tim. v. 19. Heb. x. 28.—<sup>j</sup> Ch. xiii. 9. Acts vii. 68.—<sup>k</sup> Ver. 12. Ch. xiii. 5. xix. 18.—<sup>l</sup> 2 Chron. xix. 10. Hag. ii. 11. Mal. ii. 7.—<sup>m</sup> See Exod. xxi. 13, 20, 22, 23. xlii. 2.

Verse 1. *Wherein is blemish*] God must not have that offered to him which thou wouldst not use thyself. This not only refers to the perfect sacrifice offered by Christ Jesus, but to that sincerity and uprightness of heart which God requires in all those who approach him in the way of worship.

Verse 4. *If it be told thee*] In a private way by any confidential person. *And thou hast heard of it*; so that it appears to be notorious, very likely to be true, and publicly scandalous. *And hast inquired diligently*—sought to find out the truth of the report by the most careful examination of persons reporting circumstances of the case, &c. *And, behold, it be true*—the report is not founded on vague rumour, hearsay, or malice. *And the thing certain*—substantiated by the fullest evidence. *Then shalt thou bring forth that man, ver. 5.* As the charge of idolatry was the most solemn and awful that could be brought against an Israelite, because it affected his life, therefore God required that the charge should be substantiated by the most unequivocal facts, and the most competent witnesses. Hence all the precautions mentioned in the fourth verse must be care-

Num. xxxv. 11, 16, 19. Ch. xix. 4, 10, 11.—<sup>a</sup> Ch. xii. 5. xix. 17. Ps. cxxii. 5.—<sup>b</sup> See Jer. xviii. 18.—<sup>c</sup> Ch. xix. 17.—<sup>d</sup> Ezek. xlv. 24.—<sup>e</sup> Num. xv. 30. Ezra x. 8. Hos. iv. 4.—<sup>f</sup> Heb. not to hearken.—<sup>g</sup> Ch. xviii. 5, 7.—<sup>h</sup> Ch. xiii. 6.—<sup>i</sup> Ch. xiii. 11. xix. 20.—<sup>j</sup> 1 Sam. vii. 5, 19, 20.—<sup>k</sup> See 1 Sam. ix. 15. x. 24. xvi. 12. 1 Chron. xxii. 10.—<sup>l</sup> Jer. xxx. 21.—<sup>m</sup> 1 Kings iv. 26. x. 26, 28. Ps. xx. 7.—<sup>n</sup> Isa. xxxi. 1. Ezek. xvii. 15.—<sup>o</sup> Exod. xiii. 17. Num. xiv. 3, 4.—<sup>p</sup> Ch. xviii. 68. Hos. xi. 5. See Jer. xlii. 15.

fully used in order to arrive at so affecting and so awful a truth.

Verse 6. *Two witnesses*] ONE might be deceived, or be prejudiced or malicious; therefore God required two substantial witnesses for the support of the charge.

Verse 8. *If there arise a matter too hard for thee*] These directions are given to the common magistrates, who might not be able to judge of or apply the law in all cases that might be brought before them. The priests and Levites, who were lawyers by birth and continual practice, were reasonably considered as the best qualified to decide on difficult points.

Verse 12. *The man that will do presumptuously*] The man who refused to abide by this final determination forfeited his life, as being then in a state of rebellion against the highest authority, and consequently the public could have no pledge for his conduct.

Verse 15. *One from among thy brethren shalt thou set king over thee*] It was on the ground of this command that the Jews proposed that insidious question to our Lord, *Is it lawful to give tribute to Cæsar, OR NO?* Mat. xxii. 17; for

17 Neither shall he multiply wives to himself, that <sup>a</sup>his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 <sup>b</sup>And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of <sup>c</sup>that which is before the priests the Levites:

19 And <sup>d</sup>it shall be with him, and he shall read

<sup>a</sup>See 1 Kings xi. 3, 4.—<sup>b</sup>2 Kings xi. 12.—<sup>c</sup>Ch. xxxi. 9, 26. See 2 Kings

they were then under the authority of a foreign power. Had Christ said Yes, then they would have condemned him by this law; had he said No, then they would have accused him to Caesar.

Verse 16. *He shall not multiply horses*] As horses appear to have been generally furnished by Egypt, God prohibits these, 1. Lest there should be such commerce with Egypt as might lead to idolatry. 2. Lest the people might depend on a well-appointed cavalry as a means of security, and so cease from trusting in the strength and protection of God. And 3. That they might not be tempted to extend their dominion by means of cavalry, and so get scattered among the surrounding idolatrous nations, and thus cease, in process of time, to be that distinct and separate people which God intended they should be, and without which the prophecies relative to the Messiah could not be known to have their due and full accomplishment.

Verse 17. *Neither shall he multiply wives*] For this would necessarily lead to foreign alliances, and be the means of introducing the manners and customs of other nations, and their idolatry also. Solomon sinned against this precept, and brought ruin on himself and on the land by it; see 1 Kings xi. 4.

Verse 18. *He shall write him a copy of this law*] An iteration or duplicate of this law; translated by the Septuagint,

therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he <sup>a</sup>turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

xxii. 8.—<sup>a</sup>Josh. i. 8. Ps. cxix. 97, 98.—Ch. v. 32. 1 Kings xv. 6.

this *deuteronomy*. From this version the Vulgate Latin and all the modern Versions have taken the name of this book; and from the original word the Jews call it *Mishneh*.

*Out of that which is before the priests the Levites*] It is likely this means, that the copy which the king was to write out was to be taken from the autograph kept in the tabernacle before the Lord, from which, as a standard, every copy was taken, and with which doubtless every copy was compared; and it is probable that the priests and Levites had the revising of every copy that was taken off, in order to prevent errors from creeping into the sacred text.

Verse 19. *And it shall be with him, &c.*] It was the surest way to bring the king to an acquaintance with the divine law to oblige him to write out a fair copy of it with his own hand, in which he was to read daily. This was essentially necessary, as these laws of God were all permanent, and no Israelitish king could make any new law, the kings of this people being ever considered as only the vicegerents of Jehovah.

Verse 20. *He, and his children, in the midst of Israel.*] From this verse it has been inferred that the crown in Israel was designed to be hereditary, and this is very probable; for long experience has proved to almost all the nations of the world that hereditary succession in the regal government is, on the whole, the safest, and best calculated to secure the public tranquillity.

## CHAPTER XVIII.

*The priests and Levites to have no inheritance, 1, 2. What is the priest's due, 3-5. Of the Levites that come from any of the other cities, 6-8. The Israelites must not copy the abominations of the former inhabitants, 9. None to cause his son or daughter to pass through the fire, or use any kind of divination or enchantment, as the former inhabitants did, 10-14. The great Prophet which God promised to raise up, 15-19. Of false prophets, 20; and how to discern them, 21, 22.*

**T**HE priests the Levites, and all the tribe of Levi, <sup>a</sup>shall have no part nor inheritance with Israel; they <sup>b</sup>shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren; the LORD *is* their inheritance, as he hath said unto them.

3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether it

<sup>a</sup>Num. xviii. 20. xxvi. 62. Ch. x. 9.—<sup>b</sup>Num. xviii. 8, 9. 1 Cor. ix. 13.—<sup>c</sup>Lev. vii. 30-34.—<sup>d</sup>Exod. xxii. 29. Num. xviii. 12, 24.—

Verse 1. *The priests the Levites—shall have no part*] That is, says Rab. Maimon, they shall have no part in the spoils taken from an enemy.

Verse 2. *The Lord is their inheritance*] He is the portion of their souls; and as to their bodies, they shall live by the offerings of the Lord made by fire, i.e. the meat-offering, the sin-offering, and the trespass-offering; and whatever was the Lord's right, in these or other offerings, he gave to the priests.

be ox or sheep; and <sup>a</sup>they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 <sup>a</sup>The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For <sup>a</sup>the LORD thy God hath chosen him out of all thy tribes, <sup>b</sup>to stand to minister in the name of the LORD, him and his sons for ever.

6 And if a Levite come from any of thy gates out of all Israel, whether he <sup>a</sup>sojourned, and come with all

<sup>a</sup>Exod. xxviii. 1. Num. iii. 10.—<sup>b</sup>Ch. x. 8. xvii. 12.—<sup>c</sup>Num. xxxv. 2, 3.

Verse 3. *Offer a sacrifice*] The word *zebach* is used to signify, not only an animal sacrificed to the Lord, but also one killed for common use. And in this latter sense it probably should be understood here; and, consequently, the command in this verse relates to what the people were to allow the priests and Levites from the animals slain for common use.

Verse 4. *The first-fruit also of thy corn, of thy wine, and of thine oil, &c.*] All these first-fruits and firstlings

the desire of his mind "unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, "as all his brethren the Levites do, which stand there before the LORD.

8 They shall have like "portions to eat, beside "that which cometh of the sale of his patrimony.

9 When thou art come into the land which the LORD thy God giveth thee, "thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter "to pass through the fire, "or that useth divination, or an observer of times, or an enchanter, or a witch.

11 "Or a charmer, or a consulter with familiar spirits, or a wizard, or a "necromancer.

12 For all that do these things are an abomination unto the LORD: and "because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be "perfect with the LORD thy God.

14 For these nations, which thou shalt "possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

15 "The LORD thy God will raise up unto thee a

Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb "in the day of the assembly, saying, "Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, "They have well spoken that which they have spoken.

18 "I will raise them up a Prophet from among their brethren, like unto thee, and "will put my words in his mouth; "and he shall speak unto them all that I shall command him.

19 "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

20 But "the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or "that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 "When a prophet speaketh in the name of the LORD, "if the thing follow not, nor come to pass, that "is the thing which the LORD hath not spoken, but the prophet hath spoken it "presumptuously: thou shalt not be afraid of him.

\* Ch. xii. 5.—<sup>b</sup> 2 Chron. xxxi. 2.—<sup>c</sup> 2 Chron. xxxi. 4. Neh. xii. 44. 47.—<sup>d</sup> Heb. his sales by the fathers.—<sup>e</sup> Lev. xviii. 28, 27, 30. Ch. xii. 29, 30, 31.—<sup>f</sup> Lev. xviii. 21. Ch. xii. 31.—<sup>g</sup> Lev. xix. 26, 31. xii. 27. Isa. viii. 19.—<sup>h</sup> Lev. xx. 27.—<sup>i</sup> Sam. xxviii. 7.—<sup>j</sup> Lev. xviii. 24, 25. Ch. ix. 4.—<sup>k</sup> Or, upright or sincere. Gen. xvii. 1.—<sup>l</sup> Or, inherit.—<sup>m</sup> Ver. 18. John i. 45. Acts iii. 22. vii. 37.—<sup>n</sup> Ch. ix. 10.

—<sup>a</sup> Exod. xx. 19. Heb. xii. 19.—<sup>b</sup> Ch. v. 28.—<sup>c</sup> Ver. 15. John i. 45. Acts iii. 22. vii. 37.—<sup>d</sup> Isa. li. 16. John xvii. 8.—<sup>e</sup> John iv. 25. viii. 28. xii. 49, 50.—<sup>f</sup> Acts iii. 23.—<sup>g</sup> Ch. xii. 5. Jer. xv. 14, 15. Zech. xiii. 3.—<sup>h</sup> Ch. xiii. 1, 2. Jer. ii. 8.—<sup>i</sup> Jer. xxviii. 9.—<sup>j</sup> See ch. xiii. 2.—<sup>k</sup> Ver. 20.

were the LORD's portion, and these he gave to the priests.  
Verse 8. *The sale of his patrimony.*] So we find that, though the Levites might have no part of the land by lot, yet they were permitted to make purchases of houses, goods, and cattle, yea, of fields also. See the case of Abiathar, 1 Kings ii. 26, and of Jeremiah, Jer. xxxii. 7, 8.

Verse 10. *To pass through the fire*] Probably in the way of consecration to Molech, or some other deity. It is not likely that their being burnt to death is here intended.

*Divination*] One who endeavours to find out futurity by auguries, using lots, &c.

*Observer of times*] One who pretends to foretell future events by present occurrences, and who predicts great political or physical changes from the aspects of the planets, eclipses, motion of the clouds, &c., &c.

*Enchanter*] One who inspected the entrails of beasts, observed the flight of birds, &c., &c., and drew auguries thence. Some think divination by serpents is meant, which was common among the heathen.

*A witch.*] Probably those who, by means of drugs, herbs, perfumes, &c., pretended to bring certain celestial influences to their aid.

Verse 11. *A charmer*] One who uses spells; a peculiar conjunction, as the term implies, of words or things, tying knots, &c., for the purposes of divination.

*A consulter with familiar spirits*] A Pythoness, one who inquires by the means of one spirit to get oracular answers from another of a superior order.

*A wizard*] A wise one, a knowing one. Wizard was formerly considered as the masculine of witch, both practising divination by similar means.

*Or a necromancer.*] One who seeks from or inquires of the dead. Such as the witch at Endor, who professed to evoke the dead, in order to get them to disclose the secrets of the spiritual world.

Verse 15. *The Lord thy God will raise up unto thee a Prophet*] Instead of diviners, observers of times, &c., God here promises to give them an infallible guide, who should tell them all things that make for their peace, so that his declarations should completely answer the end of all the knowledge that was pretended to be gained by the persons already specified.

*Like unto me*] Viz., a prophet, a legislator, a king, a mediator, and the head or chief of the people of God. This was the very person of whom Moses was the type, and who should accomplish all the great purposes of the Divine Being. Such a prophet as had never before appeared, and who should have no equal till the consummation of the world.

This prophet is the Lord Jesus, who was in the bosom of the Father, and who came to declare him to mankind. Every word spoken by him is a living, infallible oracle from God himself; and must be received and obeyed as such, on pain of the eternal displeasure of the Almighty.

Verse 22. *If the thing follow not*] It is worthy of remark that the prophets in general predicted those things which were shortly to come to pass, that the people might have the fullest proof of their divine mission, and of the existence of God's providence in the administration of the affairs of men.

The promise contained in the 15th and 18th verses of this chapter has long been considered of the first importance in the controversies between the Christians and Jews.

CHAPTER XIX.

*Three cities of refuge to be appointed in the midst of the promised land; the land being divided into three parts, a city is to be placed in each, a proper way to which is to be prepared, 1-3. In what cases of man-slaughter the benefit of those cities may be claimed, 4-6. Three cities more to be added, should the Lord enlarge their coasts, and the reasons why, 7-10. The intentional murderer shall have no benefit from these cities, 11-13. The landmark is not to be shifted, 14. One witness shall not be deemed sufficient to convict a man, 15. How a false witness shall be dealt with—he shall bear the punishment which he designed should have been inflicted on his neighbour, 15-20. Another command to establish the lex talionis, 12.*

**WHEN** the LORD thy God <sup>a</sup> hath cut off the nations whose land the LORD thy God giveth thee, and thou <sup>b</sup> succeedest them, and dwellest in their cities, and in their houses;

2 <sup>c</sup> Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And <sup>d</sup> this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not <sup>e</sup> in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the <sup>f</sup> head slippeth from the <sup>g</sup> helve, and <sup>h</sup> lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 <sup>i</sup> Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and <sup>j</sup> slay him; whereas he was not worthy of death, inasmuch as he hated him not <sup>k</sup> in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God <sup>l</sup> enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; <sup>m</sup> then shalt thou add three cities more for thee, beside these three.

10 That innocent blood be not shed in thy land,

<sup>a</sup> Ch. xii. 29.—<sup>b</sup> Heb. *inheritest or possessest*.—<sup>c</sup> Exod. xxi. 13. Num. xxxv. 10, 14. Josh. xx. 2.—<sup>d</sup> Num. xxxv. 15. Ch. iv. 42.—<sup>e</sup> Heb. *from yesterday the third day*.—<sup>f</sup> Heb. *iron*.—<sup>g</sup> Heb. *wood*.—<sup>h</sup> Heb. *findeth*.—<sup>i</sup> Num. xxxv. 12.—<sup>j</sup> Heb. *emits him in life*.—<sup>k</sup> Heb. *from yesterday the third day*.—<sup>l</sup> Gen. xv. 18. Ch. xii. 20.—<sup>m</sup> Josh. xx. 7, 8.—<sup>n</sup> Exod. xxi. 12, &c. Num. xxxv. 16, 24. Ch. xxvii. 24. Prov. xxviii. 17.—<sup>o</sup> Heb. *in life*.—<sup>p</sup> Ch. xiii. 8. xxv. 12.—<sup>q</sup> Num.

Verse 3. *Thou shalt prepare thee a way*] The Jews inform us that the roads to the cities of refuge were made very broad, thirty-two cubits; and even, so that there should be no impediments in the way; and were constantly kept in good repair.

Verse 9. *Shalt thou add three cities more*] This was afterwards found necessary, and accordingly six cities were appointed, three on either side Jordan. See Josh. xx. 1, &c. In imitation of these cities of refuge the heathens had their *asyla*, and the Catholics their *privileged altars*.

Verse 14. *Thou shalt not remove thy neighbour's landmark*] Before the extensive use of fences, landed property was marked out by *stones or posts*, set up so as to ascertain the divisions of family estates. It was easy to remove one of these landmarks, and set it in a different place; and thus

which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11 But <sup>r</sup> if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him <sup>s</sup> mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him unto the hand of the avenger of blood, that he may die.

13 <sup>t</sup> Thine eye shall not pity him, <sup>u</sup> but thou shalt put away the *guilt* of innocent blood from Israel, that it may go well with thee.

14 <sup>v</sup> Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 <sup>w</sup> One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 If a false witness <sup>x</sup> rise up against any man to testify against him <sup>y</sup> that which is wrong:

17 Then both the men, between whom the controversy is, shall stand before the LORD, <sup>z</sup> before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquiry: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19 <sup>aa</sup> Then shall ye do unto him as he had thought to have done to his brother: so <sup>ab</sup> shalt thou put the evil away from among you.

20 <sup>ac</sup> And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 <sup>ad</sup> And thine eye shall not pity; but <sup>ae</sup> life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

xxxv. 33, 34. Ch. xxi. 9. 1 Kings ii. 81.—Ch. xxvii. 17. Job xxiv. 2. Prov. xxii. 28. Hos. v. 10.—Num. xxxv. 30. Ch. xvii. 6. Mat. xviii. 16. John viii. 17. 2 Cor. xiii. 1. 1 Tim. v. 19. Heb. x. 28.—Ps. xxvii. 12. xxxv. 11.—Or, *falling away*.—Ch. xvii. 9. xxi. 5.—Prov. xix. 5, 9. Dan. vi. 24. Hist. Sus. 62.—Ch. xlii. 6. xvii. 7. xxi. 21. xxi. 21, 24. xxiv. 7.—Ch. xvii. 13. xxi. 21.—Ver. 13.—<sup>ae</sup> Exod. xxi. 23. Lev. xxiv. 20. Mat. v. 38.

the dishonest man enlarged his own estate by contracting that of his neighbour. The *termini* or landmarks among the Romans were held very sacred, and were at last deified.

Verse 19. *Then shall ye do unto him as he had thought to have done unto his brother*] Nothing can be more equitable or proper than this, that if a man endeavour to do any injury to or take away the life of another, on detection he shall be caused to undergo the same evil which he intended for his innocent neighbour.

Some of our excellent English laws have been made on this very ground. In the 37th of Edw. III., chap. 18, it is ordained that all those who make suggestion shall incur the same pain which the other should have had, if he were attainted, in case his suggestions be found evil. A similar law was made in the 38th of the same reign, chap. 9. By a

law of the twelve Tables, a false witness was thrown down the Tarpeian rock. In short, false witnesses have been executed by all nations.

Verse 21. *Life—for life, eye for eye, &c.*] The operation of such a law as this must have been very salutary: if a man prized his own members, he would naturally avoid injuring those of others. It is a pity that this law were not still in force: it would certainly prevent many of those savage acts

which both disgrace and injure society. I speak this in reference to *law* generally, and the provision that should be made to prevent and punish ferocious and malevolent offences. A Christian may always act on the plan of *forgiving injuries*; and where the public peace and safety may not be affected, he should do so; but if *law* did not make a provision for the safety of the community by enactment against the profligate, civil society would soon be destroyed.

## CHAPTER XX.

*Directions concerning campaigns, 1. The priest shall encourage the people with the assurance that God will accompany and fight for them, 2-4. The officers shall dismiss from the army all who had just built a new house, but had not dedicated it, 5. All who had planted a vineyard, but had not yet eaten of its fruits, 6. All who had betrothed a wife, but had not brought her home, 7. And all who were timid and faint-hearted, 8. The commanders to be chosen after the timid, &c., had retired, 9. No city to be attacked till they had proclaimed conditions of peace to it, provided it be a city beyond the bounds of the seven Canaanitish nations; if it submitted, it was to become tributary; if not, it was to be besieged, sacked, and all the males put to the sword; the women, children, and cattle to be taken as booty, 10-15. No such offers to be made to the cities of the Canaanites; of them nothing shall be preserved, and the reason, 16-18. In besieging a city no trees to be cut down but those which do not bear fruit, 19, 20.*

**W**HEN thou goest out to battle against thine enemies, and sceest \*horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is <sup>b</sup> with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts <sup>c</sup> faint, fear not, and do not <sup>d</sup> tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth with you, <sup>e</sup> to fight for you against your enemies, to save you.

5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not <sup>f</sup> dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vine-

yard, and hath not *yet* <sup>g</sup> eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 <sup>h</sup> And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, <sup>i</sup> What man *is there* that *is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart <sup>j</sup> faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies <sup>k</sup> to lead the people.

10 When thou comest nigh unto a city to fight against it, <sup>l</sup> then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but

\* See Ps. xx. 7. Isa. xxxi. 1.—<sup>b</sup> Num. xxiii. 21. Ch. xxxi. 6, 8. 2 Chron. xiii. 12. xxxii. 7, 8.—<sup>c</sup> Heb. be tender.—<sup>d</sup> Heb. make haste.—<sup>e</sup> Ch. i. 30. iii. 22. Josh. xxiii. 10.—<sup>f</sup> See Neh. xii. 27. Ps. xxx.

title.—<sup>g</sup> Heb. made it common. See Lev. xix. 23, 24. Ch. xxviii. 30.—<sup>h</sup> Ch. xxvi. 5.—<sup>i</sup> Judg. vii. 3.—<sup>j</sup> Heb. melt.—<sup>k</sup> Heb. to be in the head of the people.—<sup>l</sup> 2 Sam. xx. 18, 20.

Verse 1. *When thou goest out to battle*] This refers chiefly to the battles they were to have with the Canaanites, in order to get possession of the promised land; for it cannot be considered to apply to any wars which they might have with the surrounding nations for political reasons, as the divine assistance could not be expected in wars which were not undertaken by the divine command.

Verse 2. *The priest shall approach and speak unto the people*—The priest on these occasions was the representative of that God whose servant he was, and whose worship he conducted. It is remarkable that almost all ancient nations took their priests with them to battle, as they did not expect success without having the object of their adoration with them, and they supposed they secured his presence by having that of his representative.

Verse 5. *That hath built a new house, and hath not dedicated it*] From the title of Ps. xxx.—*A Psalm or Song at the Dedication of the house of David*—it is evident that it was a custom in Israel to dedicate a new house to God with prayer, praise, and thanksgiving; and this was done in order to secure the divine presence and blessing, for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God. Hence

it has been a custom in the most barbarous nations to consecrate a part of a new house to the deity they worshipped. At the times of dedication among the Jews, besides prayer and praise, a feast was made, to which the relatives and neighbours were invited. Something of this custom is observed in some parts of our own country in what is called *warming the house*: but in these cases the feasting only is kept up—the prayer and praise forgotten! so that the dedication appears to be rather more to Bacchus than to Jehovah, the author of every good and perfect gift.

Verse 7. *Betrothed a wife, and hath not taken her*] It was customary among the Jews to contract matrimony, espouse or betroth, and for some considerable time to leave the parties in the houses of their respective parents: when the bridegroom had made proper preparations, then the bride was brought home to his house, and thus the marriage was consummated. The provisions in this verse refer to a case of this kind; for it was deemed an excessive hardship for a person to be obliged to go to battle, where there was a probability of his being slain, who had left a new house unfinished; a newly purchased heritage half tilled; or a wife with whom he had just contracted marriage.

Verse 8. *What man is there that is fearful and faint-*

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will make war against thee, then thou shalt besiege it :

13 And when the LORD thy God hath delivered it into thine hands, <sup>a</sup>thou shalt smite every male thereof with the edge of the sword :

14 But the women, and the little ones, and <sup>b</sup>the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou <sup>c</sup>take unto thyself; and <sup>d</sup>thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which* are very far off from thee, *which* are not of the cities of these nations.

16 But <sup>e</sup>of the cities of these people, which the LORD thy God doth give thee *for* an inheritance thou shalt save alive nothing that breatheth :

17 But thou shalt utterly destroy them : *namely*,

<sup>a</sup> Num. xxxi. 7.—<sup>b</sup> Josh. viii. 2.—<sup>c</sup> Heb. *spoil*.—<sup>d</sup> Josh. xxii. 8.—<sup>e</sup> Num. xxi. 2, 3, 35. xxxiii. 52. Ch. vii. 1, 2. Josh. xi. 14.—<sup>f</sup> Ch. vii. 4. xii. 30, 31. xviii. 9.—<sup>g</sup> Exod. xxiii. 23.—<sup>h</sup> Or, *for, O man,*

*hearted?* The original *rach*, signifies *tender* or *soft-hearted*. And a *soft heart* the man must have who, in such a contest, after such a permission, could turn his back upon his enemies and his brethren. However, such were the troops commanded by Gideon in his war against the Midianites; for after he gave this permission, out of 32,000 men only 10,000 remained to fight! Judges vii. 3.

Verse 10. *Proclaim peace unto it.* Interpreters are greatly divided concerning the objects of this law. The text, taken in connexion with the context (see verses 15-18), appears to state that this proclamation or offer of peace to a city is *only* to be understood of those cities which were situated *beyond the limits of the seven anathematized nations*, because these latter are commanded to be totally destroyed. Nothing can be clearer than this from the *bare letter of the text*, unless some of the words, taken separately, can be shown to have a different meaning.

Yet many plausible arguments have been brought to prove that even these seven Canaanitish nations might be received into mercy, provided they, 1. Renounced their idolatry; 2. Became subject to the Jews; and 3. Paid annual tribute: and that it was only in case these terms were rejected, that they were not to leave alive in such a city any thing that breathed, ver. 16.

Verse 17. *But thou shalt utterly destroy them.* The above reasoning will gain considerable strength provided we could translate *ki haclavem techarimem, thou shalt utterly subdue them*—slaying them if they resist, and thus leaving nothing alive that breathed; or *totally expel them from the land*, or reduce them to a state of slavery in it, that they might no longer exist as a *people*. This certainly made them an *anathema* as a nation, wholly destroying their political existence. Probably this was so understood by the *Gibeonites*, viz., that they either must be slain or utterly leave the land, which last was certainly in their power, and therefore, by a stratagem, they got the princes of Israel to make a league with them. When the deceit was discovered, the Israelites, though under no obligation to fulfil their part of the covenant, did not believe that they were bound to put even those deceivers to death; but they destroyed their *political existence* by making them *hewers of wood and drawers of water to the congregation*; i.e. slaves to the Israelites. (See Josh. ix.)

the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites: as the LORD thy God hath commanded thee:

18 That <sup>f</sup>they teach you not to do after all their abominations, which they have done unto their gods; so should ye <sup>g</sup>sin against the LORD your God.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (<sup>h</sup>for the tree of the field is man's life) <sup>i</sup>to employ them in the siege:

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down: and thou shalt build bulwarks against the city that maketh war with thee, until <sup>j</sup>it be subdued.

*the tree of the field is to be employed in the siege.*—<sup>h</sup> Heb. *to go from before thee.*—<sup>i</sup> Heb. *it come down.*

Rahab and her household also were spared. So that it does not appear that the Israelites believed that they were bound to put every Canaanite to death. Their political existence was under the anathema, and this the Hebrews annihilated.

That many of the Canaanites continued in the land even to the days of Solomon, we have the fullest proof; 2 Chron. viii. 7. Solomon destroyed their political existence, but did not consider himself bound by the law of God to put them to death.

Verse 19. (*For the tree of the field is man's life*) *to employ them in the siege* The following are the chief versions: *For, O man, the trees of the field are for thee to employ THEM in the siege*—or, *For it is man, and the tree of the field that must go before thee for a bulwark*—or, *For it is a tree, and not men, to increase the number of those who come against thee to the siege*—or lastly, *The tree of the field (is as) a man, to go before thy face for a bulwark.* The sense is sufficiently clear, though the strict grammatical meaning of the words cannot be easily ascertained: it was a merciful provision to spare all fruit-bearing trees, because they yielded the fruit which supported man's life; and it was sound policy also, for even the conquerors must perish if the means of life were cut off. [Keil suggests a translation of this obscure passage which is probably correct: "Is the tree of the field a man, that it should come into siege before thee?"]

There are several curious particulars in these verses: 1. The people had the most positive assurances from God that their enemies should not be able to prevail against them by strength, numbers, nor stratagem, because *God should go with them* to lead and direct them, and should fight for them; and against his might none could prevail. 2. All such interferences were standing proofs of the being of God, of his especial providence, and of the truth of their religion. 3. Though God promised them such protection, yet they were to expect it only in the diligent use of their own prudence and industry. Those who will not help themselves with the strength which God has already given them, shall not have any farther assistance from him. In all such cases the parable of the talents affords an accurate rule. 4. Their going to war against their enemies must not deprive them of mercy and tenderness towards their brethren.

## CHAPTER XXI.

*If a man be found slain in a field, and the cause of his death be unknown, the murder shall be expiated by the sacrifice of a heifer, in an uncultivated valley, 1-4. The rites to be used on the occasion, 5-9. The ordinance concerning marriage with a captive, 10-14. The law relative to the children of the hated and beloved wives: if the son of the hated wife should be the first-born, he shall not be disinherited by the son of the beloved wife, but shall have a double portion of all his father's goods, 15-18. The law concerning the stubborn and rebellious son, who, when convicted, is to be stoned to death, 19-21. Of the person who is to be hanged, 22. His body shall not be left on the tree all night; every one that is hanged on a tree is accursed of God, 23.*



**I**F one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him :

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain :

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke ;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley ;

5 And the priests, the sons of Levi, shall come near ; for <sup>a</sup> them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD ; and <sup>b</sup> by their <sup>c</sup> word shall every controversy and every stroke be tried :

6 And all the elders of that city, that are next unto the slain man, <sup>d</sup> shall wash their hands over the heifer that is beheaded in the valley :

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, <sup>e</sup> and lay not innocent blood <sup>f</sup> unto thy people of Israel's charge. And the blood shall be forgiven them,

9 So <sup>g</sup> shalt thou put away the *guilt* of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife ;

12 Then thou shalt bring her home to thine house ; and she shall shave her head, and <sup>h</sup> pare <sup>i</sup> her nails ;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and

<sup>j</sup> bewail her father and her mother a full month : and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will ; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast <sup>k</sup> humbled her.

15 If a man have two wives, one beloved, <sup>l</sup> and another hated, and they have born him children, both the beloved and the hated ; and if the first-born son be hers that was hated :

16 Then it shall be, <sup>m</sup> when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born :

17 But he shall acknowledge the son of the hated for the first-born, <sup>n</sup> by giving him a double portion of all <sup>o</sup> that he hath : for he is <sup>p</sup> the beginning of his strength ; <sup>q</sup> the right of the first-born is his.

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them :

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place ;

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice ; <sup>r</sup> he is a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die ; <sup>s</sup> so shalt thou put evil away from among you ; <sup>t</sup> and all Israel shall hear, and fear.

22 And if a man have committed a sin <sup>u</sup> worthy of death, and he be to be put to death, and thou hang him on a tree :

23 <sup>v</sup> His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day ; (for <sup>w</sup> he that is hanged is <sup>x</sup> accursed of God ;) that <sup>y</sup> thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

<sup>a</sup> Ch. x. 8. 1 Chron. xliii. 13. Eccles. xiv. 15.—<sup>b</sup> Ch. xvii. 8, 9.—<sup>c</sup> Heb. mouth.—<sup>d</sup> See Ps. xix. 12. xxvi. 6. Mat. xxvii. 24.—<sup>e</sup> Josh. i. 14.—<sup>f</sup> Heb. in the midst.—<sup>g</sup> Ch. xix. 13.—<sup>h</sup> Or, suffer to grow.—<sup>i</sup> Heb. make or dress.—<sup>j</sup> See Ps. xiv. 10.—<sup>k</sup> Gen. xxxv. 2. Ch. xxii. 29. Judg. xix. 24.—<sup>l</sup> Gen. xxix. 33.—<sup>m</sup> 1 Chron. v. 2. xxvi. 10. 2 Chron. xi. 19, 22.—<sup>n</sup> See 1 Chron. v. 1.—<sup>o</sup> Heb. that is

found with him.—<sup>p</sup> Gen. xlix. 3.—<sup>q</sup> Gen. xxv. 31, 33.—<sup>r</sup> Ch. xlii. 5. xix. 19, 20. xxii. 21, 24.—<sup>s</sup> Ch. xlii. 11.—<sup>t</sup> Ch. xix. 6. xxi. 28. Acts xliii. 29. xxv. 11, 25. xvi. 31.—<sup>u</sup> Josh. viii. 29. x. 26, 27. John xix. 31.—<sup>v</sup> Gal. iii. 13.—<sup>w</sup> Heb. the curse of God. See Num. xv. 4. 2 Sam. xxi. 6.—<sup>x</sup> Lev. xviii. 25. Num. xxxv. 34.

Verse 4. *Shall bring down the heifer unto a rough valley*] This might be translated a *rapid stream*, [or *brook valley*.] The spot of ground on which this sacrifice was made must be *uncultivated*, because it was considered to be a sacrifice to make atonement for the murder, and consequently would *pollute* the land. This regulation was calculated to keep murder in abhorrence, and to make the magistrates alert in their office, that delinquents might be discovered and punished, and thus public expense saved.

Verse 6. *Shall wash their hands over the heifer*] Washing the hands, in reference to such a subject as this, was a rite anciently used to signify that the persons thus washing were innocent of the crime in question. It was probably from the Jews that Pilate learnt this symbolical method of expressing his innocence.

Verse 11. *And seest—a beautiful woman*] No forcible possession was allowed even in this case, when the woman was taken in war, and was, by the general consent of ancient nations, adjudged as a part of the spoils. The person to whose lot or share such a woman as is here described fell might, if he chose, have her for a wife on certain conditions ; but he was not permitted to use her under any inferior character.

Verse 12. *She shall shave her head*] This was in token of

her renouncing her religion, and becoming a proselyte to that of the Jews.

*Pare her nails*] “She shall make her nails.” Now whether this signifies *paring* or letting them *grow*, is greatly doubted among learned men. Possibly it means neither, but *colouring* the nails, staining them red with the *hennah*, which is much practised in India to the present day, and which was undoubtedly practised among the ancient Egyptians, as is evident from the nails of mummies which are found thus stained.

Verse 15. *One beloved, and another hated*] That is, one loved less than the other. This is the true notion of the word *hate* in scripture. So Jacob HATED Leah, that is, he loved her less than he did Rachel ; and Jacob have I loved, but Esau have I HATED, that is, I have shown a more particular affection to the posterity of Jacob than I have to the posterity of Esau. From this verse we see that polygamy did exist under the Mosaic laws, and that it was put under certain regulations ; but it was not enjoined, Moses merely suffered it, because of the hardness of their hearts, as our Lord justly remarks Mat. xix. 8.

Verses 18-21. *The stubborn, rebellious, gluttonous, and drunken son is to be stoned to death*.—This law, severe as it may seem, must have acted as a powerful preventive of

crimes. If such a law were in force now, and duly executed, how many deaths of disobedient and profligate children would there be in all corners of the land!

Verse 23. *His body shall not remain all night upon the tree*] Its exposure for the space of *one day* was judged sufficient. The law which required this answered all the ends of public justice, exposed the shame and infamy of the conduct, but did not put to torture the feelings of humanity

by requiring a *perpetual* exhibition of a human being, a slow prey to the most loathsome process of putrefaction.

How excellent are all these laws! How wondrously well calculated to repress crimes, by showing the enormity of sin! It is worthy of remark that in the infliction of punishment prescribed by the Mosaic law we ever find that *Mercy* walks hand in hand with *Judgment*.

## CHAPTER XXII.

*Ordinances relative to strayed cattle and lost goods, 1-3. Humanity to oppressed cattle, 4. Men and women shall not wear each other's apparel, 5. No bird shall be taken with her nest of eggs or young ones, 6, 7. Battlements must be made on the roofs of houses, 8. Improper mixtures to be avoided, 9-11. Fringes on the garments, 12. Case of the hated wife, and the tokens of virginity, and the proceedings thereon, 13-21. The adulterer and adulteress to be put to death, 22. Case of the betrothed damsel corrupted in the city, 23, 24. Cases of rape and the punishment, 25-27; of fornication, 28, 29. No man shall take his father's wife, 30.*

**THOU** shalt not see thy brother's ox or his sheep go astray, and <sup>b</sup>hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass: and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 <sup>c</sup>Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's

garment: for all that do so *are* abomination unto the Lord thy God.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, <sup>d</sup>thou shalt not take the dam with the young:

7 But thou shalt in any wise let the dam go, and take the young to thee: <sup>e</sup>that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 <sup>f</sup>Thou shalt not sow thy vineyard with divers seeds: lest the <sup>g</sup>fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 <sup>h</sup>Thou shalt not plow with an ox and an ass together.

<sup>a</sup> Exod. xliii. 4. Luke xv. 4-6. James v. 19, 20.—<sup>b</sup> Lev. xx. 4. Prov. xiv. 11, 12. xxviii. 27.—<sup>c</sup> Exod. xliii. 5.—<sup>d</sup> Lev. xxii. 28.—

<sup>e</sup> Ch. iv. 40.—<sup>f</sup> Lev. xix. 19.—<sup>g</sup> Heb. *fulness of thy seed*.—<sup>h</sup> See 2 Cor. vi. 14, 15, 16.

Verse 1. *Thou shalt not see thy brother's ox or his sheep go astray*] A humane man cannot bear to see even an *ass* fall under his burden, and not endeavour to relieve him: and a man who loves his neighbour as himself cannot see his property in danger without endeavouring to preserve it. These comparatively small matters were tests and proofs of matters great in themselves and in their consequences.

Verse 3. *Thou mayest not hide thyself*] Thou shalt not keep out of the way of affording help, nor pretend thou didst not see occasion to render thy neighbour any service. The priest and the Levite, when they saw the wounded man, passed by on the other side of the way, Luke x. 31, 32. This was a notorious breach of the merciful law mentioned above.

Verse 5. *The woman shall not wear that which pertaineth unto a man*] As the word *geber* is here used, which properly signifies a *strong man* or *man of war*, it is very probable that *armour* is here intended; especially as we know that in the worship of *Venus*, to which that of *Astarte* or *Ashtaroath* among the Canaanites bore a striking resemblance, the women were accustomed to appear in armour before her. It certainly cannot mean a simple change of dress, whereby the men might pass for women, and *vice versa*. This would have been impossible in those countries where the dress of the sexes had but little to distinguish it, and where every man wore a long beard. It is, however, a very good general precept understood *literally*, and applies particularly to those countries where the dress alone distinguishes between the male and the female. [It was intended mainly to preserve the sanctity of "that dis-

tinction between the sexes which was established by the creation of man and woman."]

Verse 7. *Thou shalt—let the dam go, and take the young to thee; that it may be well with thee*] This passage may be understood literally. If they destroyed both young and old, must not the breed soon fail, and would it not in the end be *ill* with them; and by thus cutting off the means of their continual support, must not their days be shortened on the land? But we may look for a humane precept in this law. The young never knew the sweets of liberty; the dam did: they might be taken and used for any lawful purpose, but the dam must not be brought into a state of captivity. Every thing contrary to the spirit of mercy and kindness the ever-blessed God has in utter abhorrence. And we should remember a fact, that he who can exercise cruelty towards a sparrow or a wren, will, when circumstances are favourable, be cruel to his fellow-creatures.

Verse 8. *A battlement for thy roof*] Houses in the East are in general built with flat roofs, and on them men walk to enjoy the fresh air, converse together, sleep, &c.; it was therefore necessary to have a sort of battlement or balustrade to prevent persons from falling off. If a man neglected to make a sufficient defence against such accidents, and the death of another was occasioned by it, the owner of the house must be considered in the light of a murderer.

Verse 10. *Thou shalt not sow with an ox and an ass*] It is generally supposed that mixtures of different sorts in seed, breed, &c., were employed for superstitious purposes, and therefore prohibited in this law. It is more likely, however, that there was a physical reason for this; two

11 \*Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

12 Thou shalt make thee <sup>b</sup>fringes, upon the four <sup>c</sup>quarters of thy vesture, wherewith thou coverest thyself.

13 If any man take a wife, and <sup>d</sup>go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth the *tokens* of the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these *are the tokens* of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, and the *tokens* of virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because

she hath wrought folly in Israel, to play the whore in her father's house: <sup>f</sup>so shalt thou put evil away from among you.

22 \*If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 If a damsel that is a virgin be <sup>h</sup>betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then shall ye bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city: and the man, because he hath <sup>i</sup>humbled his neighbour's wife: <sup>j</sup>so thou shalt put away evil from among you.

25 But if a man find a betrothed damsel in the field, and the man <sup>k</sup>force her, and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

28 <sup>l</sup>If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; <sup>m</sup>because he hath humbled her, he may not put her away all his days.

30 <sup>n</sup>A man shall not take his father's wife, nor <sup>o</sup>discover his father's skirt.

\*Lev. xix. 19.—<sup>b</sup>Num. xv. 38. Mat. xxiii. 5.—<sup>c</sup>Heb. wings.—<sup>d</sup>Gen. xxix. 21. Judg. xv. 1.—<sup>e</sup>Gen. xxxiv. 7. Judg. xx. 6, 10. 2 Sam. xiii. 12, 18.—<sup>f</sup>Ch. xiii. 5.—<sup>g</sup>Lev. xx. 10. John viii. 5.—<sup>h</sup>Mat. i. 18, 19.—<sup>i</sup>h. xxi. 14.—<sup>j</sup>Ver. 12, 22.—<sup>k</sup>Or, take strong hold

of her. 2 Sam. xiii. 14.—<sup>l</sup>Exod. xxii. 16, 17.—<sup>m</sup>Ver. 24.—<sup>n</sup>Lev. xviii. 8. xx. 11. Ch. xxvii. 20. 1 Cor. v. 1.—<sup>o</sup>See Ruth iii. 9. Ezek. xvi. 8.

beasts of a different species cannot associate comfortably together, and on this ground never pull pleasantly either in cart or plough. After all, it is very probable that the general design was to prevent improper alliances in civil and religious life. To teach the Jews the propriety of these, a variety of precepts relative to improper and heterogeneous mixtures were interspersed through their law, so that in civil and domestic life they might have them ever before their eyes.

Verse 15. *Tokens of the damsel's virginity*] This was a perfectly possible case in all places where girls were married at ten, twelve, and fourteen years of age, which is frequent in the East. I have known several instances of persons having had two or three children at separate births before they were fourteen years of age. Such tokens, therefore, as the text speaks of, must be infallibly exhibited by females so very young on the consummation of their marriage.

Verse 17. *They shall spread the cloth, &c.*] A usage of this kind argues a roughness of manners which would ill comport with the refinement of European ideas on so delicate

a subject. Attempts have been made to show that the law here is to be understood metaphorically; but they so perfectly fail to establish any thing like probability, that it would be wasting my own and my reader's time to detail them. A custom similar to that above is observed among the Mohammedans to the present day.

Verse 22. *Shall both of them die*] Thus we find that in the most ancient of all laws adultery was punished with death in both the parties.

Verse 25. *And the man force her*] A rape also, by these ancient institutions, was punished with death, because a woman's honour was considered equally as precious as her life; therefore the same punishment was inflicted on the ravisher as upon the murderer.

Verse 30. *A man shall not take his father's wife*] This is to be understood as referring to the case of a stepmother. It was probably on pretence of having broken this law, that Solomon put his brother Adonijah to death, because he had desired to have his father's concubine to wife, 1 Kings ii. 13-25.

## CHAPTER XXIII.

Neither eunuchs, bastards, Ammonites, nor Moabites, shall be incorporated with the genuine Israelites, 1-3. The reason why the Ammonites and Moabites were excluded, 4-6. Edomites and Egyptians to be respected, 7. Their descendants in the third generation may be incorporated with the Israelites, 8. Cautions against wickedness when they go forth against their enemies, 9. To keep the camp free from every defilement, and the reason why, 10-14. The slave who had taken refuge among them is not to be delivered up to his former master, 15, 16. There shall be no prostitutes nor Sodomites in the land, 17. The hire of a prostitute or the price of a dog is not to be brought into the house of God, 18. The Israelites shall not lend on usury to each other, 19; but they may take usury from strangers, 20. Vows must be diligently paid, 21-23. In passing through a vineyard or field a man may eat of the grapes or corn, but must carry away none with him, 24, 25.

**H**E that is \*wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 <sup>b</sup> An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation, shall they not enter into the congregation of the LORD for ever:

4 <sup>c</sup> Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and <sup>d</sup> because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 <sup>e</sup> Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 Thou shalt not abhor an Edomite; <sup>f</sup> for he is thy brother: thou shalt not abhor an Egyptian; because <sup>g</sup> thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 <sup>h</sup> If there be among you any man, that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening <sup>i</sup> cometh on, <sup>j</sup> he shall wash himself with water: and when the sun is down, he shall come into the camp again.

12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou <sup>k</sup> wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God <sup>l</sup> walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no <sup>m</sup> unclean thing in thee, and turn away from thee:

15 <sup>n</sup> Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 <sup>o</sup> He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it <sup>p</sup> liketh him best: <sup>q</sup> thou shalt not oppress him.

17 There shall be no <sup>r</sup> whore of the daughters of Israel, nor a <sup>s</sup> sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 <sup>t</sup> Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 <sup>u</sup> Unto a stranger thou mayest lend upon usury: but unto thy brother thou shalt not lend upon usury: <sup>v</sup> that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 <sup>w</sup> When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 <sup>x</sup> That which is gone out of thy lips thou shalt keep and perform; *even* a freewill-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard, <sup>y</sup> then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, <sup>z</sup> then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

\* Lev. xxi. 17-21. xxii. 22-24.—<sup>b</sup> Neh. xiii. 1, 2.—<sup>c</sup> See ch. ii. 29.—<sup>d</sup> Num. xxi. 5, 6.—Ezra ix. 12.—<sup>e</sup> Heb. good.—<sup>f</sup> Gen. xiv. 24, 25, 26. Obad. 10, 12.—<sup>g</sup> Exod. xx i. 21. xiii. 9. Lev. xix. 34. Ch. x. 19.—<sup>h</sup> Lev. xv. 16.—<sup>i</sup> Heb. turneth toward.—<sup>j</sup> Lev. xv. 5.—<sup>k</sup> Heb. sittest down.—<sup>l</sup> Lev. xvi. 12.—<sup>m</sup> Heb. nakedness of any thing.—<sup>n</sup> 1 Sam. xxx. 15.—<sup>o</sup> Heb. is good for him.—<sup>p</sup> Exod. xxii. 21.—<sup>q</sup> Or,

sodomites.—<sup>r</sup> Lev. xix. 29. See Prov. ii. 16.—<sup>s</sup> Gen. xix. 5. 2 Kings xxiii. 7.—<sup>t</sup> Exod. xxii. 25. Lev. xxv. 36, 37. Neh. v. 2, 7. Ps. xv. 5. Luke vi. 34, 35.—<sup>u</sup> See Lev. xix. 34. ch. xv. 3.—<sup>v</sup> Ch. xv. 10.—<sup>w</sup> Num. xxx. 2. Eccles. v. 4, 5.—<sup>x</sup> Num. xxx. 2. Ps. lxxvi. 13, 14.—<sup>y</sup> 1 Cor. x. 26. Heb. xiii. 5.—<sup>z</sup> Mat. xii. 1. Mark ii. 23. Luke vi. 1.

Verse 1. *Shall not enter into the congregation, &c.*] If by entering into the congregation be meant the bearing a civil office among the people, such as magistrate, judge, &c., then the reason of the law is very plain; no man with any such personal defect as might render him contemptible in the sight of others should bear rule among the people, lest the contempt felt for his personal defects might be transferred to his important office, and thus his authority be disregarded. The general meaning of these words is, simply, that the persons here designated should not be so incorporated with the Jews as to partake of their civil privileges. [Probably the law went further than this.]

Verse 2. *A bastard shall not enter*] *Mamzer*, which is here rendered *bastard*, should be understood as implying the offspring of an illegitimate or incestuous mixture.

Verse 3. *An Ammonite or Moabite*] These nations were subjected for their impiety and wickedness (see ver. 4 and 5) to peculiar disgrace, and on this account were not permitted to hold any office among the Israelites. But this did not disqualify them from being proselytes: Ruth, who was a Moabitess, was married to Boaz, and she became one of the progenitors of our Lord.

*Even to their tenth generation.*] That is, for ever, as the next clause explains.

Verse 12, &c.] These directions may appear trifling to some, but they were essentially necessary to this people in their present circumstances. Decency and cleanliness promote health, and prevent many diseases.

Verse 15. *Thou shalt not deliver—the servant which is escaped—unto thee*] That is, a servant who left an idolatrous master that he might join himself to God and to his people. In any other case, it would have been injustice to have harboured the runaway.

Verse 18. *The hire of a whore, or the price of a dog*] Many public prostitutes dedicated to their gods a part of their impure earnings; and some of these prostitutes were publicly kept in the temple of Venus Aemylia, whose gains were applied to the support of her abominable worship.

Verse 24. *Thou shalt not put any in thy vessel.*] Thou shalt carry none away with thee. The old English proverb, *Eat thy fill, but pocket none*, seems to have been founded on this law.

Verse 25. *Thou mayest pluck the ears with thine hand*] It was on the permission granted by this law that the disciples plucked the ears of corn, as related Mat. xii. 1. This was both a considerate and humane law, and is no dishonour to the Jewish code.

CHAPTER XXIV.

*The case of a divorced wife, 1-4. No man shall be obliged to undertake any public service for the first year of his marriage, 5. The mill-stones shall not be taken as a pledge, 6. The man-stealer shall be put to death, 7. Concerning cases of leprosy, 8, 9. Of receiving pledges, and returning those of the poor before bed-time, 10-13. Of servants and their hire, 14, 15. Parents and children shall not be put to death for each other, 16. Of humanity to the stranger, fatherless, widow, and bondman, 17, 18. gleanings of the harvest, &c., to be left for the poor, stranger, widow, fatherless, &c., 19-22.*

**WHEN** a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house; she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 No man shall take the nether or the upper mill-stone to pledge: for he taketh a man's life to pledge.

7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

\* Mat. v. 31. xix. 7. Mark x. 4.—<sup>a</sup> Heb. matter of nakedness.—<sup>c</sup> Heb. cutting off.—<sup>d</sup> Lev. xxi. 7, 14. xxii. 13. Num. xxx. 9.—<sup>e</sup> Jer. lvi. 1.—<sup>f</sup> Ch. xx. 7.—<sup>g</sup> Heb. not any thing shall pass upon him.—<sup>h</sup> Prov. v. 18.—<sup>i</sup> Exod. xxi. 16.—<sup>j</sup> Ch. xix. 19.—<sup>k</sup> Lev. xiii. 2. xiv. 2.—<sup>l</sup> See Luke xvii. 32. 1 Cor. x. 6.—<sup>m</sup> Num. xii. 10.—<sup>n</sup> Heb. lend the loan of any thing to, &c.—<sup>o</sup> Exod. xxii. 26.—<sup>p</sup> Job xxix. 11, 13. xxxi. 20. 2 Cor. ix. 13. 2 Tim. i. 18.—<sup>q</sup> Ch. vi. 25. Ps. cvi. 31. cxii. 9.

Verse 1. *Some uncleanness*] Any cause of dislike, for this great latitude of meaning the fact itself authorises us to adopt, for it is certain that a Jew might put away his wife for any cause that seemed good to himself; and so hard were their hearts, that Moses suffered this; and we find they continued this practice even to the time of our Lord, who strongly reprehended them on the account, and showed that such license was wholly inconsistent with the original design of marriage; see Mat. v. 31, &c., xix. 3, &c., and the notes there. [But the original word involves the idea of something shameful.]

Verse 3. *And write her a bill of divorcement*] These bills, though varying in expression, are the same in substance among the Jews in all places.

Verse 4. *She is defiled*] Though God, for the hardness of their hearts, suffered them to put away their wives, yet he considered all after-marriages in that case to be pollution and defilement; and it is on this ground that our Lord argues in the places referred to above, that whoever marries the woman that is put away is an adulterer: now this could not have been the case if God had allowed the divorce to be a legal and proper separation of the man from his wife; but in the sight of God nothing can be a legal cause of separation but adultery on either side. In such a case, according to the law of God, a man may put away his wife, and a wife

9 Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

14 Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin to thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed

Dan. iv. 27.—<sup>a</sup> Mal. iii. 5.—<sup>b</sup> Lev. xix. 13. Jer. xxii. 13. Tob. iv. 14. James v. 4.—<sup>c</sup> Heb. lifteth his soul unto it. Ps. xxv. 1. lxxxvi. 4.—<sup>d</sup> James v. 4.—<sup>e</sup> 2 Kings xiv. 6. 2 Chron. xxv. 4. Jer. xxxi. 29, 30. Ezek. xviii. 20.—<sup>f</sup> Exod. xxii. 21, 22. Prov. xxii. 22. Isa. i. 23. Jer. v. 29. xxii. 3. Ezek. xxii. 29. Zech. vii. 10. Mal. iii. 5.—<sup>g</sup> Exod. xxii. 26.—<sup>h</sup> Ver. 22. Ch. xvi. 12.

may put away her husband (see Mat. xix. 9); for it appears that the wife had as much right to put away her husband as the husband had to put away his wife, see Mark x. 12.

Verse 6. *The nether or the upper mill-stone*] Small handmills which can be worked by a single person were formerly in use among the Jews, and are still used in many parts of the East. As therefore the day's meal was generally ground for each day, they keeping no stock beforehand, hence they were forbidden to take either of the stones to pledge, because in such a case the family must be without bread. On this account the text terms the millstone the man's life.

Verse 12. *And if the man be poor, &c.*] Did not this law preclude pledging entirely, especially in case of the abjectly poor? For who would take a pledge in the morning which he knew, if not redeemed, he must restore at night? However, he might resume his claim in the morning, and have the pledge daily returned, and thus keep up his property in it till the debt was discharged; see the note on Exod. xxii. 26. The Jews in several cases did act contrary to this rule, and we find them cuttishly reproved for it by the prophet Amos, chap. ii. 8.

Verse 15. *He is poor, and setteth his heart upon it*] How exceedingly natural is this! The poor servant who seldom sees money, yet finds from his master's affluence that he

thee thence : therefore I command thee to do this thing.

19 \* When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it : it shall be for the stranger, for the fatherless, and for the widow : that the LORD thy God may <sup>b</sup> bless thee in all the work of thine hand.

20 When thou beatest thine olive-tree, <sup>c</sup> thou shalt

\* Lev. xix. 9, 10, xxiii. 22.—<sup>b</sup> Ch. xv. 10. Ps. xli. 1. Prov. xix. 17.

procures all the conveniences and comforts of life, longs for the time when he shall receive his wages ; should his pay be delayed after the time is expired, he may naturally be expected to cry unto God against him who withholds it.

Verses 16, 17. *The fathers shall not be put to death for the children, &c.* This law is explained and illustrated in sufficient detail, Ezek. xviii.

Verses 18, 19. *Thou shalt remember that thou wast a bondman.* A want of attention to this most wholesome precept is the reason why pride and arrogance are the general char-

acteristics of those who have risen in the world from poverty to affluence ; and it is the conduct of those men which gave rise to the rugged proverb, "Set a beggar on horseback, and he will ride to the devil."

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it <sup>d</sup> afterward : it shall be for the stranger, for the fatherless, and for the widow.

22 And \* thou shalt remember that thou wast a bondman in the land of Egypt : therefore I command thee to do this thing.

\* Heb. thou shalt not bough it after thee.—<sup>d</sup> Heb. after thee.—<sup>e</sup> Ver. 18.

acteristics of those who have risen in the world from poverty to affluence ; and it is the conduct of those men which gave rise to the rugged proverb, "Set a beggar on horseback, and he will ride to the devil."

Verses 19, 20. *When thou cuttest down thine harvest.* The corners of the field, the gleanings, and the forgotten sheaf, were all the property of the poor. This the Hebrews extended to any part of the fruit or produce of a field, which had been forgotten in the time of general ingathering, as appears from the concluding verses of this chapter.

## CHAPTER XXV.

*Punishment by whipping not to exceed forty stripes, 1-3. The ox that treads out the corn is not to be muzzled, 4. The ordinance concerning marrying the wife of that brother who has died childless, 5-10. Of the woman who acts indecently in succouring her husband, 11, 12. Of false weights and measures, 13-16. Amalek is to be destroyed, 17-19.*

**I**F there be a \* controversy between men, and they come unto judgment, that the judges may judge them ; then they <sup>b</sup> shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be <sup>c</sup> worthy to be beaten, that the judge shall cause him to lie down, <sup>d</sup> and to be beaten before his face, according to his fault, by a certain number.

3 \* Forty stripes he may give him, and not exceed : lest, if he should exceed, and beat him above these, with many stripes, then thy brother should <sup>e</sup> seem vile unto thee.

4 \* Thou shalt not muzzle the ox when he <sup>b</sup> treadeth out the corn.

5 <sup>f</sup> If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without, unto a stranger : her <sup>g</sup> husband's brother shall go in unto her, and take her to him to

wife, and perform the duty of an husband's brother unto her.

6 And it shall be, that the first-born which she beareth <sup>h</sup> shall succeed in the name of his brother which is dead, that <sup>i</sup> his name be not put out of Israel.

7 And if the man like not to take his <sup>m</sup> brother's wife, then let his brother's wife go up to the <sup>n</sup> gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him : and if he stand to it, and say, <sup>o</sup> I like not to take her ;

9 Then shall his brother's wife come unto him in the presence of the elders, and <sup>p</sup> loose his shoe from off his foot, and spit in his face, and shall answer

\* Ch. xix. 17. Ezek. xlv. 24.—<sup>b</sup> See Prov. xvii. 15.—<sup>c</sup> Luke xli. 48.—<sup>d</sup> Mat. x. 17.—<sup>e</sup> 2 Cor. xi. 24.—<sup>f</sup> Job xviii. 3.—<sup>g</sup> Prov. xii. 10. 1 Cor. ix. 9. 1 Tim. v. 18.—<sup>h</sup> Heb. thresheth. Hos. x. 11.—<sup>i</sup> Mat. xxii. 24. Mark xii. 19. Luke xx. 28.—<sup>j</sup> Or, next kinsman. Gen.

xxxviii. 8. Ruth i. 12, 13. iii. 9.—<sup>k</sup> Gen. xxxviii. 9.—<sup>l</sup> Ruth iv. 10.—<sup>m</sup> Or, next kinsman's wife.—<sup>n</sup> Ruth iv. 1, 2.—<sup>o</sup> Ruth iv. 6.—<sup>p</sup> Ruth iv. 7.

*Thy brother be vile, or be contemptible.*—By this God teaches us to hate and despise the sin, not the sinner, who is by his chastisement to be amended ; as the power which the Lord hath given is to edification, not to destruction, 2 Cor. xiii. 10.

Verses 4, 5. *Thou shalt not muzzle the ox, &c.* While the oxen were at work some muzzled their mouths to hinder them from eating the corn, which Moses here forbids, instructing the people by this symbolic precept to be kind to their servants and labourers, but especially to those who ministered to them in holy things ; so St. Paul applies it 1 Cor. ix. 9, &c. 1 Tim. v. 18.

Verses 6, 7. *And loose his shoe.* It is difficult to find the reason of these ceremonies of degradation. Perhaps the shoe was the emblem of power ; and by stripping it off, deprivation of that power and authority was represented. Spitting in the face was a mark of the utmost ignominy ; but the

Verses 1, 2. *They shall justify the righteous.* This is a very important passage, and is a key to several others. The word *tsadak* is used here precisely in the same sense in which St. Paul sometimes uses the corresponding word, not to justify, or make just, but to acquit, declare innocent, to remit punishment, or give reasons why such an one should not be punished ; so here the magistrates, *hitsidiku*, shall acquit, the righteous—declare him innocent, because he is found to be righteous and not wicked : so the Septuagint ; using the same word with St. Paul when he speaks of a sinner's justification, i.e. his acquittance from blame and punishment, because of the death of Christ in his stead.

Verses 3, 4. *Forty stripes he may give him, and not exceed.* According to God's institution a criminal may receive forty stripes : not one more ! But is the institution from above or not, that for any offence sentences a man to receive three hundred, yea, a thousand, stripes ?



and say, So shall it be done unto that man that will not <sup>a</sup> build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, <sup>b</sup> thine eye shall not pity her.

13 <sup>c</sup>Thou shalt not have in thy bag <sup>d</sup> divers weights, a great and a small.

14 Thou shalt not have in thine house <sup>e</sup> divers measures, a great and a small.

15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: <sup>f</sup> that

<sup>a</sup> Ruth iv. 11.—<sup>b</sup> Ch. xix. 13.—<sup>c</sup> Lev. xix. 35, 36. Prov. xi. 1. Ezek. xiv. 10. Mic. vi. 11.—<sup>d</sup> Heb. a stone and a stone.—<sup>e</sup> Heb. an ephah and an ephah.—<sup>f</sup> Exod. xx. 12.—<sup>g</sup> Prov. xi. 1. 1 Thess.

Jews, who are legitimate judges in this case, say that the spitting was not in his face, but before his face on the ground. The act of spitting, whether in or before the face, marked the strong contempt the woman felt for the man who had slighted her. And it appears that the man was ever after disgraced in Israel; for so much is certainly implied in the saying, ver. 10: *And his name shall be called in Israel, The house of him that hath his shoe loosed.*

Verse 13. *Divers weights*] A stone and a stone, because the weights were anciently made of stone, and some had two sets of stones, a light and a heavy. With the latter they bought their wares, by the former they sold them. In our own country this was once a common case; hence the term

thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For <sup>a</sup> all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

17 <sup>b</sup>Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he <sup>c</sup> feared not God.

19 Therefore it shall be, <sup>d</sup> when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance, to possess it, that thou shalt <sup>e</sup> blot out the remembrance of Amalek from under heaven: thou shalt not forget it.

iv. 6.—<sup>b</sup> Exod. xvii. 8.—<sup>c</sup> Ps. xxxvi. 1. Prov. xvi. 6. Rom. iii. 18.—<sup>d</sup> 1 Sam. xv. 3.—<sup>e</sup> Exod. xvii. 14

a stone weight, which is still in use, though lead or iron be the matter that is used as a counterpoise.

Verse 14. *Divers measures*] Literally, *an ephah and an ephah*; one large, to buy thy neighbour's wares, another small, to sell thy own by. So there were knaves in all ages and among all nations.

Verse 18. *Smote the hindmost of thee*] It is supposed that this command had its final accomplishment in the death of Haman and his ten sons, Esther iii., vii., ix., as from this time the memory and name of Amalek was blotted out from under heaven, for through every period of their history it might be truly said, *They feared not God.*

## CHAPTER XXVI.

*First-fruits must be offered to God, 1, 2. The form of confession to be used on the occasion, 3-11. The third year's tithe to be given to the Levites and the poor, 12, and the form of confession to be used on this occasion, 13-15. The Israelites are to take Jehovah for their God, and to keep his testimonies, 16, 17. And Jehovah is to take them for his people, and make them high above all the nations of the earth, 18, 19.*

AND it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2 <sup>a</sup> That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt <sup>b</sup> go unto the place which the Lord thy God shall choose, to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.

4 And the priest shall take the basket out of

<sup>a</sup> Exod. xxiii. 19. xxxiv. 26. Num. xviii. 18. Ch. xvi. 10. Prov. iii. 9.—<sup>b</sup> Ch. xii. 5.—<sup>c</sup> Hos. xii. 12.—<sup>d</sup> Gen. xliii. 1, 2. xlv. 7, 11.—<sup>e</sup> Gen. xli. 1, 6. Acts vii. 15.—<sup>f</sup> Gen. xli. 27. Ch. x. 22.—<sup>g</sup> Exod.

Verse 2. *Thou shalt take of the first of all the fruit, &c.*] God being the author of all their blessings, the first-fruits of the land were consecrated to him, as the author of every good and perfect gift.

Verse 5. *A Syrian ready to perish was my father*] This passage has been variously understood, both by the ancient Versions and by modern commentators.

thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt speak and say before the Lord thy God, <sup>a</sup> A Syrian <sup>b</sup> ready to perish was my father, and <sup>c</sup> he went down into Egypt, and sojourned there with a <sup>d</sup> few, and became there a nation, great, mighty, and populous:

6 And <sup>e</sup> the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage;

7 And <sup>b</sup> when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression.

8 And <sup>c</sup> the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm,

i. 11, 14.—<sup>b</sup> Exod. ii. 23, 24, 25. iii. 9. iv. 31.—<sup>c</sup> Exod. xii. 37, 51. xiii. 3, 14, 16. Ch. v. 15.

It is pretty evident, from the text, that by a Syrian we are to understand Jacob, so called from his long residence in Syria with his father-in-law Laban. And his being ready to perish may signify the hard usage and severe labour he had in Laban's service, by which, as his health was much impaired, so his life might have often been in imminent danger.

and \* with great terribleness, and with signs, and with wonders :

9 And he hath brought us into this place, and hath given us this land, *even* <sup>b</sup> a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God;

11 And <sup>c</sup> thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 When thou hast made an end of tithing all the <sup>d</sup> tithes of thine increase the third year, *which is* <sup>e</sup> the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, and the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, <sup>f</sup> neither have I forgotten *them* :

\* Ch. iv. 34.—<sup>b</sup> Exod. iii. 8.—<sup>c</sup> Ch. xii. 7, 12, 18. xvi. 11.—<sup>d</sup> Lev. xxvii. 30. Num. xviii. 24.—<sup>e</sup> Ch. xiv. 28, 29.—<sup>f</sup> Ps. cxix. 141, 153, 176.—<sup>g</sup> Lev. vii. 20. xxi. 1, 11. Hos. ix. 4.—<sup>h</sup> Isa. lxiii. 15. Zech.

Verse 11. *Thou shalt rejoice*] God intends that his followers shall be happy; that they shall eat their bread with gladness and singleness of heart, praising him. Those who eat their meat grudgingly, under the pretence of their *unworthiness*, &c., profane God's bounties, and shall have no thanks for their voluntary humility.

*Thou, and the Levite, and the stranger*] The Levite has no inheritance, let him rejoice with thee. The stranger has no home, let him feel thee to be his friend and his father.

Verse 12. *The third year, which is the year of tithing*] From the letter in both these places it would appear that the tithe was for the Levites, and that this tithe was drawn only once in three years.

Verse 14. *I have not—given ought thereof for the dead*] That is, I have not consecrated any of it to an idol, which was generally a dead man whom superstition and ignorance had deified. From 1 Cor. x. 27, 28, we learn that it was customary to offer that flesh to idols which was afterwards sold publicly in the shambles; probably the blood was poured out before the idol in imitation of the sacrifices offered to the true God. Perhaps the text here alludes to a similar custom. [More probably it refers to the custom of sending provisions into a house of mourning, which was regarded as unclean.]

Verse 17. *Thou hast avouched the Lord*] The people

14 \* I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

15 <sup>b</sup> Look down from thy holy habitation, from heaven and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 This day the LORD thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast <sup>c</sup> avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice;

18 And <sup>d</sup> the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldst keep all his commandments;

19 And to make thee <sup>e</sup> high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be <sup>f</sup> a holy people unto the LORD thy God as he hath spoken.

ii. 13.—<sup>a</sup> Exod. xx. 19.—<sup>b</sup> Exod. vi. 7. xix. 5. Ch. vii. 6. xiv. 2. xxviii. 9.—<sup>c</sup> Ch. iv. 7, 8. xxviii. 1. Ps. cxlviii. 14.—<sup>d</sup> Exod. xix. 6. Ch. vii. 6. xxviii. 9. 1 Pet. ii. 9.

*avouch*—publicly declare, that they have taken Jehovah to be their God.

Verse 18. *And the Lord hath avouched*] Publicly declared by the blessings he pours down upon them, that he has taken them to be his peculiar people. Thus the covenant is made and ratified between God and his followers.

Verse 19. *Make thee high above all nations*] While Israel regarded God's word and kept his testimonies, they were the greatest and most respectable of all nations; but when they forsook God and his law, they became the most contemptible.

The form of confession when bringing the first-fruits, related ver. 4-10, is both affecting and edifying. Even when brought into a state of affluence and rest, they were commanded to remember and publicly acknowledge their former degradation and wretchedness, that they might be ever kept humble and dependent; and they must bring their offering as a public acknowledgment to God that it was by his mercy their state was changed, and by his bounty their comforts were continued. The case of the *ten lepers* that were cleansed, of whom only *one* returned to give God thanks, is an awful lesson. How many are continually living on the bounty of God, who feel no gratitude for his mercies! Reader, is this thy state? If so, then expect the just God to curse thy blessings.

## CHAPTER XXVII.

Moses commands the people to write the law upon stones, when they shall come to the promised land, 1-3. And to set up these stones on Mount Ebal, 4; and to build an altar of unhewn stones, and to offer on it burnt-offerings and peace-offerings, 5-7. The words to be written plainly, and the people to be exhorted to obedience, 8-10. The six tribes which should stand on Mount Gerizim to bless the people, 11, 12. Those who are to stand upon Mount Ebal to curse the transgressors, 13. The different transgressors against whom the curses are to be denounced, 14-26.

**AND** Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be, on the day <sup>a</sup> when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that <sup>b</sup> thou shalt set thee up great stones, and plaster them with plaster:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan that ye shall set up these stones, which I command you this day, <sup>c</sup> in Mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: <sup>d</sup> thou shalt not lift up any iron tool upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; <sup>e</sup> this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These shall stand <sup>f</sup> upon Mount Gerizim to bless the people, when ye are come over Jordan;

<sup>a</sup> Josh. iv. 1.—<sup>b</sup> Josh. viii. 32.—<sup>c</sup> Ch. xi. 29. Josh. viii. 30.—<sup>d</sup> Exod. xx. 25. Josh. viii. 31.—<sup>e</sup> Ch. xxvi. 18.—<sup>f</sup> Ch. xi. 29. Josh. viii. 33. Judg. ix. 7.—<sup>g</sup> Ch. xi. 29. Josh. viii. 33.—<sup>h</sup> Heb. for a cursing.—<sup>i</sup> Ch. xxxiii. 10. Josh. viii. 33. Dan. ix. 11.—<sup>j</sup> Exod. xx. 4, 23. xxxiv. 17. Lev. xix. 4. xxvi. 1. Ch. iv. 16, 23. v. 8. Isa. lxiv. 9. Hos. xiii. 2.—<sup>k</sup> See Num. v. 22. Jer. xi. 5. 1 Cor. xiv. 16.—<sup>l</sup> Exod. xx. 12. xxi. 17. Lev. xix. 3. Ch. xxi. 18.—<sup>m</sup> Ch. xix.

Verse 2. *Thou shalt set thee up great stones*] How many is not specified, possibly twelve, and possibly only a sufficient number to make a surface large enough to write the blessings and the curses on.

*Plaster them with plaster*] Perhaps the original should be translated, *Thou shalt cement them with cement*, because this was intended to be a durable monument. In similar cases it was customary to set up a single stone, or a heap, rudely put together, where no cement or mortar appears to have been used; and because this was common, it was necessary to give particular directions when the usual method was not to be followed. Some suppose that the writing was to be in *relievo*, and that the spaces between the letters were filled up by the mortar or cement. This is quite a possible case, as the eastern inscriptions are frequently done in this way. [The *lime* or *gypsum* with which the stones were to be covered was intended as a surface on which to trace the inscription. The Egyptian hieroglyphics are painted on a similar coating.]

Verse 3. *All the words of this law*] The law or ordinance in question simply means the *blessings* and *curses* mentioned in this and in the following chapter; and indeed these contained a very good epitome of the whole law in all its promises and threatenings, in reference to the whole of its grand moral design.

Verse 4. *Set up these stones—in Mount Ebal*] So the present Hebrew text, but the Samaritan has *Mount Gerizim*. Many think that the Jews have here corrupted the text

Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And <sup>g</sup> these shall stand upon Mount Ebal <sup>h</sup> to curse; Reuben, Gad, and Asher, and Zebulun, Dan and Naphtali.

14 And <sup>i</sup> the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 <sup>j</sup> Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. <sup>k</sup> And all the people shall answer and say, Amen.

16 <sup>l</sup> Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

17 <sup>m</sup> Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 <sup>n</sup> Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 <sup>o</sup> Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 <sup>p</sup> Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 <sup>q</sup> Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

22 <sup>r</sup> Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 <sup>s</sup> Cursed be he that lieth with his mother-in-law. And all the people shall say, Amen.

24 <sup>t</sup> Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 <sup>u</sup> Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 <sup>v</sup> Cursed be he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

14. Prov. xxii. 28.—<sup>w</sup> Lev. xix. 14.—<sup>x</sup> Exod. xxii. 21, 22. Ch. x. 18. xxiv. 17. Mal. iii. 5.—<sup>y</sup> Lev. xviii. 8. xx. 11. Ch. xxii. 30.—<sup>z</sup> Lev. xviii. 23. xx. 15.—<sup>aa</sup> Lev. xviii. 9. xx. 17.—<sup>ab</sup> Lev. xviii. 17. Ch. x. 14.—<sup>ac</sup> Exod. xx. 13. xxi. 12, 14. Lev. xxiv. 17. Num. xxxv. 81. Ch. xix. 11.—<sup>ad</sup> Exod. xxiii. 7, 8. Ch. x. 17. xvi. 19. Ezek. xxii. 12.—<sup>ae</sup> Ch. xxviii. 15. Ps. cxix. 21. Jer. xi. 3. Gal. iii. 10.

through their enmity to the Samaritans. On all hands it is allowed that *Gerizim* abounds with springs, gardens, and orchards, and that it is covered with a beautiful verdure, while *Ebal* is as naked and as barren as a rock. [Recent criticism defends the reading of the text.]

Verse 12. *These shall stand upon Mount Gerizim to bless the people*] Instead of *upon Mount*, &c., we may translate by, as the particle *al* is sometimes used; for we do not find that the tribes did stand on either mount, for in Josh. viii. 33, when this direction was reduced to practice, we find the people did not stand on the mountains, but over against them on the plain.

Verse 15. *Cursed be the man, &c.*] Other laws, previously made, had prohibited all these things, and penal sanctions were necessarily understood; but here God more openly declares that he who breaks them is *cursed*—falls under the wrath and indignation of his Maker and Judge.

Verse 18. *The blind to wander out of the way.*] A sin against the sixth commandment.

Verse 26. *That confirmeth not all the words of this law*] The word *col*, ALL, is not found in any printed copy of the Hebrew text; but the Samaritan preserves it, and so do *sua* MSS. in the collections of Kennicott and De Rossi, besides several copies of the Chaldean Targum. The Septuagint also, and St. Paul in his quotation of this place, Gal. iii. 10. St. Jerome says that the Jews suppressed the word, that it might not appear that they were bound to fulfil ALL the precepts in the law of Moses.

In pronouncing these blessings and curses, the Talmud says, six tribes went up towards the top of Mount Gerizim, and six towards the top of Mount Ebal; and the priests and the Levites and the ark stood beneath in the midst. The priests encompassed the ark, and the Levites stood round about the priests; and all Israel on this side and on that; see Josh. viii. 33. Then they turned their faces towards Mount Gerizim and pronounced the blessing, *Blessed be the man*, &c., and those on each side answered AMEN! then they turned their faces towards Mount Ebal, and pronounced the curse, *Cursed be the man*, &c., and those on each side answered AMEN! till they had finished the blessings and the curses; and afterwards they brought stones and built an altar. Some suppose that the Levites were divided into two grand bodies, part standing at or on Mount Gerizim, and part on Mount Ebal, and that with each division were some of the priests.

It is worthy of remark that Moses assigns to the children of Rachel and Leah, the two mothers of the family, the office of  *blessing*  the people, as being the most honourable; and these he places on Mount Gerizim. On the contrary, he assigns the office of  *cursing*  the people to the sons of Zilpah and Bilhah, as being the least honourable office; but with these he joins Zebulun, the youngest of Leah's sons, and Reuben, the eldest. As there must be six tribes on each mountain, it was necessary that while six of the sons of Rachel and Leah, the legitimate wives, should be employed in blessing, two tribes descending from the same mothers should be joined to the other four who proceeded from the handmaids in order to make up the number six. The question is, which two of the more honourable tribes should be joined to the four least honourable in order to complete the number six? Zebulun is chosen, because, being the sixth and youngest of all Leah's sons, he was the least honourable of those who proceeded from the free woman; and Reuben is chosen, who, though the eldest of Jacob's sons, and entitled to the birth-right, had lost it by

his transgression. And hence he, in his posterity, was degraded, and was obliged to pronounce the curse, *Cursed is he that lieth with his father's wife*.

It is strange how long the disgrace, consequent on some flagrant transaction of a parent, may cleave to his posterity! See this exemplified in the posterity of Reuben. Hence, with great propriety we may pray, "Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins."—*Litany*. For the offences of our forefathers may be so remembered against their posterity, that God, in the course of his providence, may still keep up a controversy in *secular matters* with the descendants (though even pious) of unholy ancestors; for as all men are seminally included in their parents, they come into the world depraved with their depravity, and in some sort liable to their curses, though not so far as to affect their eternal interests without the addition of their own personal offences. Thus God may be said to visit the sins of the fathers upon the children, even unto the third and fourth generation; as he may have a controversy with the land for the evil which has been done in it, and for which no proper atonement has been made. We often see persons tried and afflicted, for whose distresses we can give no legitimate reason. We find others who, though they rise early, sit up late, work hard, eat the bread of carefulness, and have a full knowledge of their business, yet never get on in life. Who can account for this? Shall we say that some injustice in their ancestors has brought down the displeasure of God upon the earthly possessions that descend in that line, so that the goods *ill-gotten* shall never be permitted to multiply? Parents! leave nothing behind you that you cannot say before your God, with a clear conscience, "This has been honestly earned." If all bequests of a *contrary description* were to be deducted from last wills and testaments, the quantum of descending property would be, in many cases, small indeed.

## CHAPTER XXVIII.

*The blessings which God pronounces on the obedient, 1-6. Particular privileges which the faithful shall receive, 7-13. The curses pronounced against the ungodly and idolatrous, 14-19. A detailed account of the miseries which should be inflicted on them, should they neglect the commandments of the Lord, 20. They shall be smitten with the pestilence, 21; with consumption, fever, &c., 22; drought and barrenness, 23, 24; they shall be defeated by their enemies, 25, 26; they shall be afflicted with the botch of Egypt, 27; with madness and blindness, 28, 29; they shall be disappointed in all their projects, 30; deprived of all their possessions, and afflicted in all their members, 31-35; they and their king shall go into captivity, 36, and become a by-word among the nations, 37. Their land shall be unfruitful, and they shall be the lowest of all people, 38-44. All these curses shall come on them should they be disobedient, 45-48. Character of the people by whom they should be subdued, 49, 50. Particulars of their dreadful sufferings, 51-57. A recapitulation of their wretchedness, 58-63. The prediction that they shall be scattered among all the nations of the earth, 64-68.*

**AND** it shall come to pass, \* if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God <sup>b</sup> will set thee on high above all nations of the earth :

2 And all these blessings shall come on thee, and

\* Exod. xv. 26. Lev. xxvi. 3. Isa. lv. 2.—<sup>b</sup> Ch. xxvi. 19.—<sup>c</sup> Ver. 16. Zech. i. 6.—<sup>d</sup> Ps. cxxviii. 1, 4.—<sup>e</sup> Gen. xxxix. 5.—<sup>f</sup> Ver. 11.

Verse 2. *All these blessings shall come on thee*] There are several things in this verse worthy of the most careful observation.

1. *If thou shalt hearken unto the voice of the Lord thy God.*] The voice of God must be heard; without a *divine revelation* how can the divine will be known? And if not known, it cannot be fulfilled.

2. When God speaks, men must *hearken* to the words of his mouth. He who does not *hearken* will not obey.

<sup>c</sup> overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 <sup>d</sup> Blessed shalt thou be in the city, and blessed shalt thou be <sup>e</sup> in the field.

4 Blessed shall be <sup>f</sup> the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Gen. xxii. 17. xlix. 25. Ch. vii. 13. Ps. cvii. 38. cxxvii. 3. cxxviii. 3. Prov. x. 28. 1 Tim. iv. 8.

3. He who *hearkens* to the words of God must set out for the kingdom of heaven. The curse must fall on him who stands in the way of sinners, and will overtake them who *loiter* in the way of righteousness.

4. Those who run in the way of God's testimonies shall have an abundance of blessing. Blessings shall come upon them, and blessings shall *overtake* them—in every part of their march through life they shall continue to receive the fulfilment of the various promises of God, which relate to

5 Blessed *shall be* thy basket and thy <sup>a</sup> store.  
6 <sup>b</sup> Blessed *shalt thou be* when thou comest in, and blessed *shalt thou be* when thou goest out.

7 The LORD <sup>c</sup> shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall <sup>d</sup> command the blessing upon thee in thy <sup>e</sup> storehouses, and in all that thou <sup>f</sup> settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 <sup>g</sup> The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art <sup>h</sup> called by the name of the LORD; and they shall be <sup>i</sup> afraid of thee.

11 And <sup>j</sup> the LORD shall make thee plenteous <sup>k</sup> in goods, in the fruit of thy <sup>l</sup> body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven <sup>m</sup> to give the rain unto thy land in his season, and <sup>n</sup> to bless all the work of thine hand: and <sup>o</sup> thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee <sup>p</sup> the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I

<sup>a</sup> Or, *dough*, or *kneading trough*.—<sup>b</sup> Ps. cxxi. 8.—<sup>c</sup> Lev. xxvi. 7, 8. 2 Sam. xxii. 38, 39, 41. Ps. lxxxix. 23. See ver. 25.—<sup>d</sup> Lev. xxv. 21.—<sup>e</sup> Or, *barns*. Prov. iii. 10.—<sup>f</sup> Ch. xv. 10.—<sup>g</sup> Exod. xix. 5, 6. Ch. vii. 6. xxi. 18, 19. xxix. 13.—<sup>h</sup> Num. vi. 27. 2 Chron. vii. 14. Isa. lxiii. 19. Dan. ix. 18, 19.—<sup>i</sup> Ch. xi. 25.—<sup>j</sup> Ver. 4. Ch. xxx. 9. Prov. x. 22.—<sup>k</sup> Or, *for good*.—<sup>l</sup> Heb. *belly*.—<sup>m</sup> Lev. xxvi. 4. Ch.

all circumstances, vicissitudes, trials, stages of life, &c., &c., each overtaking them in the time and place where most needed.

Verse 3. *In the city*] In all civil employments. *In the field*—in all agricultural pursuits.

Verse 4. *Fruit of thy body*] All thy children. *Increase of thy kine*, &c.; every animal employed in domestic and agricultural purposes shall be under the especial protection of Divine Providence.

Verse 5. *Thy basket*] Thy olive gathering and vintage, as the basket was employed to collect those fruits.

*Store*.] *Mishereth*, kneading-trough, or remainder; all that is laid up for future use, as well as what is prepared for present consumption. Some think that by *basket* all their property abroad may be meant, and by *store* all that they have at home, i.e. all that is in the fields, and all that is in the houses.

Verse 6. *When thou comest in*] From thy employment, thou shalt find that no evil has happened to the family or dwelling in thy absence.

*When thou goest out*] Thy way shall be made prosperous before thee, and thou shalt have the divine blessing in all thy labours.

Verse 7. *The Lord shall cause thine enemies, &c.*] This is a promise of security from foreign invasion, or total discomfiture of the invaders, should they enter the land. *They shall come against thee one way*—in the firmest and most united manner. *And flee seven ways*—shall be utterly broken, confounded, and finally routed.

Verse 8. *The Lord shall command the blessing upon thee*] Every thing that thou hast shall come by divine appointment; thou shalt have nothing casually, but every thing, both spiritual and temporal, shall come by the immediate command of God.

Verse 9. *The Lord shall establish thee an holy people unto himself*] This is the sum of all blessings, to be made holy, and be preserved in holiness.

*If thou shalt keep, &c.*] Here is the solemn condition;

command thee this day, to observe and to do them:

14 <sup>a</sup> And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

15 But it shall come to pass, <sup>b</sup> if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and <sup>c</sup> overtake thee:

16 Cursed *shalt thou be* <sup>d</sup> in the city, and cursed *shalt thou be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt thou be* when thou comest in, and cursed *shalt thou be* when thou goest out.

20 The LORD shall send upon thee <sup>e</sup> cursing, vexation, and <sup>f</sup> rebuke, in all that thou settest thine hand unto <sup>g</sup> for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make <sup>h</sup> the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 <sup>i</sup> The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the <sup>j</sup> sword, and with <sup>k</sup> blasting, and with mildew; and they shall pursue thee until thou perish.

xi. 14.—<sup>a</sup> Ch. xiv. 29.—<sup>b</sup> Ch. xv. 6.—<sup>c</sup> Isa. ix. 14, 15.—<sup>d</sup> Ch. v. 82. xl. 16.—<sup>e</sup> Lev. xxvi. 14. Lam. ii. 17. Dan. ix. 11, 13. Mal. ii. 2. Bar. i. 20.—<sup>f</sup> Ver. 2.—<sup>g</sup> Ver. 3, &c.—<sup>h</sup> Mal. ii. 2.—<sup>i</sup> 1 Sam. xiv. 20. Zeoh. xiv. 13.—<sup>j</sup> Ps. lxxx. 16. Isa. xxx. 17, ii. 20. lxvi. 15.—<sup>k</sup> Heb. *which thou wouldst do*.—<sup>l</sup> Lev. xxvi. 25. Jer. xxiv. 10.—<sup>m</sup> Lev. xxvi. 16.—<sup>n</sup> Or, *drought*.—<sup>o</sup> Amos iv. 9.

*if they did not keep God's testimonies*, taking them for the regulators of their lives, and according to their direction walking in his ways, under the influence and aids of his grace, then the *curses*, and not the *blessings*, must be their portion.

Verse 12. *The Lord shall open unto thee his good treasure*] *The clouds*, so that a sufficiency of fructifying showers should descend at all requisite times, and the vegetative principle in the earth should unfold and exert itself, so that their crops should be abundant.

Verse 14. *Thou shalt not go aside—to the right hand or to the left*] The way of obedience is a straight way; it goes right forward; he who declines either to right or left from this path goes astray and misses heaven.

Verse 20. *Cursing*] This shall be thy state: vexation—grief, trouble, and anguish of heart; rebuke—continual judgments, and marks of God's displeasure.

Verse 21. *The pestilence cleave unto thee*] *The Lord shall cement the pestilence or plague to thee*. Sept., *The Lord will glue*—inseparably attach, the death unto thee. How dreadful a plague it must be that ravages without intermission, any person may conceive who has ever heard of the name.

Verse 22. *Consumption*] *Shachepheth*, atrophy through lack of food; from *shacaph*, to be in want.

*Fever*] *Kaddachath*, from *kadach*, to be kindled, burn, sparkle; a burning inflammatory fever.

*Inflammation*] *Dalleketh*, from *dalak*, to pursue eagerly, to burn after; probably a rapidly consuming cancer.

*Extreme burning*] *Charchar*, burning upon burning, scald upon scald; from *char*, to be heated, enraged, &c. This probably refers, not only to excruciating inflammations on the body, but also to the irritation and agony of a mind utterly abandoned by God, and lost to hope.

*Sword*] *War* in general, *enemies without*, and *civil broils within*. This was remarkably the case in the last siege of Jerusalem.

*Blasting*] *Shiddaphon*, probably either the blighting east

23 And <sup>a</sup>thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee shall be iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 <sup>b</sup>The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and <sup>c</sup>thalt be <sup>d</sup>removed into all the kingdoms of the earth.

26 And <sup>e</sup>thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with <sup>f</sup>the botch of Egypt, and with <sup>g</sup>the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and <sup>h</sup>astonishment of heart:

29 And thou shalt <sup>i</sup>grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 <sup>j</sup>Thou shalt betroth a wife, and another man shall lie with her: <sup>k</sup>thou shalt build an house, and thou shalt not dwell therein: <sup>l</sup>thou shalt plant a vineyard, and shalt not <sup>m</sup>gather the grapes thereof.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and

<sup>n</sup>shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and <sup>o</sup>fail with longing for them all the day long: and there shall be no might in thine hand.

33 <sup>p</sup>The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed *always*:

34 So that thou shalt be mad <sup>q</sup>for the sight of thine eyes which thou shalt see.

35 The LORD shall <sup>r</sup>smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall <sup>s</sup>bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and <sup>t</sup>there shalt thou serve other gods, wood and stone.

37 And thou shalt become <sup>u</sup>an astonishment, a proverb, <sup>v</sup>and a byword, among all nations whither the LORD shall lead thee.

38 <sup>w</sup>Thou shalt carry much seed out into the field, and shalt gather *but* little in; for <sup>x</sup>the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy

<sup>a</sup>Lev. xxvi. 19.—<sup>b</sup>Ver. 7. Lev. xxvi. 17, 37. Ch. xxxii. 30. Isa. xxx. 17.—<sup>c</sup>Jer. xv. 4. xiv. 9. Ezek. xlii. 48.—<sup>d</sup>Heb. for a removing.—<sup>e</sup>1 Sam. xvii. 44. 46. Ps. lxxix. 2. Jer. vii. 33. xvi. 4. xxxi. 20.—<sup>f</sup>Ver. 85. Exod. ix. 9. v. 26.—<sup>g</sup>1 Sam. v. 6. Ps. lxxviii. 66.—<sup>h</sup>Jer. iv. 9.—<sup>i</sup>Job v. 14. Isa. lix. 10.—<sup>j</sup>Job xxxi. 10. Jer. viii. 10.—<sup>k</sup>Job xxxi. 8. Jer. xii. 13. Amos v. 11. Mic. vi. 15. Zeph. i. 13.—<sup>l</sup>Ch. xx. 6.—<sup>m</sup>Heb. profane, or use it as

wind that ruined vegetation, or those awful pestilential winds which suffocate both man and beast wherever they come.

*Mildeu*] Yerakon, an exudation of the vegetative juice from different parts of the stalk, by which the maturity and perfection of the plant are utterly prevented. It comes from yarak, to throw out moisture.

Of these seven plagues, the five former were to fall on their bodies, the two latter upon their substance. What a fearful thing it is to fall into the hands of the living God!

Verse 23. *Thy heaven—shall be brass, and the earth—iron.*] The atmosphere should not be replenished with aqueous vapours; hence the earth—the ground, must be wholly intractable, and, through its hardness, incapable of cultivation. God shows them by this that he is Lord of nature: and that drought and sterility are not casualties, but proceed from the immediate appointment of the Lord.

Verse 24. *The rain of thy land powder and dust*] As their heavens—atmosphere, clouds, &c., were to be as brass—yielding no rain; so the surface of the earth must be reduced to powder; and this, being frequently taken up by the strong winds, would fall down in showers instead of rain. The ophthalmia in Egypt appears to be chiefly owing to a very fine sand, the particles of which are like broken glass, which are carried about by the wind, and, entering into the ciliary glands, produce grievous and continual inflammations.

Verse 27. *The Lord will smite thee with the botch*] *Shechin*, a violent inflammatory swelling. In Job ii., one of the *Hexapla* versions renders it the *elephantiasis*, a disease the most horrid that can possibly afflict human nature. In this disorder, the whole body is covered with a most loathsome scurf; the joints are all preternaturally enlarged, and the skin swells up and grows into folds like that of an elephant, whence the disease has its name. The skin, through its rigidity, breaks across at all the joints, and a most abominable ichor flows from all the chinks, &c.

*Emerods*] *Ophthalm*, from *aphal*, to be elevated, raised up; swellings, protuberances; probably the bleeding piles.

*Scab*] *Garab* does not occur as a verb in the Hebrew Bible, but *gharb*, in Arabic, signifies a distemper in the corner of the eye, and may amount to the Egyptian ophthal-

common meat; as ch. xx. 6.—<sup>n</sup>Heb. shall not return to thee.—<sup>o</sup>Ps. cxix. 82.—<sup>p</sup>Ver. 51. Lev. xxvi. 16. Jer. v. 17.—<sup>q</sup>Ver. 67.—<sup>r</sup>Ver. 27.—<sup>s</sup>2 Kings xvii. 4. 6. xiv. 12, 14. xxv. 7, 11. 2 Chron. xxxiii. 11. xxxvi. 6, 20.—<sup>t</sup>Ch. iv. 28. Ver. 64. Jer. xvi. 13.—<sup>u</sup>1 Kings ix. 7, 8. Jer. xxiv. 9. xxv. 9. Zech. viii. 13.—<sup>v</sup>Ps. xlv. 14.—<sup>w</sup>Mic. vi. 16. Hag. i. 6.—<sup>x</sup>Joel i. 4.

min, which is so epidemic and distressing in that country: some suppose the *scurvy* to be intended.

*Itch*] *Cheres*, a burning itch, probably something of the erysipelatos kind, or what is commonly called *St. Anthony's fire*.

*Whereof thou canst not be healed.*] For as they were inflicted by GOD's justice, they could not of course be cured by human art.

Verse 28. *The Lord shall smite thee with madness*] *Shiggon*, distraction, so that thou shalt not know what to do.

*And blindness*] Both physical and mental; the *garab* (ver. 27) destroying their eyes, and the judgments of God confounding their understandings.

*Astonishment*] By the just judgments of God they were so completely confounded, as not to discern the means by which they might prevent or remove their calamities, and to adopt those which led directly to their ruin. How true is the ancient saying, "Those whom God is determined to destroy, he first infatuates."

Verse 29. *Thou shalt be only oppressed, &c.*] Perhaps no people under the sun have been more oppressed and spoiled than the rebellious Jews. Indeed, this has been their portion with but little intermission for nearly 1,800 years. And still they *grope at noon-day, as the blind gropeth in darkness*—they do not yet discover, notwithstanding the effulgence of the light by which they are encompassed, that the rejection of their own Messiah is the cause of all their calamities.

Verse 30. *Thou shalt betroth a wife, &c.*] Can any heart imagine any thing more grievous than the evils threatened in this and the following verses? To be on the brink of all social and domestic happiness, and then to be suddenly deprived of all, and see an enemy possess and enjoy every thing that was dear to them, must excite them to the utmost pitch of distraction and madness.

Verse 32. *Thy sons and thy daughters shall be given unto another people*] In several countries, particularly in *Spain* and *Portugal*, the children of the Jews have been taken from them by order of government, and educated in the Popish faith. There have been some instances of Jewish children being taken from their parents even in *Protestant* countries.



coasts. but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but <sup>a</sup>thou shalt not enjoy them; for <sup>b</sup>they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust <sup>c</sup>consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 <sup>a</sup>He shall lend to thee, and thou shalt not lend to him; <sup>c</sup>he shall be the head, and thou shalt be the tail.

45 Moreover <sup>a</sup>all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee <sup>a</sup>for a sign and for a wonder, and upon thy seed for ever.

47 <sup>b</sup>Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, <sup>c</sup>for the abundance of all things;

48 Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and want of all things; and he <sup>d</sup>shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 <sup>a</sup>The Lord shall bring a nation against thee from far, from the end of the earth, <sup>b</sup>as swift as the eagle flieth; a nation whose tongue thou shalt not <sup>c</sup>understand;

50 A nation <sup>a</sup>of fierce countenance, <sup>c</sup>which shall not regard the person of the old, nor shew favour to the young:

51 And he shall <sup>a</sup>eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall <sup>a</sup>besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

53 And <sup>a</sup>thou shalt eat the fruit of thine own <sup>b</sup>body, the flesh of thy sons and of thy daughters,

which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that the man that is tender among you, and very delicate,* <sup>a</sup>his eye shall be evil toward his brother, and toward <sup>b</sup>the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, <sup>a</sup>her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her <sup>a</sup>young one that cometh out <sup>b</sup>from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear <sup>a</sup>thy glorious and fearful name, THE LORD THY GOD:

59 Then the Lord will make thy plagues <sup>a</sup>wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all <sup>a</sup>the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the Lord <sup>b</sup>bring upon thee, until thou be destroyed.

62 And ye <sup>a</sup>shall be left few in number, whereas ye were <sup>b</sup>as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

63 And it shall come to pass, *that* as the Lord <sup>a</sup>rejoiced over you to do you good, and to multiply you; so the Lord <sup>b</sup>will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the Lord <sup>a</sup>shall scatter thee among all

<sup>a</sup>Heb. they shall not be thine.—<sup>b</sup>Lam. i. 5.—<sup>c</sup>Or, possess.—<sup>d</sup>Ver. 12.—<sup>e</sup>Ver. 13. Lam. i. 5.—<sup>f</sup>Ver. 15.—<sup>g</sup>1-s. viii. 18. Ezek. xi. 8.—<sup>h</sup>Neh. ix. 35, 36, 37.—<sup>i</sup>Ch. xxxii. 16.—<sup>j</sup>Jer. xxxiii. 14.—<sup>k</sup>Jer. v. 15. vi. 22, 23. Luke xix. 43.—<sup>l</sup>Jer. xlviii. 43 xlix. 22. Lam. iv. 19. Ezek. xvii. 3, 12. Hos. viii. 1.—<sup>m</sup>Heb. hear.—<sup>n</sup>Heb. strong of face. Prov. vii. 13. Eccles. viii. 1. Dan. viii. 23.—<sup>o</sup>2 Chron. xxxvi. 17. Isa. xlviii. 6.—<sup>p</sup>Ver. 83. Isa. i. 7. lxii. 8.—<sup>q</sup>2 Kings

xxv. 1, 2, 4.—<sup>r</sup>Lev. xxvi. 29. 2 Kings vi. 28, 29. Jer. xix. 9. Lam. ii. 20. iv. 10. Bar. ii. 3.—<sup>s</sup>Heb. belly.—<sup>t</sup>Ch. xv. 9.—<sup>u</sup>Ch. xiii. 6.—<sup>v</sup>Ver. 54.—<sup>w</sup>Heb. after-birth.—<sup>x</sup>Gen. xlix. 10.—<sup>y</sup>Erod. vi. 3.—<sup>z</sup>Dan. ix. 12.—<sup>aa</sup>Ch. vii. 15.—<sup>ab</sup>Heb. cause to ascend.—<sup>ac</sup>Ch. iv. 27.—<sup>ad</sup>Ch. x. 22. Neh. ix. 25.—<sup>ae</sup>Ch. xxx. 9. Jer. xxxii. 41. —<sup>af</sup>Prov. i. 26. Isa. i. 24.—<sup>ag</sup>Lev. xxvi. 33. Ch. iv. 27, 28. Nch. i. 8. Jer. xvi. 13.

Verse 35. *With a sore botch*] *Shechin*, an inflammatory swelling, a burning boil. See verse 2.

Verse 48. *Therefore shalt thou serve thine enemies*] Because they would not serve GOD, therefore they became slaves to men.

Verse 49. *A nation—from far*] Probably the Romans. [Or, in the first instance, the Chaldeans, who are described as flying eagles in Hab. i. 6, Jer. xlviii. 40, Ezek. xvii. 3, 7.]

*As the eagle flieth*] The very animal on all the Roman standards. The Roman eagle is proverbial.

*Whose tongue thou shalt not understand*] The Latin language, than which none was more foreign to the structure and idiom of the Hebrew.

Verse 52. *He—Nebuchadnezzar first*, (2 Kings xxv. 1, 2, &c.) and *Titus next*; *shall beset thee*—beset thee round on every side, and cast a trench around thee, viz., lines of circum-

vallation, as our Lord predicted (see Mat. xxiv. 1, &c., and Luke xxi. 5, &c.); *in all thy gates throughout all thy land*—all thy fenced cities, which points out that their subjugation should be complete, as both Jerusalem and all their fortified places should be taken. This was done literally by Nebuchadnezzar and the Romans.

Verse 56. *The tender and delicate woman*] This was literally fulfilled when Jerusalem was besieged by the Romans; a woman named Mary, of a noble family, driven to distraction by famine, boiled and ate her own child!

Verse 57. *Toward her young one—and toward her children which she shall bear*] There seems to be a species of tautology in the two clauses of this verse, which may be prevented by translating the last word literally, *her second-ines*, which is the meaning of the Arabic, not badly understood by the Septuagint, the *chorion* or exterior membrane, which invests the fetus in the womb; and still better trans-

people, from the one end of the earth even unto the other; and \*there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 And <sup>b</sup>among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: <sup>c</sup>but the LORD shall give thee there a trembling heart, and failing of eyes, and <sup>d</sup>sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

\* Ver. 36.—<sup>b</sup>Amos ix. 4.—<sup>c</sup>Lev. xxvi. 30.—<sup>d</sup>Lev. xxvi. 16.—<sup>e</sup>Job

lated by Luther, the after birth. No words can more forcibly depict the miseries of those dreadful times.

Verse 64. *The Lord shall scatter thee among all people*] How literally has this been fulfilled! The people of the Jews are scattered over every nation under heaven.

Verse 65. *No ease—a trembling heart, and failing of eyes*] The trembling of heart may refer to their state of continual insecurity, being, under every kind of government, proscribed, and, even under the most mild, uncertain of toleration and protection; and the failing of eyes, to their vain and over-disappointed expectation of the Messiah.

Verse 68. *And the Lord shall bring thee into Egypt again*] That is, into another state of slavery and bondage similar to

67 \*In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and <sup>f</sup>for the sight of thine eyes which thou shalt see.

68 And the LORD <sup>g</sup>shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, <sup>h</sup>Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

vii. 4.—<sup>f</sup>Ver. 34.—<sup>g</sup>Jer. xlv. 7. Hos. viii. 13. ix. 3.—<sup>h</sup>Ch. xvii. 16.

that of Egypt, out of which they had been lately brought. *And there ye shall be sold*, that is, *be exposed to sale*, or *expose yourselves to sale*, as the word may be rendered; they were vagrants, and wished to become slaves that they might be provided with the necessaries of life. *And no man shall buy you*; even the Romans thought it a reproach to have a Jew for a slave, they had become so despicable to all mankind. When Jerusalem was taken by Titus, many of the captives, who were above seventeen years of age, were sent into the works in Egypt.

This is an astonishing chapter; in it are prophecies delivered more than 3,000 years ago, and now fulfilling.

## CHAPTER XXIX.

*A recapitulation of God's gracious dealings with Israel, 1-8. An exhortation to obedience, and to enter into covenant with their God, that they and their posterity may be established in the good land, 9-15. They are to remember the abominations of Egypt, and to avoid them, 16, 17. He who hardens his heart, when he hears these curses, shall be utterly consumed, 18-21. Their posterity shall be astonished at the desolations that shall fall upon them, 22, 23; shall inquire the reason, and shall be informed that the Lord has done thus to them because of their disobedience and idolatry, 24-28. A caution against prying too curiously into the secrets of the divine providence, and to be contented with what God has revealed, 29.*

**THESE** are the words of the covenant, which the LORD commanded Moses to make with the children of Israel, in the land of Moab, beside \*the covenant which he made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, <sup>b</sup>Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 \*The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet <sup>d</sup>the LORD hath not given you an heart to

\* Ch. v. 2, 3.—<sup>b</sup>Exod. xix. 4.—<sup>c</sup>Ch. iv. 34. vii. 19.—<sup>d</sup>See. Isa. vi. 9, 10. Ixiii. 17. John viii. 43. Acts xxviii. 26, 27. Eph. iv. 18. 2 Thess. ii. 14, 12.—<sup>e</sup>Ch. i. 3. viii. 2.—<sup>f</sup>Ch. vii. 4.—<sup>g</sup>See Exod.

Verse 1. *These are the words of the covenant*] This verse seems properly to belong to the preceding chapter, as a widely different subject is taken up at ver. 2 of this; and it is distinguished as the 69th verse in some of the most correct copies of the Hebrew Bible.

*Commanded Moses to make*] To cut, alluding to the covenant sacrifice which was offered on the occasion and divided, as it is explained, Gen. xv. 18.

*Beside the covenant which he made—in Horeb.*] What is mentioned here is an additional institution to the ten words given on Horeb; and the curses denounced here are different from those denounced against the transgressors of the decalogue.

Verse 4. *The Lord hath not given you an heart, &c.*] Some critics read this verse interrogatively: *And hath not God given you an heart, &c.*? because they suppose that God could not reprehend them for the non-performance of

perceive, and eyes to see, and ears to hear, unto this day.

5 \*And I have led you forty years in the wilderness: <sup>a</sup>'your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 \*Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.

7 And when ye came unto this place, <sup>b</sup>Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them;

8 And we took their land, and <sup>c</sup>gave it for an

xvi. 12. Ch. viii. 3. Ps. lxxviii. 24, 25.—<sup>b</sup>Num. xxi. 33, 24, 33. Ch. ii. 32. iii. 1.—<sup>c</sup>Num. xxii. 33. Ch. iii. 12, 18.

a duty, when he had neither given them a mind to perceive the obligation of it, nor strength to perform it, had that obligation been known. Though this is strictly just, yet there is no need for the interrogation, as the words only imply that they had not such a heart, &c., not because God had not given them all the means of knowledge and helps of his grace and Spirit, which were necessary; but they had not made a faithful use of their advantages, and therefore they had not that wise, loving, and obedient heart which they otherwise might have had.

Verse 6. *Ye have not eaten bread, &c.*] That is, ye have not been supported in an ordinary providential way; I have been continually working miracles for you, that ye might know that I am the Lord. Thus we find that God had furnished them with all the means of this knowledge, and that the means were ineffectual, not because they were not properly calculated to answer God's gracious purpose, but

inheritance unto the Benbenites and to the Gadites, and to the half tribe of Manassah.

9 \*Keep therefore the words of this covenant, and do them, that ye may <sup>b</sup> prosper in all that ye do.

10 Ye stand this day <sup>a</sup> all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel.

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from <sup>c</sup> the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest <sup>d</sup> enter into covenant with the LORD thy God, and <sup>e</sup> into his oath, which the LORD thy God maketh with thee this day.

13 That he may <sup>f</sup> establish thee to day for a people unto himself, and *that* he may be unto thee a God, <sup>g</sup> as he hath said unto thee, and <sup>h</sup> as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob,

14 Neither with you only <sup>i</sup> do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, <sup>j</sup> and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their <sup>k</sup> idols, wood and stone, silver and gold, which were among them:)

18 Lest there should be among you man, or woman, or family, or tribe, <sup>l</sup> whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; <sup>m</sup> lest there should be among you a root that beareth <sup>n</sup> gall <sup>o</sup> and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk <sup>p</sup> in the <sup>q</sup> imagination of mine heart, <sup>r</sup> to add <sup>s</sup> drunkenness to thirst:

\* Ch. iv. 6. Josh. i. 7. 1 Kings ii. 3.—<sup>b</sup> Josh. i. 7.—<sup>c</sup> See Josh. ix. 21, 23, 27.—<sup>d</sup> Heb. *pass*.—<sup>e</sup> Neh. x. 29.—<sup>f</sup> Ch. xxviii. 9.—<sup>g</sup> Exod. vi. 7.—<sup>h</sup> Gen. xvii. 7.—<sup>i</sup> Jer. xxxi. 31, 32, 33. Heb. viii. 7, 8.—<sup>j</sup> See Acts ii. 39. 1 Cor. vii. 14.—<sup>k</sup> Heb. *dungy gods*.—<sup>l</sup> Ch. xi. 16.—<sup>m</sup> Acts viii. 23. Heb. xii. 15.—<sup>n</sup> Or, *a poisonous herb*.—<sup>o</sup> Heb. *rosh*.—<sup>p</sup> Num. xv. 39. Eccles. xi. 9.—<sup>q</sup> Or, *stubbornness*. Jer. iii. 17. vii. 24.—<sup>r</sup> Isa. xxx. 1.—<sup>s</sup> Heb. *the drunken to the thirsty*.—<sup>t</sup> Ezek. xiv. 7, 8.—

because the people were not workers with God; consequently they received the grace of God in vain.

Verse 10. Ye stand—all of you before the Lord] They were about to enter into a covenant with God; and as a covenant implies *two parties contracting*, God is represented as being present, and they and all their families, old and young, come before him.

Verse 12. That thou shouldest enter] Pass through, that is, between the *separated parts* of the covenant sacrifice.

And into his oath] Thus we find that in a covenant were these *seven particulars*: 1. The parties about to contract were considered as being hitherto *separated*. 2. They now agree to enter into a state of *close and permanent amity*. 3. They *meet together* in a solemn manner for this purpose. 4. A *sacrifice* is offered to God on the occasion, for the whole is a religious act. 5. The victim is *separated* exactly into *two equal parts*, the separation being in the direction of the *spine*; and these parts are laid opposite to each other, sufficient room being allowed for the contracting parties to pass between them. 6. The contracting parties *meet in the victim*, and the conditions of the covenant by which they are to be mutually bound are recited. 7. An *oath* is taken by these parties that they shall punctually and faithfully perform their respective conditions, and thus the covenant is made and ratified.

Verse 15. Him that standeth here] The present generation. Him that *is* not here—all future generations of this people.

Verse 18. A root that beareth gall and wormwood] See

20 'The LORD will not spare him, but then <sup>a</sup> the anger of the LORD and <sup>b</sup> his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD <sup>c</sup> shall blot out his name from under heaven.

21 And the LORD <sup>d</sup> shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that <sup>e</sup> are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses <sup>f</sup> which the LORD hath laid upon it;

23 And that the whole land thereof *is* brimstone, <sup>g</sup> and salt, and burning, that *is* not sown, nor beareth, nor any grass groweth therein, <sup>h</sup> like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, <sup>i</sup> "Wherefore hath the LORD done this unto this land? what meaneth the heat of this great anger?"

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and <sup>j</sup> whom he had not <sup>k</sup> given unto them:

27 And the anger of the LORD was kindled against this land, <sup>l</sup> to bring upon it all the curses that are written in this book:

28 And the LORD <sup>m</sup> rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that *we* may do all the words of this law.

\* Ps. lxxiv. 1.—<sup>a</sup> Ps. lxxix. 5. Ezek. xxiii. 25.—<sup>b</sup> Ch. ix. 14.—<sup>c</sup> Mat. xiv. 51.—<sup>d</sup> Heb. *is written*.—<sup>e</sup> Heb. *wherewith the LORD hath made it stick*.—<sup>f</sup> Ps. cvii. 34. Jer. xvii. 6. Zeph. ii. 9.—<sup>g</sup> Gen. xix. 24, 25. Jer. xx. 16.—<sup>h</sup> 1 Kings ix. 8, 9. Jer. xxii. 8, 9.—<sup>i</sup> Or, *who had not given to them any portion*.—<sup>j</sup> Heb. *divided*.—<sup>k</sup> Dan. ix. 11, 13, 14.—<sup>l</sup> 1 Kings xv. 15. 2 Chron. vii. 20. Ps. lii. 5. Prov. ii. 22.

Heb. iii. 12. It may also signify *false doctrines*, or *idolatrous persons among themselves*.

Verse 19. To add drunkenness to thirst] A proverbial expression denoting the utmost indulgence in all sensual gratifications.

Verse 26. Gods—whom he had not given unto them] This is an unhappy translation. *Chalak* signifies a *portion, lot, inheritance*, and God is frequently represented in scripture as the *portion or inheritance* of his people. Here, therefore, I think the *original* should be rendered, *And there was no portion to them*, that is, the gods they served could neither supply their wants nor save their souls—they were no *portion*.

Verse 29. The secret things belong unto the Lord, &c.] This verse has been variously translated. The simple general meaning seems to be this: "What God has thought proper to reveal, he has revealed; what he has revealed is essential to the wellbeing of man, and this revelation is intended not for the *present time* more, nor for *one people*, but for all succeeding generations. The things which he has not revealed concern not man, but God alone, and are therefore not to be inquired after." Thus, then, the things that are hidden belong unto the Lord, those that are revealed belong unto us and our children. But possibly the words here refer to the subjects of these chapters, as if he had said, "Apostasy from God and his truth is possible. When a national apostasy among us may take place, is known only to God; but he has revealed himself to us and our children that we may do all the words of this law, and so prevent the dreadful evils that shall fall on the disobedient."

CHAPTER XXX.

*Gracious promises are given to the penitent, 1-6. The Lord will circumcise their heart, and put all these curses on their enemies, if they hearken to his voice and keep his testimonies, 7-10. The word is near to them, and easy to be understood, 11-14. Life and death, a blessing and a curse, are set before them; and they are exhorted to love the Lord, obey his voice, and cleave unto him, that they may inherit the land promised to Abraham, 15-20.*

**AND** <sup>a</sup>it shall come to pass, when <sup>b</sup>all these things are come upon thee, the blessing and the curse, which I have set before thee, and <sup>c</sup>thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt <sup>d</sup>return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 <sup>e</sup>That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and <sup>f</sup>gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 <sup>g</sup>If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And <sup>h</sup>the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

<sup>a</sup> Lev. xxvi. 40.—<sup>b</sup> Ch. xxviii.—<sup>c</sup> Ch. iv. 29, 30. 1 Kings viii. 47, 48.—<sup>d</sup> Neh. i. 9. Isa. lv. 7. Lam. iii. 40. Joel ii. 12, 13.—<sup>e</sup> Ps. cvi. 45. cxvii. 1, 4. Jer. xxix. 14. Lam. iii. 22, 32.—<sup>f</sup> Ps. cxlvii. 2. Jer. xxxii. 37. Ezek. xxxiv. 13. xxxvi. 24.—<sup>g</sup> Ch. xxviii. 64. Neh.

Verse 1. *When all these things are come upon thee, the blessing and the curse*] God speaks of their sin and punishment as certain; yet, at the same time, shows how they might turn to himself and live, even while he was pouring out his indignation upon them because of their transgressions.

Verse 3. *Gather thee from all the nations*] This must refer to a more extensive captivity than that which they suffered in Babylon.

Verse 5. *Will bring thee into the land*] As this promise refers to a return from a captivity in which they had been scattered among all nations, consequently it is not the Babylonish captivity which is intended; and the repossession of their land must be different from that which was consequent on their return from Chaldaea.

Verse 6. *God will circumcise thine heart*] This promise remains yet to be fulfilled. There remaineth, therefore, a rest for this people of God. Now, as the law, properly speaking, made no provision for the circumcision of the heart, which implies the remission of sins, and purification of the soul from all unrighteousness; and as circumcision itself was only a sign of spiritual good, consequently the promise here refers to the days of the Messiah, "for circumcision is that of the heart, in the spirit, and not in the letter," Rom. ii. 29; and the genuine followers of God "are circumcised with the circumcision made without hands—by the circumcision of Christ," Col. ii. 11, 12. Hence we see these promises cannot be fulfilled to the Jews but in their embracing the gospel of Christ.

Verse 11. *This commandment—is not hidden*] Not too wonderful or difficult for thee to comprehend or perform, as the word implies. *Neither is it afar off—the word or doctrine*

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 <sup>i</sup>And the LORD thy God will make thee plentiful in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again <sup>j</sup>rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 For this commandment which I command thee this day, <sup>k</sup>it is not hidden from thee, neither is it far off.

12 <sup>l</sup>It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, <sup>m</sup>I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments,

i. 9.—<sup>b</sup> Ch. x. 16. Jer. xxxii. 39. Ezek. xi. 19. xxxvi. 26.—<sup>c</sup> Ch. xxviii. 11.—<sup>d</sup> Ch. xxxviii. 63. Jer. xxii. 41.—<sup>e</sup> Isa. xiv. 19.—<sup>f</sup> Rom. x. 6, &c.—<sup>g</sup> Ver. i. 19. Ch. xi. 20,

of salvation shall be proclaimed in your own land; for HE is to be born in Bethlehem of Judah, who is to feed and save Israel; and the PROPHET who is to teach them is to be raised up from among his brethren.

Verse 12. *It is not in heaven*] Shall not be communicated in that way in which the prophets received the living oracles; but the word shall be made flesh and dwell among you.

Verse 13. *Neither is it beyond the sea*] Ye shall not be obliged to travel for it to distant nations, because salvation is of the Jews.

Verse 14. *But the word is very nigh unto thee*] The doctrine of salvation preached by the apostles; in thy mouth, the promises of redemption made by the prophets forming a part of every Jew's creed; in thy heart—the power to believe with the heart unto righteousness, that the tongue may make confession unto salvation.

Verse 15. *Life and good*] Present and future blessings. *Death and evil*] Present and future miseries: termed, ver. 19, *Life and death, blessing and cursing*. And why were these set before them? That they might comprehend their import, feel their importance, choose life, and thus be the favourites of God in time and eternity.

Were there no such thing as free-will in man, who could reconcile these sayings either with sincerity or common sense? God has made the human will free, and there is no power or influence either in heaven, earth, or hell, except the power of God, that can deprive it of its free volitions; of its power to will and nill, to choose and refuse, to act or not act; or force it to sin against God. Hence man is accountable for his actions because they are his; were he necessitated by fate, or sovereign constraint, they could not be his. Hence he is rewardable, hence he is punishable.

that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 \*I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

\*Ch. iv. 26. viii. 19.—<sup>b</sup>Ch. iv. 26. xxxi. 28.—<sup>c</sup>Ver. 15.

Verse 20. *That thou mayest love the Lord*] Without love there can be no obedience.

*Obeys his voice*] Without obedience love is fruitless and dead. *And—cleave unto him*] Without close attachment and

19 <sup>b</sup>I call heaven and earth to record this day against you, *that* <sup>c</sup>I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.

20 That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy <sup>d</sup>life, and the length of <sup>e</sup>thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

<sup>d</sup>Ps. xxvii. 1. lxvi. 9. John xi. 25.—<sup>e</sup>Ch. iv. 40. xi. 9. xii. 10.

*perseverance*, temporary love, however sincere and fervent, —temporary obedience, however disinterested, energetic, and pure while it lasts,—will be ultimately ineffectual. He alone who endures to the end, shall be saved.

## CHAPTER XXXI.

*Moses being one hundred and twenty years old and about to die, calls the people together, and exhorts them to courage and obedience, 1-6. Delivers a charge to Joshua, 7, 8. Delivers the law which he had written to the priests, with a solemn charge that they should read it, every seventh year, publicly to all the people, 9-13. The Lord calls Moses and Joshua to the tabernacle, 14. He appears to them, informs Moses of his approaching death, and delivers to him a prophetic and historical song, or poem, which he is to leave with Israel, for their instruction and reproof, 15-21. Moses writes the song the same day, and teaches it to the Israelites, 22; gives Joshua a charge, 23; finishes writing the book of the law, 24. Commands the Levites to lay it up in the side of the ark, 25, 26. Predicts their rebellions, 27. Orders the elders to be gathered together, and shews them what evils would befall the people in the latter days, 28, 29, and repeats the song to them, 30.*

**AND** Moses went and spake these words unto all Israel.

2 And he said unto them, *I am an hundred and twenty years old this day; I can no more* <sup>b</sup>*go out and come in: also the Lord hath said unto me, c*Thou shalt not go over this Jordan.

3 The Lord thy God, <sup>d</sup>*he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, e*as the Lord hath said.

4 <sup>f</sup>*And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites; and unto the land of them whom he destroyed.*

5 And <sup>h</sup>the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 <sup>i</sup>*Be strong and of a good courage, j*fear not, nor be afraid of them: for the Lord thy God, <sup>k</sup>*he*

*it is that doth go with thee; l*he will not fail thee, nor forsake thee.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, <sup>m</sup>*Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.*

8 And the Lord, <sup>n</sup>*he it is that doth go before thee; o*he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, <sup>p</sup>and delivered it unto the priests the sons of Levi, <sup>q</sup>which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

10 And Moses commanded them, saying, *At the end of every seven years, in the solemnity of the r*year of release, <sup>s</sup>*in the feast of tabernacles,*

\*Exod. vii. 7. Ch. xxxiv. 7.—<sup>b</sup>Num. xxvii. 17. 1 Kings iii. 7.—<sup>c</sup>Num. xx. 12. xxvii. 13. Ch. iii. 27.—<sup>d</sup>Ch. ix. 8.—<sup>e</sup>Num. xxvii. 21. Ch. vi. 28.—<sup>f</sup>Ch. iii. 21.—<sup>g</sup>Num. xxi. 24, 33.—<sup>h</sup>Ch. vii. 2.—<sup>i</sup>Josh. x. 25. 1 Chron. xxii. 13.—<sup>j</sup>Ch. i. 20. vii. 18.—<sup>k</sup>Ch. xx. 4.—

Verse 2. *I am an hundred and twenty years old*] The life of Moses was exactly the same in length as the time Noah employed in preaching righteousness to the antediluvian world. These *one hundred and twenty years* were divided into three remarkable periods: *forty years* he lived in Egypt, in Pharaoh's court, acquiring all the learning and wisdom of the Egyptians; *forty years* he sojourned in the land of Midian in a state of preparation for his mission; and *forty years* he guided, led, and governed the Israelites under the express direction and authority of God.

Verse 6. *Be strong*] The same word that is used, Exod. iv. 21, ix. 16, for *hardening* Pharaoh's heart. The Septuagint, in this and the following verse, have, *Play the man, and be strong*; and from this St. Paul seems to have borrowed his ideas, 1 Cor. xvi. 13.

<sup>l</sup>Josh. i. 5. Heb. xii. 5.—<sup>m</sup>Ver. 23. Ch. i. 38. iii. 28. Josh. i. 6.—<sup>n</sup>Exod. xiii. 21, 22. xxxiii. 24. Ch. ix. 3.—<sup>o</sup>Josh. i. 5, 9. 1 Chron. xxviii. 20.—<sup>p</sup>Ver. 25. Ch. xvii. 18.—<sup>q</sup>Num. iv. 15. Josh. iii. 3. 1 Chron. xv. 12, 15.—<sup>r</sup>Ch. xv. 1.—<sup>s</sup>Lev. xxiii. 34.

Verse 8. *The Lord—doth go before thee*] To prepare thy way, and to direct thee.

*He will be with thee*] Accompany thee in all thy journeys, and assist thee in all thy enterprises.

*He will not fail thee*] Thy expectation, however strong and extensive, shall never be disappointed.

*Neither forsake thee*] He will continue with thee, and in such a manner too that the excellence of the power shall appear to be of him, and not of man.

Verse 9. *Moses wrote this law*] Not the whole Pentateuch, but either the discourses and precepts mentioned in the preceding chapters, or the book of Deuteronomy, which is most likely.

Verses 10, 11. *At the end of every seven years—thou shalt read this law*] Every seventh year was a year of release,

11 When all Israel is come to \*appear before the LORD thy God in the place which he shall choose, \*thou shalt read this law before all Israel in their hearing.

12 \* Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law :

13 And that their children, \* which have not known any thing, \* may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 And the LORD said unto Moses, \* Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that \* I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation.

15 And \* the LORD appeared in the tabernacle in a pillar of a cloud; and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt \* sleep with thy fathers; and this people will \* rise up, and \* go a whoring after the gods of the strangers of the land, whither they go to be among them; and will \* forsake me, and \* break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and \* I will forsake them, and I will \* hide my face from them, and they shall be devoured, and many evils and troubles shall \* befall them; so that they will say in that day, \* Are not these evils come upon us because our God is \* not among us ?

18 And \* I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be \* a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth

with milk and honey; and they shall have eaten and filled themselves, \* and waxen fat; \* then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, \* when many evils and troubles are befallen them, that this song shall testify \* against them as a witness; for it shall not be forgotten out of the mouths of their seed: for \* I know their imagination \* which \* they go about, even now, before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 \* And he gave Joshua the son of Nun a charge, and said, \* Be strong, and of a good courage; for thou shalt bring the children of Israel into the land which I swear unto them; and I will be with thee.

24 And it came to pass, when Moses had made an end of \* writing the words of this law in a book until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, \* and put it in the side of the ark of the covenant of the LORD your God, that it may be there \* for a witness against thee.

27 \* For I know thy rebellion, and thy \* stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death ?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, \* and call heaven and earth to record against them.

29 For I know that after my death ye will utterly \* corrupt yourselves, and turn aside from the way which I have commanded you; and \* evil will befall you \* in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

\* Ch. xvi. 16.—Josh. viii. 34, 35. 2 Kings xxi. 2. Neh. viii. 1, 2, 3, &c.—Ch. iv. 10.—Ch. xi. 2.—Ps. lxxviii. 6, 7.—Num. xxvi. 13. Ch. xxxiv. 5.—Ver. 23. Num. xxvii. 19.—Exod. xxxii. 9.—Heb. we down. 2 Sam. vii. 12.—Exod. xxxii. 6.—Exod. xxxiv. 15. Judg. ii. 17.—Ch. xxxii. 15. Judg. ii. 12. x. 6, 18.—Judg. ii. 20. —2 Chron. xv. 2.—Ch. xxxii. 20. Ps. civ. 29. Isa. viii. 17. Izai. 7. Ezek. xxxix. 23.—Heb. find them. Neh. ix. 32.—Judg. vi. 18.

—Num. xiv. 42.—Ver. 17.—Ver. 26.—Ch. xxxii. 15. Neh. ix. 25, 26. Hos. xiii. 6.—Ver. 16.—Ver. 17.—Heb. before.—Hos. v. 3. xlii. 5, 6.—Amos v. 25, 26.—Heb. do.—Ver. 14.—Ver. 7. Josh. i. 6.—Ver. 9.—See 2 Kings xxii. 8.—Ver. 19.—Ch. ix. 24. xxxii. 20.—Exod. xxxii. 9. Ch. ix. 6.—Ch. xxx. 19. xxxii. 1.—Ch. xxxii. 5. Judg. ii. 19. Hos. ix. 9.—Ch. xxxii. 15.—Gen. xlix. 1. Ch. iv. 30.

chap. xv. 1, at which time the people's minds, being under a peculiar degree of solemnity, were better disposed to hear and profit by the words of God. I suppose on this ground also that the whole book of *Deuteronomy* is meant, as it alone contains an epitome of the whole Pentateuch.

This commandment, relative to a public reading of the law every seven years, was rarely attended to. It does not appear that from the time mentioned, Josh. viii. 30, till the reign of *Jehoshaphat*, 2 Chron. xvii. 7, there was any public seventh year reading—a period of 530 years. The next seventh year reading was not till the eighteenth year of the reign of *Josiah*, 2 Chron. xxxiv. 30, a space of two hundred and eighty-two years. Nor do we find any other publicly mentioned from this time till the return from the Babylonish captivity, Neh. viii. 2. Nor is there any other on record from that time to the destruction of Jerusalem.

Verse 16. *Behold, thou shalt sleep with thy fathers*] *Shocheb*, thou shalt lie down; it signifies to rest, take rest in sleep, and, metaphorically, to die. Much stress cannot be safely laid on this expression to prove the immortality of the soul, or that the people in the time of Moses had a distinct notion of its separate existence.

Verse 18. *I will surely hide my face*] Withdraw my ap-

probation and my protection. This is a general meaning of the word in scripture.

Verse 19. *Write ye this song*] The song which follows in the next chapter. Things which were of great importance and of common concern were, among the ancients, put into verse, as this was found the best method of keeping them in remembrance, especially in those times when writing was little practised.

Verse 21. *This song shall testify against them*] Because in it their general defection is predicted, but in such a way as to show them how to avoid the evil; and if they did not avoid the evil, and the threatened punishment should come upon them, then the song should testify against them, by showing that they had been sufficiently warned, and might have lived to God, and so escaped those disasters.

Verse 26. *Take this book of the law*] The standard copy to which all transcripts must ultimately refer: another copy was put into the hands of the priests.

Verse 27. *While I am yet alive—ye have been rebellious*] Such was the disposition of this people to act contrary to moral goodness that Moses felt himself justified in inferring what would take place from what had already happened.

1. Never was a people more fully and faithfully warned,



and from this very circumstance we may see that they were under no fatal constraining necessity to commit sin against God; they might have avoided it, but they would not. Those who abuse God's grace shall not only have that grace taken away from them, but shall be punished for the abuse of it, as well as for the transgression. Every sin is double, and must have a twofold punishment; for 1. Grace is resisted; 2. Transgression is committed; and God will visit for both.

2. How astonishing it is that, with such examples of God's justice before their eyes, the Jews should be so little affected; and that the Gentiles, who have received the gospel of God, should act as if God would no more punish transgression, or that he must be so partial to them as to pass by iniquities for which the hand of his justice still continues heavy upon the descendants of Jacob! Let them take heed, for if God spared not the natural branches, he will not spare them. If they sin after the manner of the Jews, they may expect to be partakers with them in their punishments. What God does to nations he will do to individuals who reject his mercy, or trample under foot his grace; the soul that sinneth, and

returns not to God by repentance and faith, shall die. This is a decree of God that shall never be reversed, and every day bears witness how strictly he keeps it in view.

8. The ode composed by Moses for this occasion was probably set to some lively and affecting air, and sung by the people. It would be much easier to keep such a song in remembrance, than an equal quantity of prose. The whole would have the additional circumstances of cadence and tune to cause it to be often repeated; and thus insure its being kept in memory. Poetry, though often, nay, generally abused, is nevertheless a gift from God, and may be employed with the best effect in his service. A very considerable part of the Old Testament is written in poetry; particularly the whole book of Psalms, great part of the prophet Isaiah, the Lamentations, and much of the minor prophets. Those who speak against poetic compositions in the service of God, speak against what they do not understand. All that a man hath should be consecrated to his Maker, and employed in his service; not only the energy of his heart and mind, the physical force of his body, but also the musical tones and modulations of his voice.

## CHAPTER XXXII.

The prophetic and historical song of Moses, showing forth the nature of God's doctrine, 1-3. The character of God, 4. The corruption of the people, 5, 6. They are called to remember God's kindness, 7, and his dealings with them during their travels in the wilderness, 8-14. Their ingratitude and iniquity, 15-18. They are threatened with his judgments, 19-28. A pathetic lamentation over them because of their sins, 29-35. Gracious purposes in their behalf, mixed with reproaches for their manifold idolatries, and threatenings against his enemies, 36-42. A promise of salvation to the Gentiles, 43. Moses, having finished the song, warmly exhorts the people to obedience, 44-47. God calls him up to the mount, that he may see the good land, and then die, 48-52.

**G**IVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain

\* Ch. iv. 26. xxx. 19. xxxi. 28. Ps. i. 4. Isa. i. 2. Jer. ii. 12. vi. 19.—b Isa. lv. 10, 11. 1 Cor. iii. 6, 7, 8.—c Ps. lxxii. 6. Mic. v.

Verse 1.—This ode is allowed by the best judges to contain a specimen of almost every species of excellence in composition. It is so thoroughly poetic that even the dull Jews themselves found they could not write it in the prose form; and hence it is distinguished as poetry in every Hebrew Bible by being written in its own hemistichs or short half lines, which is the general form of the Hebrew poetry; and were it translated in the same way it would be more easily understood. The song itself has suffered both by transcribers and translators, the former having mistaken some letters in different places, and made wrong combinations of them in others.

[Give ear, O ye heavens] Let angels and men hear, and let this testimony of God be registered both in heaven and earth. Heaven and earth are appealed to as permanent witnesses.

Verse 2. My doctrine] *Likhi*, from *lakach*, to take, carry away; to attract or gain over the heart by eloquence or persuasive speech. Hence the Septuagint translate the word *apophthegm*, a sententious and weighty saying, for the regulation of the moral conduct. Such, properly, are the sayings in this inimitable ode.

[Shall drop as the rain] It shall come drop by drop as the shower, beginning slowly and distinctly, but increasing more and more till the plenitude of righteousness is poured down, and the whole canon of divine revelation completed.

My speech shall distil as the dew] In hot regions dew is often a substitute for rain, without it there could be no fertility, especially in those places where rain seldom falls. And in such places only can the metaphor here used be felt in its perfection. Though we know nothing certain as to the manner of the production of dew, yet we know that the

upon the tender herb, and as the showers upon the grass:

8 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 He is the Rock, his work is perfect: for all

7.—d 1 Chron. xxix. 11. \* 2 Sam. xxii. 3. xxxiii. 3. Ps. xviii. 2, 31, 46. Hab. i. 12.—f 2 Sam. xxii. 31.—g Dan. iv. 37. Rev. xv. 3.

thing exists, and that it is essentially useful. So much we know of the sayings of our God, and the blessed effects produced by them: God hath spoken, and the entering in of his words gives light and life.

As the small rain] *Seirim*, from *saar*, to be rough or tempestuous; sweeping showers, accompanied with a strong gale of wind.

And as the showers] *Rebim*, from *rabah*, to multiply, to increase greatly; shower after shower, or rather a continual rain, whose drops are multiplied beyond calculation, upon the earth; alluding perhaps to the rainy seasons in the East, or to those early and latter rains so essentially necessary for the vegetation and perfection of the grain.

No doubt these various expressions point out that great variety in the Word or Revelation of God whereby it is suited to every place, occasion, person, and state; being "profitable for doctrine, reproof, and edification in righteousness." See Heb. i. 1, 2. By every prophet, evangelist, and apostle, God speaks a particular language; all is his doctrine, his great system of instruction, for the information and salvation of the souls of men. But some portions are like the sweeping showers, in which the tempest of God's wrath appears against sinners. Others are like the incessant showers of gentle rain, preparing the soil for the germination of the grain, and causing it to take root. And others still are like the dew, mildly and gently insinuating convictions, persuasions, reproofs, and consolations.

Verse 4. He is the rock] The word *tsur* is rendered creator by some eminent critics; and *khalyk* is the reading in the Arabic Version. Rab. Moses ben Maimon observes that the word signifies origin, fountain, first cause, &c.,

his ways are judgment: \* a God of truth and without iniquity, just and right is he.

5 \* They have <sup>a</sup> corrupted themselves, \* their spot is not the spot of his children, they are a <sup>c</sup> perverse and crooked generation.

6 Do ye thus <sup>e</sup> requite the LORD, O foolish people and unwise? is not he <sup>b</sup> thy father that hath <sup>1</sup> bought thee? hath he not <sup>1</sup> made thee, and established thee?

7 Remember the days of old, consider the years of <sup>k</sup> many generations: <sup>1</sup> ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High <sup>m</sup> divided to the nations their inheritance, when he <sup>n</sup> separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

\* Jer. x. 10.—<sup>a</sup> Job xxxiv. 10. Ps. xcii. 15.—<sup>c</sup> Heb. He hath corrupted to himself.—<sup>e</sup> Ch. xxi. 20.—<sup>k</sup> Or, that they are not his children, that is, their blot.—<sup>m</sup> Mat. xvii. 17. Luke ix. 41. Phil. ii. 15.—<sup>n</sup> Ps. cxvi. 12.—<sup>1</sup> Isa. lxviii. 16.—<sup>1</sup> Ps. lxxiv. 2.—<sup>1</sup> Ver. 15. Isa. xxvii. 11. xlv. 2.—<sup>1</sup> Heb. generation and generation.—Exod. xiii. 14. Ps. xlv. 1. lxxviii. 3, 4.—<sup>1</sup> Zech. ix. 2. Acts xvii. 28.—<sup>1</sup> Gen. xi. 8.—

and in this way it should be translated here: "He is the first principle, his work is perfect." Some think the word *rock* gives a very good sense; for, as in those lands rocks were the ordinary places of defence and security, God may be metaphorically represented thus, to signify his protection of his followers. I prefer the opinion of Maimon. [The best critics prefer the authorized version.]

Verse 5. *Their spot is not the spot of his children*] The interpretation commonly given to these words is as unfounded as it is exceptionable: "God's children have their spots, i.e. their sins, but sin in them is not like sin in others; in others sin is exceedingly sinful, but God does not see the sins of his children as he sees the sins of his enemies," &c. The text, which is very obscure, may be thus translated: He (Israel) hath corrupted himself. They (the Israelites) are not his children: they are spotted. Coverdale renders the whole passage thus: "The froward and overthwart generation have marred themselves to himward, and are not his children, because of their deformity." This is the sense of the verse. There may be here an allusion to the marks which the worshippers of particular idols had on different parts of their bodies, especially on their foreheads; and as idolatry is the crime with which they are here charged, the spot or mark mentioned may refer to the mark or stigma of their idol. This very custom is referred to in Rev. xx. 4, where the beast gives his mark to his followers, and it is very likely that Moses refers to such a custom among the idolatrous of his own day. This removes all the difficulty of the text. God's children have no sinful spots, because Christ saves them from their sins; and their motto or mark is, Holiness to the Lord.

Verse 8. *He set the bounds of the people according to the number of the children of Israel*] The Septuagint is very curious, "He established the bounds of the nations according to the number of the angels of God." The meaning of the passage seems to be, that when God divided the earth among mankind, he reserved twelve lots, according to the number of the sons of Jacob, which he was now about to give to their descendants, according to his promise.

Verse 9. *The Lord's portion is his people*] What an astonishing saying! As holy souls take GOD for their portion, so GOD takes them for his portion. He represents himself as happy in his followers; and they are infinitely happy in, and satisfied with, God as their portion. This is what is implied in being a saint. He who is seeking for an earthly portion, has little commerce with the Most High.

Verse 10. *He—the Lord, found him—Jacob, in his descendants, in a desert land—the wilderness. He led him about forty years in this wilderness, Deut. viii. 2, or he compassed him about, i.e. God defended them on all hands, and in all places. He instructed him—giving them statutes and judgment, which, for depth of wisdom and correct political adaptation to times, places, and circumstances, are so wondrously constructed, as essentially to secure the comfort, peace, and happiness of the individual, and the prosperity and permanency of the moral system.*

*He kept him as the apple of his eye.*] Nothing can exceed

9 For \* the LORD's portion is his people; Jacob is the <sup>p</sup> lot of his inheritance.

10 He found him <sup>q</sup> in a desert land, and in the waste howling wilderness; he <sup>r</sup> led him about, he <sup>r</sup> instructed him, he <sup>r</sup> kept him as the apple of his eye.

11 \* As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the LORD alone did lead him, and there was no strange god with him.

13 \* He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck <sup>w</sup> honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of

\* Exod. xv. 16. xix. 5. 1 Sam. x. 1. Ps. lxxviii. 71.—<sup>p</sup> Heb. cord.—<sup>q</sup> Ch. viii. 15. Jer. ii. 6. Hos. xiii. 5.—<sup>r</sup> Or, compassed him about.—<sup>r</sup> Deut. iv. 36.—<sup>s</sup> Ps. xvii. 8. Prov. vii. 2. Zech. ii. 8.—<sup>t</sup> Exod. xix. 4. Ch. i. 31. Isa. xxxi. 6. xlv. 4. lxiii. 9. Hos. xi. 3.—<sup>u</sup> Ch. xxxiii. 29. Isa. lviii. 14. Ezek. xxxvi. 2.—<sup>v</sup> Job xxix. 6. Ps. lxxxi. 16.

the force and delicacy of this expression. As deeply concerned and as carefully attentive as man can be for the safety of his eye-sight, so was God for the protection and welfare of this people. How amazing this condescension!

Verse 11. *As an eagle stirreth up her nest*] Flutters over her brood to excite them to fly; or, as some think, disturbs her nest to oblige the young ones to leave it; so God by his plagues in Egypt obliged the Israelites, otherwise very reluctant, to leave a place which he appeared by his judgments to have devoted to destruction.

*Fluttereth over her young*] Broodeth over them, communicating to them a portion of her own vital warmth: so did God by the influences of his Spirit, enlighten, encourage, and strengthen their minds. It is the same word which is used in Gen. i. 2.

*Spreadeth abroad her wings, &c.*] In order, not only to teach them how to fly, but to bear them when weary. For to this fact there seems an allusion, it having been generally believed that the eagle, through extraordinary affection for her young, takes them upon her back when they are weary of flying, so that the archers cannot injure them but by piercing the body of the mother. [Some critics make *Jehovah* the nominative to "spreadeth abroad," and read the passage: "As an eagle, which stirreth up its nest, and soars over its young, he spread out his wings, took him up, &c."]

Verse 12. *So the Lord alone did lead him*] By his power, and by his only, were they brought out of Egypt, and supported in the wilderness.

*And there was no strange god*] They had help from no other quarter. The Egyptian idols were not able to save their own votaries; but God not only saved his people, but destroyed the Egyptians.

Verse 13. *He made him ride*] All the verbs here are in the future tense, because this is a prophecy of the prosperity they should possess in the promised land. The Israelites were to ride—exult, on the high places, the mountains, and hills of their land, in which they are promised the highest degrees of prosperity; as even the rocky part of the country should be rendered fertile by the peculiar benediction of God.

*Suck honey out of the rock, and oil out of the flinty rock*] Even the most barren places in the country should yield an abundance of aromatic flowers, from which the bees should collect honey in abundance; and even the tops of the rocks afford sufficient support for olive-trees, from the fruit of which they should extract oil in abundance: and all this should be occasioned by the peculiar blessing of God upon the land.

Verse 14. *Fat of kidneys of wheat*] The expression here may be considered as a very strong and peculiarly happy figure to point out the finest wheat, containing the healthiest and most vigorous germ, growing in a very large and nutritive grain; and consequently the whole figure points out to us a species of wheat, equally excellent both for seed and bread. This beautiful metaphor seems to have escaped the notice of every commentator.

*Pure blood of the grape.*] Red wine, or the pure juice of

lambs, and rams of the breed of Bashan; and goats, \* with the fat of kidneys of wheat; and thou didst drink the pure <sup>b</sup> blood of the grape.

15 But <sup>c</sup> Jeshurun waxed fat, and <sup>d</sup> kicked: \* thou art waxen fat, thou art grown thick, thou art covered with fatness; then he <sup>e</sup> forsook God *which* <sup>f</sup> made him, and lightly esteemed the <sup>h</sup> Rock of his salvation.

16 <sup>h</sup> They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 <sup>i</sup> They sacrificed unto devils, <sup>k</sup> not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 <sup>l</sup> Of the Rock that begat thee thou art unmindful, and hast <sup>m</sup> forgotten God that formed thee.

19 <sup>n</sup> And when the Lord saw it, he <sup>o</sup> abhorred them, <sup>p</sup> because of the provoking of his sons, and of his daughters.

20 And he said, <sup>q</sup> I will hide my face from them, I will see what their end *shall be*: for they are a very froward generation, <sup>r</sup> children in whom is no faith.

<sup>a</sup> Ps. lxxxii. 18. cxlvii. 14.—<sup>b</sup> Gen. xlix. 11.—<sup>c</sup> Ch. xxxiii. 5, 26. Isa. xlv. 2.—<sup>d</sup> 1 Sam. ii. 29.—<sup>e</sup> Ch. xxxi. 20. Neh. ix. 25. Ps. xvii. 10. Jer. ii. 7. v. 7, 28. Hos. xiii. 6.—<sup>f</sup> Ch. xxxi. 16. Isa. i. 4.—<sup>g</sup> Ver. 6. Isa. ii. 13.—<sup>h</sup> 2 Sam. xxii. 47. Ps. lxxxix. 26. xcv. 1.—<sup>i</sup> 1 Kings xiv. 22. 1 Cor. x. 22.—<sup>j</sup> Lev. xvii. 7. Ps. cvi. 37. 1 Cor. x. 20. Rev. ix. 20.—<sup>k</sup> Or, which were not God. Ver. 21.—<sup>l</sup> Isa. xvii. 10.—<sup>m</sup> Jer. ii. 32.—<sup>n</sup> Judg. ii. 14.—<sup>o</sup> Or, despised. Lam. ii. 6.—<sup>p</sup> Isa. i. 2.—<sup>q</sup> Ch. xxxi. 17.—<sup>r</sup> Isa. xxx. 9. Mat. xvii. 17.—<sup>s</sup> Ver.

whatever colour, expressed from the grapes, without any adulteration or mixture with *water*: *blood* here is synonymous with *juice*. This intimates that their *vines* should be of the best kind, and their *wine* in abundance, and of the most delicious flavour.

Verse 15. *Jeshurun*] This appellative is here put for Israel, and, as it comes from *yashar*, he was *right*, *straight*, may be intended to show that the people who once not only promised fair, but were really *upright*, walking in the paths of *righteousness*, should, in the time signified by the prophet, not only revolt from God, but actually fight against him; like a *full fed horse*, who not only will not bear the harness, but breaks away from his master, and endeavours to kick him as he struggles to get loose. All this is spoken prophetically, and is intended as a *warning*, that the evil might not take place. For were the transgression *unavoidable*, it must be the effect of some *necessitating* cause, which would destroy the turpitude of the action, as it referred to Israel; for if the evil were *absolutely unavoidable*, no blame could attach to the unfortunate agent, who could only consider himself the miserable instrument of a *dire necessity*. See a case in point, 1 Sam. xxiii. 11, 12, where the prediction appears in the most *absolute* form, and yet the evil was prevented by the person receiving the prediction as a *warning*.

*The Rock of his salvation.*] The figure is admirably well supported through the whole verse. We see, *first* a miserable, lean steed, taken under the care and into the keeping of a master who provides him with an abundance of provender. We see, *secondly*, this horse waxing *fat* under this keeping. We see him, *thirdly*, *breaking away* from his master, leaving his rich pasture, and running to the wilderness, unwilling to bear the yoke or harness, or to make any returns for his master's care and attention. We see, *fourthly*, whence this conduct proceeds—from a want of consciousness that his strength depends upon his master's care and keeping. How easy to apply all these points to the case of the Israelites; and how illustrative of their former and latter state! And how powerfully do they apply to the case of many called Christians, who, having increased in riches, forget that God from whose hand alone those mercies flowed!

Verse 17. *They sacrificed unto devils*] The original word *shedim* has been variously understood. The Arabic has *sheateen*, the plural of *Sheetan*, Satan, by which the rebellious angels appear to be intended, as the word comes from the root *shatana*, he was *obstinate*, *proud*, *refractory*, *went far away*. And it is likely that these fallen spirits, having utterly lost the empire at which they aimed, got themselves worshipped under various forms and names in different places. The Anglo-Saxon has *devils*.

21 <sup>a</sup> They have moved me to jealousy with *that which is not God*; they have provoked me to anger <sup>b</sup> with their vanities: and <sup>c</sup> I will move them to jealousy with *those which are not a people*; I will provoke them to anger with a foolish nation.

22 For <sup>d</sup> a fire is kindled in mine anger, and <sup>e</sup> shall burn unto the lowest hell, and <sup>f</sup> shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will <sup>g</sup> heap mischiefs upon them; <sup>h</sup> I will spend mine arrows upon them.

24 *They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction*: I will also send <sup>i</sup> the teeth of beasts upon them, with the poison of serpents of the dust.

25 <sup>j</sup> The sword without and terror <sup>k</sup> within, shall <sup>l</sup> destroy both the young man and the virgin, the suckling *also*, with the man of grey hairs.

26 <sup>m</sup> I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the

18. Ps. lxxviii. 58.—<sup>1</sup> 1 Sam. xii. 21. 1 Kings xvi. 13, 26. Ps. xxxi. 6. Jer. viii. 19. x. 8. xiv. 22. Jonah ii. 8. Acts xiv. 15.—<sup>2</sup> Hos. i. 10. Rom. x. 19.—<sup>3</sup> Jer. xv. 14. xlvii. 4. Lam. iv. 11.—<sup>4</sup> Or, *hath burned*.—<sup>5</sup> Or, *hath consumed*.—<sup>6</sup> Isa. xxvi. 15.—<sup>7</sup> Ps. vii. 12, 13. Ezek. v. 16.—<sup>8</sup> Heb. *burning coals*. Hab. iii. 5.—<sup>9</sup> Lev. xxvi. 22.—<sup>10</sup> Lam. i. 20. Ezek. vi. 15. 2 Cor. vii. 5.—<sup>11</sup> Heb. *from the chambers*.—<sup>12</sup> Heb. *bereave*.—<sup>13</sup> Ezek. xx. 13, 14, 25.

*New gods that came newly up*] Which came up from their neighbours; viz., the *Moabites* and *Ammonites*, whose gods they received and worshipped on their way through the wilderness, and often afterwards.

Verse 19. *When the Lord saw it, &c.*] More literally, *And the Lord saw it, and through indignation he reprobated his sons and his daughters*.

Verse 20. *Children in whom is no faith.*] No *steadfastness*. They are *fickle*, because they are *faithless*.

Verse 21. *They have moved me to jealousy*] This verse contains a very pointed promise of the calling of the Gentiles, in consequence of the rejection of the Jews threatened ver. 19; and to this great event it is applied by St. Paul. Rom. x. 19.

Verse 22. *The lowest hell*] *Sheol tachtith*, the very deepest destruction; a total extermination, so that the *earth*—their land, and *its increase* and all their property, should be seized; and the *foundations of their mountains*—their strongest fortresses, should be razed to the ground.

Verse 23. *I will spend mine arrows upon them.*] The judgments of God in general are termed the *arrows of God*, Job vi. 4; Ps. xxxviii. 2, 3; xci. 5; see also Ezek. v. 16; Jer. i. 14; 2 Sam. xxii. 14, 15.

It was customary among the heathens to represent any judgment from their gods under the notion of *arrows*, especially a *pestilence*; and one of their greatest deities, Apollo, is ever represented as bearing a *bow* and *quiver* full of *deadly arrows*.

Verse 24. *They shall be burnt with hunger*] Their land shall be cursed, and *famine* shall prevail. This is one of the *arrows*.

*Burning heat*] No showers to cool the atmosphere; or rather, boils, blains, and pestilential fevers; this was a *second*.

*Bitter destruction*] The plague; this was a *third*.

*Teeth of beasts—with the poison of serpents*] The beasts of the field should multiply upon and destroy them; this was a *fourth*: and *poisonous serpents*, infesting all their steps, and whose mortal bite should produce the utmost anguish, were to be a *fifth* arrow. Added to all these, the *sword* of their enemies—*terror* among themselves, ver. 25, and *captivity* were to complete their ruin, and thus the *arrows of God* were to be spent upon them. There is a beautiful saying in the *Toozuki Teemour*, which will serve to illustrate this point, while it exhibits one of the finest metaphors that occurs in any writer, the sacred writers excepted.

It was once demanded of the fourth *Khaleefeh* (Aaly) on whom be the mercy of the Creator, 'If the *canopy of heaven* were a *bow*; and if the *earth* were the *cord* thereof; and if

enemy, lest their adversaries <sup>a</sup> should behave themselves strangely, and lest they should <sup>b</sup> say, <sup>c</sup> Our hand is high, and the LORD hath not done all this.

28 For they are a nation void of counsel, <sup>d</sup> neither is there any understanding in them.

29 <sup>e</sup> O that they were wise, *that* they understood this, <sup>f</sup> *that* they would consider their latter end!

30 How should <sup>g</sup> one chase a thousand, and two put ten thousand to flight, except their Rock <sup>h</sup> had sold them, and the LORD had shut them up?

31 For <sup>i</sup> their rock is not as our Rock, <sup>j</sup> even our enemies themselves *being* judges.

32 For <sup>k</sup> their vine <sup>l</sup> is of the vine of Sodom, and of the fields of Gomorrah: *their grapes are grapes of gall, their clusters are bitter:*

33 Their wine <sup>m</sup> is the poison of dragons, and the cruel <sup>n</sup> venom of asps.

34 *Is not this <sup>o</sup> laid up in store with me, and sealed up among my treasures?*

35 <sup>p</sup> To me *belongeth* vengeance and recompence; their foot shall slide in *due* time: for <sup>q</sup> the day of their calamity is at hand, and the things that shall come upon them make haste.

<sup>a</sup> Jer. xix. 4.—<sup>b</sup> Ps. cxi. 8.—<sup>c</sup> Or, *Our high hand, and not the LORD, hath done all this.*—<sup>d</sup> Isa. xxvii. 11. Jer. iv. 22.—<sup>e</sup> Ch. v. 29. Ps. lxxxi. 13. cvil. 43. Luke xix. 42.—<sup>f</sup> Isa. xlvii. 7. Lam. i. 9.—<sup>g</sup> Lev. xxvi. 8. Josh. xxiii. 10. 2 Chron. xxiv. 24. Isa. xxx. 17.—<sup>h</sup> Ps. xlv. 12. Isa. i. 1. lii. 3.—<sup>i</sup> 1 Sam. ii. 2.—<sup>j</sup> 1 Sam. iv. 8. Jer. xi. 3.—<sup>k</sup> Isa. i. 10.—<sup>l</sup> Or, *is worse than the vine of Sodom, &c.*—<sup>m</sup> Ps. lviii. 4.—<sup>n</sup> Ps. cxi. 8. Rom. ii. 13.—<sup>o</sup> Job xiv. 17. Jer. ii. 22. Hos. xiii. 12. Rom. ii. 5.—<sup>p</sup> Ps. xciv. 1. Ecclus. xviii. 1. Rom. xii. 19. Heb. x. 30.—<sup>q</sup> 2 Pet. ii. 3.—<sup>r</sup> Ps. cxxxv. 14.—<sup>s</sup> Judg. ii. 18. Ps. cvi. 45. Jer. xxxi. 20. Joel ii. 14. 2 Mac. vii. 6.—<sup>t</sup> Heb.

*calamities were ARROWS; if mankind were the mark for those arrows; and if Almighty God, the tremendous and the glorious, were the warring ARCHER; to whom could the sons of Adam flee for protection?* The *Khalefeh* answered, saying, 'The sons of Adam must flee unto the Lord.'

Verse 27. *Were it not that I feared the wrath of the enemy?* Had not God punished them in such a way as proved that his hand and not the hand of man had done it, the heathens would have boasted of their prowess, and Jehovah would have been blasphemed, as not being able to protect his worshippers, or to punish their infidelities. *Titus*, when he took Jerusalem, was so struck with the strength of the place that he acknowledged that if God had not delivered it into his hands, the Roman armies never could have taken it.

Verse 29. *That they would consider their latter end.* Properly, *their latter times*—the glorious days of the Messiah, who, according to the flesh, should spring up among them. Should they carefully consider this subject, and receive the promised Saviour, they would consequently act as persons under infinite obligation to God; his strength would be their shield, and then,—

Verse 30. *How should one chase a thousand?* If therefore they had not forgotten their Rock, God their author and defence, it could not possibly have come to pass that a thousand of them should flee before one of their enemies.

Verse 31. *For their rock.* The gods and pretended protectors of the Romans.

*Is not as our Rock?* Have neither power nor influence like our God.

*Our enemies themselves being judges.* For they often acknowledged the irresistible power of that God who fought for Israel.

Verse 32. *For their vine is of the vine of Sodom.* The Jews are as wicked and rebellious as the Sodomites; for by the vine the inhabitants of the land are signified, see Isa. v. 2, 7.

*Their grapes.* Their actions are gall and wormwood—producing nothing but mischief and misery to themselves and others.

*Their clusters are bitter.* Their united exertions, as well as their individual acts, are sin, and only sin continually. That by vine is meant the people, and by grapes their moral conduct, is evident from Isa. v. 1-7. It is very likely that the grapes produced about the lake *Asphaltites*, where Sodom and Gomorrah formerly stood, were not only of an

86 <sup>a</sup> For the LORD shall judge his people; <sup>b</sup> and repent himself for his servants, when he seeth that *their* power is gone, and <sup>c</sup> there is none shut up or left.

37 And he shall say, <sup>d</sup> Where are their gods, *their rock* in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and <sup>e</sup> be <sup>f</sup> your protection.

39 See now that <sup>g</sup> I, even I, am he, and <sup>h</sup> there is no god with me: <sup>i</sup> I kill, and I make alive; I wound, and I heal: *neither is there any that can deliver out of my hand.*

40 <sup>aa</sup> For I lift up my hand to heaven, and say, I live for ever.

41 <sup>bb</sup> If I whet my glittering sword, and mine hand take hold on judgment; <sup>cc</sup> I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows <sup>dd</sup> drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of <sup>ee</sup> revenges upon the enemy.

43 <sup>ff</sup> Rejoice, <sup>gg</sup> O ye nations, with his people: for he will <sup>hh</sup> avenge the blood of his servants, and <sup>ii</sup> will

hand.—<sup>1</sup> Kings xiv. 10. xxi. 21. 2 Kings ix. 8. xiv. 26.—<sup>v</sup> Judg. x. 14. Jer. ii. 28.—<sup>w</sup> 11leb. *an hiding for you.*—<sup>x</sup> Ps. cii. 27. Isa. xli. 4. xlviii. 12.—<sup>y</sup> Ch. iv. 35. Isa. xlv. 5, 18, 22.—<sup>z</sup> 1 Sam. ii. 6. 2 Kings v. 7. Job v. 18. Ps. lxxviii. 20. Hos. vi. 1. Tob. xlii. 2. Wisd. xvi. 13.—<sup>aa</sup> Gen. xiv. 22. Exod. vi. 8. Num. xiv. 30.—<sup>bb</sup> Isa. xxvii. 1. xxxiv. 5. lxxvi. 16. Ezek. xxi. 9, 10, 14, 20.—<sup>cc</sup> Isa. i. 24. Nah. i. 2.—<sup>dd</sup> Jer. xlv. 10.—<sup>ee</sup> Job xiii. 24. Jer. xxx. 14. Lam. ii. 5.—<sup>ff</sup> Or, *Praise his people, ye nations: or, Sing ye.*—<sup>gg</sup> Rom. xv. 10.—<sup>hh</sup> Rev. vi. 10. xix. 2.—<sup>ii</sup> Ver. 41.

acid, disagreeable taste, but of a deleterious quality; and to this, it is probable, Moses here alludes.

Verse 33. *Their wine.* Their system of doctrines and teaching, is the poison of dragons, &c., fatal and destructive to all them who follow it.

Verse 34. *Sealed up among my treasures?* Doods or engagements by which persons were bound at a specified time to fulfil certain conditions, were sealed and laid up in places of safety; so here God's justice is pledged to avenge the quarrel of his broken covenant on the disobedient Jews, but the time and manner were sealed in his treasures, and known only to himself.

Verse 36. *The Lord shall judge his people.* He has an absolute right over them as their creator, and authority to punish them for their rebellions as their sovereign; yet he will repent himself—he will change his manner of conduct towards them, when he seeth that their power is gone—when they are entirely subjugated by their adversaries, so that their political power is entirely destroyed; and there is none shut up or left—not one strong place untaken, and not one family left, all being carried into captivity, or scattered into strange lands. Or he will do justice to his people, and avenge them of their adversaries; see ver. 35.

Verse 37. *He shall say.* This may refer to the preaching of the gospel to them in the latter days.

Verse 39. *See now that I—am he.* Be convinced that God alone can save, and God alone can destroy, and that your idols can neither hurt nor help you.

*I kill, and I make alive, &c.* My mercy is as great as my justice, for I am as ready to save the penitent as I was to punish the rebellious.

Verse 42. *From the beginning of revenges.* The word *paroth*, rendered *revenges*, a sense in which it never appears to be taken, has rendered this place very perplexed and obscure.

Probably it may be more properly translated, *from the naked head*—the enemy shall have nothing to shield him from my vengeance; the crown of dignity shall fall off, and even the helmet be no protection against the sword and arrows of the Lord.

Verse 43. *Rejoice, O ye nations.* Ye Gentiles, for the casting off of the Jews shall be the means of your ingathering with his people, for they shall not be utterly cast off. (See Rom. xv. 9, for in this way the apostle applies it.) But how shall the Gentiles be called, and the Jews have

render vengeance to his adversaries, and \* will be merciful unto his land, and to his people.

44 And Moses came and spake all the words of this song in the ears of the people, he, and <sup>b</sup> Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel :

46 And he said unto them, <sup>c</sup> Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is not a vain thing for you ; <sup>d</sup> because it is your life : and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

48 <sup>e</sup> And the Lord spake unto Moses that selfsame day, saying,

\* Ps. lxxxv. 1.—<sup>b</sup> Or, Joshua.—<sup>c</sup> Ch. vi. 6. xi. 18. Ezek. xl. 4.—<sup>d</sup> Ch. xxx. 19. Lev. xviii. 5. Prov. iii. 2, 22. iv. 22. Rom. x. 5.—<sup>e</sup> Num. xxvii. 12, 13.—<sup>f</sup> Num. xxxiii. 47, 48. Ch. xxxiv. 1.—

their iniquity purged? *He will be merciful unto his land and to his people, he shall cause an atonement to be made for his land and people ; i.e. Jesus Christ, the long-promised Messiah, shall be crucified for Jews and Gentiles, and the way to the holiest be made plain by his blood.*

This is a very proper and encouraging conclusion to the awfully important matter of this poem.

Verse 44. *And Moses came*] Probably from the tabernacle, where God had given him this prophetic ode, and he rehearsed it in the ears of the people.

Verse 46. *Set your hearts unto all the words*] Another proof that all these awful denunciations of divine wrath, though delivered in an absolute form, were only declaratory of what God would do if they rebelled against him.

Verse 47. *Through this thing ye shall prolong your days*] Instead of being cut off, as God here threatens, ye shall be preserved and rendered prosperous in the land which, when they passed over Jordan, they should possess.

Verse 49. *Get thee up into this mountain Abarim*] The mount of the passages, i.e. of the Israelites when they entered into the promised land.

Verse 50. *And die in the mount—as Aaron*] Some have supposed that Moses was translated ; but if so, then Aaron was translated, for what is said of the death of the one, is said of the death of the other.

Verse 52. *Thou shalt see the land before thee*] How glorious to depart out of this life with God in his heart and heaven in his eye ! his work, his great, unparalleled usefulness, ending only with his life.

In writing this ode the design of Moses was,

1. To set forth the *Majesty of God*. He shows that from his holiness and purity he must be displeased with sin ; from his justice and righteousness he must punish it ; and from the goodness and infinite benevolence of his nature he is ever disposed to help the weak, instruct the ignorant, and show mercy to the wretched, sinful sons and daughters of men.

2. To show the duty and interest of his people. To have such a Being for their friend is to have all possible happi-

49 Get thee up into this 'mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho ; and behold the land of Canaan, which I gave unto the children of Israel for a possession :

50 And die in the mount whither thou goest up, and be gathered unto thy people ; as <sup>a</sup> Aaron thy brother died in Mount Hor, and was gathered unto his people :

51 Because <sup>b</sup> ye trespassed against me among the children of Israel at the waters of 'Meribah-kadesh, in the wilderness of Zin ; because ye <sup>c</sup> sanctified me not in the midst of the children of Israel.

52 <sup>d</sup> Yet thou shalt see the land before thee ; but thou shalt not go thither unto the land which I give the children of Israel.

<sup>a</sup> Num. xx. 25, 28 xxxiii. 38.—<sup>b</sup> Num. xx. 11, 12, 13. xxvii. 14.—<sup>c</sup> Or, strife at Kadesh.—<sup>d</sup> See Lev. x. 3.—<sup>e</sup> Num. xxvii. 12. Ch. xxxiv. 4.

ness, both spiritual and temporal, secured ; to leave him for their enemy is to be exposed to inevitable destruction and ruin.

3. To warn them against *irreligion and apostasy* ; to show the possibility of departing from God, and the miseries that would overwhelm them and their posterity should they be found walking in opposition to the laws of their Creator.

4. To give a proper and impressive view of the providence of God, by referring to the history of his gracious dealings with them and their ancestors.

5. To leave on record an everlasting testimony against them, should they ever cast off his fear and pollute his worship, which should serve at once as a warning to the world, and a vindication of his justice, when the judgments he had threatened were found to be poured out upon them ; for he who loved them so long and so intensely could not become their enemy but in consequence of the greatest and most unprincipled provocations.

6. To show the shocking and unprecedented ingratitude which induced a people so highly favoured, to sin against their God ; and how reasonable and just it was, that God should pour out upon them such judgments as he had never inflicted on any other people, and so mark their disobedience and ingratitude, (that the punishment should bear some proportion to the guilt, and that their preservation as a distinct people might afford a feeling proof both of the providence and justice of God.

7. To show the glory of the latter days in the re-election of the long reprobated Jewish nation, and the final diffusion of his grace and goodness over the earth by means of the gospel of Christ.

And all this is done with such strength and elegance of diction, with such appropriate, energetic, and impressive figures and metaphors, and in such a powerful torrent of that soul-penetrating, pure poetic spirit that comes from the bosom of God, that the reader is alternately elated or depressed, filled with compunction or confidence, with despair or hope, according to the quick transitions of the inimitable writer to the different topics which form the subject of this incomparable and wondrously varied ode.

## CHAPTER XXXIII.

*Moses delivers a prophetic blessing to the children of Israel, 1. The introduction, 2-5. Prophetic declarations concerning Reuben, 6 ; concerning Judah, 7 ; concerning Levi, 8-11 ; concerning Benjamin, 12 ; concerning Joseph, 13-17 ; concerning Zebulun, 18, 19 ; concerning Gad, 20, 21 ; concerning Dan, 22 ; concerning Naphtali, 23 ; concerning Asher, 24, 25. The glory of the God of Jeshurun, and the glorious privileges of his true followers, 26-29.*

**AND** this is <sup>a</sup>the blessing wherewith Moses, <sup>b</sup>the man of God, blessed the children of Israel before his death.

2 And he said, <sup>c</sup>The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with <sup>d</sup>ten thousands of saints: from his right hand <sup>e</sup>went <sup>f</sup>a fiery law for them.

3 Yea, <sup>g</sup>he loved the people; <sup>h</sup>all his saints are in thy hand: and they <sup>i</sup>sat down at thy feet; <sup>j</sup>every one shall <sup>k</sup>receive of thy words.

4 <sup>l</sup>Moses commanded us a law, <sup>m</sup>even the inheritance of the congregation of Jacob.

5 And he was <sup>n</sup>king in <sup>o</sup>Jeshurun, when the

<sup>a</sup> Gen. xlix. 28.—<sup>b</sup> Ps. x. title.—<sup>c</sup> Exod. xix. 18, 20. Judg. v. 4. 5. Hab. iii. 3.—<sup>d</sup> See Ps. lxxviii. 17. Dan. vii. 10. Acts vii. 53. Gal. iii. 19. Heb. ii. 2. Rev. v. 11. ix. 16.—<sup>e</sup> Heb. a fire of law.—<sup>f</sup> Exod. xix. 5. Ch. vii. 7, 8. Ps. xlvii. 4. Hos. xi. 2. Mal. i. 2.—<sup>g</sup> Ch. vii. 8. 1 Sam. ii. 9. Ps. i. 5.—<sup>h</sup> Luke x. 30. Acts xxii. 3.—

Verse 1. *And this is the blessing wherewith Moses—blessed, &c.* The general nature of this solemn introduction is to show the foundation which Moses had for blessing his brethren, viz., because God had frequently manifested his glory in their behalf; and the several parts of this introduction are disposed in the following order:

1. The manifestation of the Divine Glory on Sinai, as it was prior in time and more magnificent in splendour, is mentioned first.

2. That God manifested his glory at Seir is evident from Judg. v. 4.

3. The next place is Paran, where the glory of the Lord appeared before all the children of Israel, Num. xiv. 10.

Instead of *he came with ten thousand saints*, by which our translators have rendered *meribehoth kadesh*, Dr. Kennicott reads *Meribah-Kadesh*, the name of a place: for we find that, towards the end of forty years, the Israelites came to Kadesh, Num. xx. 1, which was also called *Meribah*, on account of their contentious opposition to the determinations of God in their favour, ver. 13; and there the glory of the Lord again appeared, as we are informed ver. 6. These four places, Sinai, Seir, Paran, and Meribah-Kadesh, mentioned by Moses in the text, are the identical places where God manifested his glory in a fiery appearance, the more illustriously to proclaim his special providence over and care of Israel. [This criticism is not reliable. The probability is that the three clauses do not refer to different manifestations, but to the one manifestation of God on Sinai, which sent its beams from Seir to Paran, the eastern and northern extremities of the desert.]

Instead of *a fiery law, esh dath*, we may read, following the Samaritan Version, *esh ur, a fire shining out* upon them. In vindication of this change in the original, it may be observed, 1. That, though *dath* signifies *a law*, yet it is a Chaldee term, and appears no where in any part of the sacred writing, previously to the Babylonish captivity; *torah* being the term constantly used to express the Law at all times prior to the corruption of the Hebrew by the Chaldees. 2. That the word itself is obscure in its present situation, as the Hebrew Bibles write it and *esh* in one word, *eshdath*, which has no meaning; and which, in order to give it one, the Massorah directs should be read *separate*, though written connected. 3. That the word is not acknowledged by the two most ancient Versions, the *Septuagint* and *Syriac*. 4. That in the parallel place, Hab. iii. 8, 4, a word is used which expresses the *rays of light, karnayim, horns*, that is, *splendours, rays*, or *effulgence of light*. 5. That on all these accounts, together with the almost impossibility of giving a rational meaning to the text as it now stands, the translation contended for should be adopted. [There is no need for the proposed change, as the word *eshdath* has a meaning. Fürst translates it "the south country," but Keil, with many others, renders it "shooting fire," i.e. lightning. The whole passage is obscure.]

Verse 6. *Let Reuben live, and not die* Though his life and his blessings have been forfeited by his transgression with his father's concubine, Gen. xlix. 8, 4; and in his rebellion with Korah, Num. xvi. 1, &c., let him not become extinct as a tribe in Israel.

*And let not his men be few.* It is possible that this

heads of the people and the tribes of Israel were gathered together.

6 Let Reuben live, and not die; and let not his men be few.

7 And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: <sup>a</sup>let his hands be sufficient for him; and be thou <sup>b</sup>an help to him from his enemies.

8 And of Levi he said, <sup>c</sup>Let thy Thummim and thy Urim be with thy holy one, <sup>d</sup>whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not <sup>e</sup>seen him; <sup>f</sup>neither did he acknowledge

<sup>1</sup> Prov. ii. 1.—<sup>2</sup> John i. 17. vii. 19.—<sup>3</sup> Ps. cxix. 111.—<sup>4</sup> See Gen. xxxv. 31. Judg. ix. 2. xvii. 6.—<sup>5</sup> Ch. xxxii. 15.—<sup>6</sup> Gen. xlix. 8.—<sup>7</sup> Ps. cxvii. 5.—<sup>8</sup> Exod. xxviii. 30.—<sup>9</sup> Exod. xvii. 7. Num. xx. 18. Ch. vii. 2, 3, 16. Ps. lxxxi. 7.—<sup>10</sup> Gen. xxix. 32. 1 Chron. xvii. 17. Job xxxvii. 24.—<sup>11</sup> Exod. xxxii. 26, 27, 28.

clause belongs to *Simeon*. In the Alexandrian copy of the Septuagint the clause stands thus: *and let SIMEOON be very numerous*, but none of the other Versions insert the word. As the negative particle is not in the Hebrew, but is supplied in our translation, and the word *Simeon* is found in one of the most ancient and most authentic copies of the Septuagint Version; and as *Simeon* is nowhere else mentioned here, if not implied in this place, probably the clause anciently stood: *Let Reuben live, and not die; but let the men of Simeon be few*. That this tribe was small when compared with the rest, and with what it once was, is evident enough from the first census, taken after they came out of Egypt, and that in the plains of Moab, nearly forty years after. In the first, Simeon was 59,800; in the last, 22,200, a decrease of 37,600 men! [But Simeon may have been passed over by Moses, and included only in the general blessing, because, according to Jacob, he was to be scattered abroad in Israel, Gen. xlix. 7.]

Verse 7. *And this is the blessing of Judah* Though the word *blessing* is not in the text, yet it may be implied from ver. 1. *Let his hands be sufficient for him*—let him have a sufficiency of warriors always to support the tribe, and vindicate its rights; and let his enemies never be able to prevail against him! Three things are expressed here: 1. That the tribe of Judah, conscious of its weakness, shall depend on the Most High, and make prayer and supplication to him; 2. That God will hear such prayer; 3. That his hands shall be increased, and that he shall prevail over his enemies. This blessing has a striking affinity with that which this tribe received from Jacob, Gen. xlix. 9; and both may refer to our blessed Lord, who sprang from this tribe, as is noticed on the above passage, who has conquered our deadly foes by his death, and whose *praying* posterity ever prevail through his might.

Verse 8. *Thy holy one* Aaron primarily, who was anointed the high-priest of God, and whose office was the most holy that man could be invested with. Therefore Aaron was called God's *holy one*, and the more especially so as he was the type of the MOST HOLY and blessed Jesus, from whom the Urim—all light and wisdom, and Thummim—all excellence, completion, and perfection, are derived.

*Whom thou didst prove, &c.* God contended with Aaron as well as with Moses at the waters of Meribah, and excluded him from the promised land, because he did not sanctify the Lord before the people.

From the words of St. Paul, 1 Cor. x. 8-12, it is evident that these words, at least in a secondary sense, belong to Christ. [Some think that the "holy one" is Levi, the tribe-father.]

Verse 9. *Who said unto his father, &c.* I suppose these words to be primarily spoken of Aaron and the tribe of Levi. The law had strictly enjoined that if the father, mother, brother, or child of the high-priest should die, he must not mourn for them, but act as if they were not his kindred; see Lev. xxi. 11, 12. Neither must Aaron mourn for his sons Nadab and Abihu, &c., though not only their death, but the circumstances of it, were the most afflicting that could possibly affect a parent's heart. Besides, the high-priest was forbidden, on pain of death, to go out from the door of the tabernacle, Lev. x. 2-7, for God would have



his brethren, nor knew his own children: for \*they have observed thy word, and kept thy covenant.

10 <sup>b</sup>They <sup>c</sup>shall teach Jacob thy judgments, and Israel thy law: <sup>d</sup>they <sup>e</sup>shall put incense <sup>f</sup>before thee, <sup>g</sup>and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his substance, and <sup>h</sup>accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 And of Joseph he said, 'Blessed of the LORD be his land, for the precious things of heaven, for <sup>i</sup>the dew, and for the deep that coucheth beneath;

14 And for the precious fruits brought forth by the sun, and for the precious things <sup>k</sup>put forth by the <sup>l</sup>moon.

\*See Jer. xviii. 18. Mal ii. 5, 6.—<sup>b</sup>Or, Let them teach, &c.—<sup>c</sup>Lev. x. 11. Ch. xvii. 9, 10, 11. xxiv. 8. Ezek. xlv. 23, 24. Mal. ii. 7.—<sup>d</sup>Or, Let them put incense.—<sup>e</sup>Exod. xxx. 7, 8. Num. xvi. 40. 1 Sam. ii. 28.—<sup>f</sup>Heb. at thy nose.—<sup>g</sup>Lev. i. 9, 13, 17. Ps. li. 9. Ezek. xliii. 27.—<sup>h</sup>2 Sam. xxiv. 23. Ps. xx. 3. Ezek. xx. 40, 41 xliii.

them more to regard their function and duty in his service, than any natural affection whatever. And herein Christ was figured, Mat. xii. 46-50. It is likely also that Moses may refer here to the fact of the Levites, according to the command of Moses, killing every man his brother, friend, neighbour, and even son, who had sinned in worshipping the golden calf, Exod. xxxii. 26; and in this way the Chaldee Paraphrast understands the words.

Verse 10. *They shall teach Jacob, &c.* This was the office of the Levites. And of their faithfulness in this respect God bears testimony by the prophet, Mal. ii. 5, 6.

Verse 11. *Bless, Lord, his substance* This blessing was peculiarly necessary, because they had no inheritance among the children of Israel, and lived more immediately than others upon the providence of God. Yet, as they lived by the offerings of the people and the tithes, the increase of their substance necessarily implied the increase of the people at large: the more fruitful the land was, the more abundant would the tithes of the Levites be; and thus in the increased fertility of the land the substance of Levi would be blessed.

Verse 12. *Of Benjamin—the beloved of the Lord* Alluding to his being particularly beloved of his father Jacob, Gen. xlix. 27, &c.

*Shall dwell in safety by him* That is, by the Lord, whose temple, which is considered as his dwelling-place, was in the tribe of Benjamin, for a part of Jerusalem belonged to this tribe.

*And he shall dwell between his shoulders*—within his coats, or in his chief city, viz., Jerusalem, where the temple of God was built on his mountains, Zion and Moriah, here poetically termed his shoulders. [The expression, “between his shoulders,” is simply proverbial.]

Verse 13. *Blessed—be his land* The whole of this passage certainly relates to the peculiar fertility of the soil in the portion that fell to this tribe, which, the Jews say, yielded a greater abundance of all good things than any other part of the promised land.

*The precious things of heaven* The peculiar mildness and salubrity of its atmosphere.

*For the dew* A plentiful supply of which was a great blessing in the dry soil of a hot climate.

*The deep that coucheth beneath* Probably referring to the plentiful supply of water which should be found in digging wells: hence the Septuagint have *fountains of the deep*.

Verse 14. *The precious fruits brought forth by the sun* All excellent and important productions of the earth, which come to perfection once in the year. So *the precious things put forth by the moon* may imply those vegetables which require but about a month to bring them to perfection, or vegetables of which several crops may be had in the course of a year.

Verse 15. *The chief things of the ancient mountains*

15 And for the chief things of <sup>m</sup>the ancient mountains, and for the precious things <sup>n</sup>of the lasting hills,

16 And for the precious things of the earth and fulness thereof; and for the good will of <sup>o</sup>him that dwelt in the bush: let the blessing <sup>p</sup>come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the <sup>q</sup>firstling of his bullock, and his horns are like <sup>r</sup>the horns of <sup>s</sup>unicorns: with them <sup>t</sup>he shall push the people together to the ends of the earth: and <sup>u</sup>they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 And of Zebulun he said, <sup>v</sup>Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall <sup>w</sup>call the people unto the mountain: there <sup>x</sup>they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

27.—<sup>1</sup>Gen. xlix. 25.—<sup>2</sup>Gen. xxvii. 28.—<sup>3</sup>Heb. thrust forth.—<sup>4</sup>Heb. moons.—<sup>5</sup>Gen. xlix. 26.—<sup>6</sup>11ab. iii. 6.—<sup>7</sup>Exod. iii. 2, 4. Acts vii. 30, 35.—<sup>8</sup>Gen. xlix. 26.—<sup>9</sup>1 Chron. v. 1.—<sup>10</sup>Num. xxiii. 22. Ps. xli. 10.—<sup>11</sup>Heb. an unicorn.—<sup>12</sup>1 Kings xxii. 11. P. xlv. 5.—<sup>13</sup>Gen. xlviii. 19.—<sup>14</sup>Gen. xlix. 13, 14, 15.—<sup>15</sup>Isa. ii. 3.—<sup>16</sup>Ps. iv. 5.

*And from the head or top of the ancient or eastern mountains, the precious things or productions* being still understood. And this probably refers to the large trees, &c., growing on the mountain tops, and the springs of water issuing from them. The mountains of Gilead may be here intended, as they fell to the half tribes of Manasseh. And the precious things of the lasting hills may signify the metals and minerals which might be digged out of them.

Verse 16. *The good-will of him that dwelt in the bush* The favour of him who appeared in the burning bush on Mount Sinai, who there, in his good-will—mere love and compassion, took Israel to be his people; and who has preserved, and will preserve, in tribulation and distress, all those who trust in him, so that they shall as surely escape unhurt, as the bush, though enveloped in fire, was unburnt.

*The top of the head, &c.* The same words are used by Jacob in blessing this tribe, Gen. xlix. 26. The meaning appears to be that God should distinguish this tribe in a particular way, as Joseph himself was separated, *nazir*, a Nazarite, a consecrated prince to God from among and in preference to all his brethren.

Verse 17. *His glory is like the firstling of his bullock* This similitude is very obscure. A bullock was the most excellent of animals among the Jews, not only because of its acceptableness in sacrifice to God, but because of its great usefulness in agriculture. There is something peculiarly noble and dignified in the appearance of the ox, and his greatest ornament are his fine horns; these the inspired penman has particularly in view, as the following clause proves; and it is well known that in scriptural language horns are the emblem of strength, glory, and sovereignty.

*His horns are like the horns of unicorns* See the notes on Num. xxiii. 22, xxiv. 8. *Reem* is in the singular number, and because the horns of a unicorn, a one-horned animal, would have appeared absurd, our translators, with an unfaithfulness not common to them, put the word in the plural number.

*To the ends of the earth* Of the land of Canaan, for Joshua with his armies conquered all this land, and drove the ancient inhabitants out before him.

*They are the ten thousands of Ephraim, &c.* That is, The horns signify the ten thousands of Ephraim and the thousands of Manasseh. Jacob prophesied, Gen. xlviii. 19, that the younger should be greater than the elder; so here TENS of thousands are given to Ephraim, and only thousands to Manasseh.

Verse 18. *Rejoice, Zebulun, in thy going out* That is, Thou shalt be very prosperous in thy coasting voyages; for this tribe's situation was favourable for traffic, having many sea-ports.

*And, Issachar, in thy tents* That is, as Zebulun should be prosperous in his shipping and traffic, so should Issachar be in his tents—his agriculture and pasturage.

Verse 19. *They shall call the people unto the mountain* By their traffic with the Gentiles (for so I think ammin

20 And of Gad he said, Blessed be he that <sup>a</sup>enlarge<sup>d</sup> Gad : he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And <sup>b</sup>he provided the first part for himself, because there, *in a portion of the lawgiver, was he seated*; and <sup>d</sup>he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

22 And of Dan he said, Dan is a lion's whelp : <sup>e</sup>he shall leap from Bashan.

23 And of Naphtali he said, O Naphtali, <sup>f</sup>satisfied

<sup>a</sup> See Josh. xiii. 10, &c. 1 Chron. xii. 8, &c.—<sup>b</sup> Num. xxxii. 18, 17, &c.—<sup>c</sup> Heb. *circled*.—<sup>d</sup> Josh. iv. 12.—<sup>e</sup> Josh. xix. 47. Judg. xviii. 27.—<sup>f</sup> Gen. xlix. 21.—<sup>g</sup> See Josh. xix. 32, &c.—<sup>h</sup> Gen. xlix. 20.—

should be understood here) they shall be the instruments in God's hands of converting many to the true faith; so that, instead of sacrificing to idols, they should offer sacrifices of righteousness.

*They shall suck of the abundance of the seas*] That is, grow wealthy by merchandise.

*And of treasures hid in the sand.*] Jonathan ben Uzziel has probably hit upon the true meaning of this difficult passage: "From the sand," says he, "are produced looking-glasses and glass in general; the treasures—the method of finding and working this was revealed to these tribes." Some think that the celebrated shell-fish called *murex*, out of which the precious purple dye was extracted, is here intended by the *treasure hid in the sand*: this also Jonathan introduces in this verse. And others think that it is a general term for the advantages derived from navigation and commerce. [Such an interpretation is forced. The reference is evidently to the treasures of both sea and land.]

Verse 20. *Blessed be he that enlarge<sup>d</sup> Gad*] As deliverance out of distress is termed *enlarging* (see Ps. iv. 1), this may refer to God's deliverance of the tribe of Gad out of that distress mentioned, Gen. xlix. 19, and to the enlargement obtained through means of Jephthah, Judg. xi. 33, and probably also to the victories obtained by Gad and Reuben over the Hagarites, 1 Chron. v. 18-20.

*He dwelleth as a lion*] Probably the epithet of lion or lion-like was applied to this tribe from their fierce and warlike disposition. And on this supposition, 1 Chron. xii. 8 will appear to be a sufficient comment. *Tearing the arm or shoulder with the crown of the head* seems simply to mean that no force should be able to prevail over them, or stand against them; as the arm or shoulder signifies dominion, and the crown of the head sovereign princes.

Verse 21. *He provided the first part*] That is, he chose for himself a very excellent portion, viz., the land of *Sihon* and *Og*, in which this tribe had requested to be settled by the lawgiver, viz., Moses, from whom they requested this portion, Num. xxxii. 1-5.

*He came with the heads of the people*] Notwithstanding this portion fell unto them on the east side of Jordan, yet they proceeded with the heads of the people, the chiefs of the other tribes.

*To execute the justice of the Lord*] To extirpate the old inhabitants of the country, according to the decree and purpose of the Lord.

Verse 22. *Dan is a lion's whelp: he shall leap from Bashan.*] The Jewish interpreters observe that Bashan was a place much frequented by lions, who issued thence into all parts to look for prey. By this probably Moses intended to point out the strength and prowess of this tribe, that it should extend its territories, and live a sort of predatory life. Jacob, in his prophetic blessing of this tribe, represents it under the notion of a *serpent in the path*, Gen. xlix. 17. The character there, and that given here, constitute the complete warrior—*stratagem and courage*.

Verse 23. *O Naphtali, satisfied with favour*] Though this may refer to the very great fertility of the country that fell to this tribe, yet certainly something more is intended. Scarcely any of the tribes was more particularly favoured by the wondrous mercy and kindness of God, than this and the tribe of Zebulun. The light of the glorious gospel of Christ shone brightly here, Mat. iv. 18, 16. Christ's chief residence was at Capernaum in this tribe, Mat. ix. 1, Mark ii. 1; and this city, through Christ's constant residence, and the mighty miracles he wrought in it, is represented as being *exalted unto heaven*, Mat. xi. 23. And it is

with favour, and full with the blessing of the Lord! <sup>a</sup>possess thou the west and the south.

24 And of Asher he said, <sup>b</sup>Let Asher be blessed with children; let him be acceptable to his brethren, and let him <sup>c</sup>dip his foot in oil.

25 <sup>d</sup>Thy shoes shall be <sup>e</sup>iron and brass; and as thy days, so shall thy strength be.

26 There is <sup>f</sup>none like unto the God of <sup>g</sup>Jeshurun, <sup>h</sup>who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God is thy <sup>i</sup>refuge, and under-

<sup>a</sup> See Job xxix. 6.—<sup>b</sup> Or, Under thy shoes shall be iron.—<sup>c</sup> Ch. viii. 9.—<sup>d</sup> Exod. xv. 11. Ps. lxxxvi. 8. Jer. x. 6.—<sup>e</sup> Ch. xxxii. 15.—<sup>f</sup> Ps. lxviii. 4, 33, 34. civ. 8. Hab. iii. 8.—<sup>g</sup> Ps. xc. 1.

generally allowed that the apostles were principally of the tribe of Naphtali. The word *yam*, which we here translate *west*, literally signifies the sea, and probably refers to the sea of Genesareth, which was in this tribe.

Verse 24. *Let Asher be blessed with children*] Let him have a numerous posterity, continually increasing.

*Let him be acceptable to his brethren*] May he be in perfect union and harmony with the other tribes.

*Let him dip his foot in oil.*] Let him have a fertile soil, and an abundance of all the conveniences and comforts of life.

Verse 25. *Thy shoes shall be iron and brass*] Some suppose this may refer to the iron and copper mines in their territory; but it is more likely that it relates to their warlike disposition, as we know that greaves, boots, shoes, &c., of iron, brass, and tin, were used by ancient warriors. Goliath had greaves of brass on his legs, 1 Sam. xvii. 6; and the *brass-booted Greeks*, is one of the epithets given by Homer to his heroes. [Keil reads the original *not shoes*, but *bolts*, a poetical expression for "fortresses."]

*And as thy days, so shall thy strength be.*] The original is only two words, the latter of which has been translated in a great variety of ways. Of the first term there can be no doubt, it literally means, and as thy days; the second word, *dobe*, occurs nowhere else in the Hebrew Bible: the Septuagint have rendered it by *strength*, and most of the Versions have followed them; but others have rendered it *affliction*, *old age*, *fame*, *weakness*, &c., &c. Where a word occurs not as a verb in the Hebrew Bible, its root may be legitimately sought in the Arabic. In this language the root is found; *daba* signifies *he rested*, *was quiet*. This gives a very good sense, and a very appropriate one; for as the borders of this tribe lay on the vicinity of the Phœnicians, it was naturally to be expected that they should be constantly exposed to *irruptions*, *pillage*, &c.; but God, to give them confidence in his protection, says, *According to thy days*—all circumstances and vicissitudes, *so shall thy rest be*—while faithful to thy God no evil shall touch thee; thy days shall increase, and thy quiet be lengthened out.

Moses now addresses all the tribes collectively under the names *Jeshurun* and *Israel*; and in an ode of astonishing energy and elegance describes this wondrous people, and their still more wonderful privileges.

Verse 26. *There is none like unto the God of Jeshurun*] We have already seen the literal meaning of *Jeshurun*; but besides its literal meaning, it seems to be used as an expression of particular affection: hence Calmet understands it as a diminutive of the word *Israel*.

Israel's God, and God's Israel, have no fellows. What were all the gods of the nations, even supposing they were real beings, in comparison of the Almighty? And what nation under heaven could be compared to the Israel of God? It was, however, from God's excellence that they derived theirs.

*Rideth upon the heaven, &c.*] Unites heaven and earth in thy defence and support, and comes with irresistible velocity to succour and defend thee, and to discomfit thine adversaries.

Verse 27. *The eternal God*] The former God; He who was of old. Not like the gods which were lately come up. He who ever was and ever will be; and he who *was*, is, and will be unchangeably holy, wise, just, and merciful.

*Everlasting arms*] As the arm is the emblem of power, and of power in a state of exertion, the words here state that an unlimited and unconquerable power shall be eternally exerted in the defence of God's church, and in the behalf of all those who trust in him.

neath *are* the everlasting arms : and <sup>a</sup> he shall thrust out the enemy from before thee ; and shall say, Destroy *them* !

28 <sup>b</sup> Israel then shall dwell in safety alone : <sup>c</sup> the fountain of Jacob *shall be* upon the land of corn and wine ; also his <sup>d</sup> heavens shall drop down dew.

<sup>a</sup> Ch. ix. 8, 4, 5.—<sup>b</sup> Num. xxlii. 9. Jer. xxiii. 6. xxxiii. 16.—<sup>c</sup> Ch. viii. 7, 8.—<sup>d</sup> Gen. xxviii. 28. Ch. xi. 11.—<sup>e</sup> Ps. cxliv. 15.—<sup>f</sup> 2 Sam.

*Thrust out the enemy*] He will expel all the ancient inhabitants, and put thee in possession of their land.

Verse 28. *Israel then shall dwell—alone*] This people shall not be incorporated with any other people under heaven. A prophecy which continues to be fulfilled to the very letter. Every attempt to unite them with any other people has proved absolutely ineffectual.

*The fountain of Jacob*] His offspring, shall possess a most fertile land ; such was Palestine.

Verse 29. *Happy art thou, &c.*] O the happiness of Israel ! it is ineffable, inconceivable, because they are *a people saved by the Lord*—have such a salvation as it becomes the infinite perfections of God to bestow ; he is their *help*—their never-failing strength, and the *shield of that help*—he defends their defence, saves them and preserves them in the state of salvation.

*Sword of thy excellency*] Or whose sword—his all-conquering word, is *thine excellency*, in its promises, threatenings,

29 *Happy art thou, O Israel ! 'who is like unto thee, O people saved by the Lord, 'the shield of thy help, and who is the sword of thy excellency ! and thine enemies 'shall 'be found liars unto thee ; and 'thou shalt tread upon their high places.*

vii. 23.—<sup>a</sup> Ps. cxv. 9, 10.—<sup>b</sup> 2 Sam. xxii. 45. Ps. xviii. 45. lxxvi. 3. lxxxii. 15.—<sup>c</sup> Or, shall be subdued.—<sup>d</sup> Ch. xxxii. 13.

precepts, &c., &c. St. Paul, in his exhortations to the Christians at Ephesus, uses the same metaphor, *Take unto you the sword of the Spirit which is the word of God.*

*Thine enemies shall be found liars*] Who said thou shouldst never be able to gain the possession of this good land ; for thou shalt tread on—subdue, their *high places*—even their best fortified cities.

The blessings contained in this chapter belong also to the spiritual Israel of God, who, according to the divine promise, shall have a complete victory over all their spiritual foes, shall have all their inward enemies, *the whole of the carnal mind*, destroyed (for the blood of Jesus Christ, applied by the energy of the eternal Spirit, shall not only blot out all their sin, but purify their hearts from all unrighteousness) ; and thus, being delivered from their enemies, they shall love God with all their heart, and serve him in righteousness and true holiness, without fear before him all the days of their life.

## CHAPTER XXXIV.

*Moses goes up Mount Nebo to the top of Pisgah, and God shows him the whole extent of the land which he promised to give to the descendants of Abraham, 1-4. There Moses died, and was so privately buried by the Lord that his sepulchre was never discovered, 5, 6. His age and strength of constitution, 7. The people weep for him thirty days, 8. Joshua being filled with the spirit of wisdom, the Israelites hearken to him, as the Lord commanded them, 9. The character of Moses as a prophet and as a worker of the most extraordinary miracles, both in the sight of the Egyptians, and the people of Israel : conclusion of the Pentateuch, 10-12.*

**AND** Moses went up from the plains of Moab <sup>a</sup> unto the mountain of Nebo, to the top of <sup>b</sup> Pisgah, that is over against Jericho. And the LORD <sup>c</sup> shewed him all the land of Gilead,

<sup>d</sup> unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, <sup>e</sup> unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, 'the city of palm-trees, unto Zoar.

4 And the LORD said unto him, <sup>f</sup> This is the land

<sup>a</sup> Num. xxvii. 12. xxxiii. 47. Ch. xxxii. 49.—<sup>b</sup> Or, the hill.—<sup>c</sup> Ch. iii. 27. 2 Mac. ii. 4.—<sup>d</sup> Gen. xiv. 14.—<sup>e</sup> Ch. xl. 24.—<sup>f</sup> Judg. i. 16. iii. 18. 2 Chron. xxviii. 15.—<sup>g</sup> Gen. xii. 7. xiii. 15. xv. 18. xxvi. 3.

Verse 1. *And Moses went up*] This chapter could not have been written by Moses. A man certainly cannot give an account of his own death and burial. We may therefore consider Moses's words as ending with the conclusion of the preceding chapter, himself. To suppose that he anticipated these circumstances, or that they were shown to him by an especial revelation, is departing far from propriety and necessity, and involving the subject in absurdity ; for God gives no prophetic intimations but such as are absolute necessary to be made ; but there is no necessity here, for the Spirit which inspired the writer of the following book would naturally communicate the matter that concludes this.

This chapter forms a very proper commencement to the book of Joshua, for of this last chapter of Deuteronomy the first chapter of Joshua is an evident continuation. If the subject be viewed in this light it will remove every appearance of absurdity and contradiction with which, on the common mode of interpretation, it stands sadly encumbered.

Verse 5. *So Moses—died—according to the word of the*

which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : <sup>a</sup> I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 <sup>b</sup> So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor : but <sup>c</sup> no man knoweth of his sepulchre unto this day.

7 <sup>d</sup> And Moses was an hundred and twenty years

xxviii. 13.—<sup>a</sup> Ch. iii. 27. xxxii. 52.—<sup>b</sup> Ch. xxxii. 50. Josh. i. 1. 2.—<sup>c</sup> See Jude 9.—<sup>d</sup> Ch. xxxi. 2.

*Lord.*] At the mouth of Jehovah ; i.e. by the especial command and authority of the Lord ; but it is possible that what is here said refers only to the sentence of his exclusion from the promised land, when he offended at the waters of Meribah.

Verse 6. *He buried him*] It is probable that the reason why Moses was buried thus *privately* was, lest the Israelites, prone to idolatry, should pay him divine honours : and God would not have the body of his faithful servant abused in this way. Almost all the gods of antiquity were deified men, great lawgivers, eminent statesmen, or victorious generals. [But would not the fact of his dead body being unclean in the eye of an Israelites prevent any idolatrous worship of it ? The real reason of concealment of his burial was to place him in the same category with Enoch and Elijah.]

Verse 7. *His eye was not dim*] Even at the advanced age of a hundred and twenty ; nor his natural force abated—he was a young man even in old age, notwithstanding the unparalleled hardships he had gone through.

old when he died: <sup>a</sup>his eye was not dim, nor his <sup>b</sup>natural force <sup>c</sup>abated.

8 And the children of Israel wept for Moses in the plains of Moab <sup>d</sup>thirty days: so the days of weeping *and* mourning for Moses were ended.

9 And Joshua the son of Nun was full of the <sup>e</sup>spirit of wisdom; for <sup>f</sup>Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

<sup>a</sup>See Gen. xxvii. 1. xli. 10. Josh. xiv. 10, 11.—<sup>b</sup>Heb. *moisture*.  
—<sup>c</sup>Heb. *fed*.—<sup>d</sup>See Gen. i. 3, 10. Num. xx. 29. Ecclus. xxxviii.  
16, 17.—<sup>e</sup>Isa. xl. 2. Dan. vi. 3.—<sup>f</sup>Num. xxvii. 18, 23.—<sup>g</sup>See ch.

Verse 10. *There arose not a prophet, &c.*] Among all the succeeding prophets none was found so eminent in *all* respects nor so highly privileged as Moses: with him God spoke *face to face*—admitted him to the closest familiarity and greatest friendship with himself. Now all this continued true till the advent of Jesus Christ, of whom Moses said, “A prophet shall the Lord your God raise up unto you from among your brethren, like unto me;” but how great was this person when compared with Moses! Moses desired to see God’s glory; this sight he could not bear; he saw his *back parts*, probably meaning God’s *design* relative to the *latter days*: but Jesus, the Almighty Saviour, in whom dwells all the fulness of the Godhead bodily, who lay in the bosom of the Father, he hath *declared* God to man. Wondrous system of legal ordinances that pointed out and typified all these things! And more wonderful system of gospel salvation, which is the *body, soul, life, energy, and full ac-*

10 And there <sup>a</sup>arose not a prophet since in Israel like unto Moses, <sup>b</sup>whom the LORD knew face to face,

11 In all <sup>c</sup>the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that <sup>d</sup>mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

xviii. 15-18.—<sup>a</sup>Exod. xxxiii. 11. Num. xii. 6, 8. Ch. v. 4.—<sup>b</sup>Ch. iv. 31. vii. 19. Ps. lxxviii. 43-53.—<sup>c</sup>Exod. iii. 19. xxxii. 11. Deut. iv. 34. v. 15. vi. 21. vii. 8, 19.

*complishment* of all that was written in the LAW, in the PROPHETS, in the PSALMS, concerning the sufferings and death of Jesus, and the redemption of a ruined world “by his agony and bloody sweat, by his cross and passion, by his death and burial, by his glorious resurrection and ascension, and by the coming of the Holy Ghost!” Thus ends the PENTATEUCH, commonly called the LAW of MOSES, a work every way worthy of God its author, and only less than the NEW COVENANT, the *law and gospel* of our Lord and Saviour JESUS CHRIST.

The Pentateuch is an *original* work; nothing *like* it was ever found among the nations of the earth. Those who have asserted that its principal institutions have been borrowed from the Egyptians, neither know the Mosaic code, nor are acquainted with the Egyptian mythology.

## PREFACE TO THE BOOK

OF

## JOSHUA.

**JOSHUA**, the son of Nun, of the tribe of Ephraim, was first called *Oshca* or *Hoshca*, Num. xiii. 16, which signifies *saved*, a *saviour*, or *salvation*, but afterwards Moses, guided no doubt, by a prophetic spirit, changed his name into *Yehoshua* or *Joshua*, which signifies *he shall save*, or *the salvation of Jehovah*; referring, no doubt, to his being God's instrument in *saving the people* from the hands of their enemies, and leading them from victory to victory over the different Canaanitish nations, till he put them in possession of the promised land. He was denominated the *servant of Moses*, as he seems to have acted sometimes as his *secretary*, sometimes as his *aide-de-camp*, and sometimes as the *general* of the army. He was early appointed to be the *successor* of Moses, see Exod. xvii. 14; and under the instruction of this great master, he was fully qualified for the important office. From the preceding books, it appears that he became attached to Moses shortly after the exodus from Egypt; that he was held by him in the highest esteem; had the command of the army confided to him in the war with the Amalekites; and accompanied his master to the Mount, when he went up to receive the Law from God. These were the highest honours he could possibly receive during the life-time of Moses.

Commentators and critics are divided in opinion whether the book that goes under his name was actually compiled by him.

It is argued by those who deny Joshua to be the author, that there are both *names* and *transactions* in it which did not exist till considerably after Joshua's time.

Some of these difficulties might be so removed as to render it still probable that Joshua was the author of the whole book, as some think to be intimated, chap. xxiv. 26: *And Joshua wrote these words in the book of the law of the Lord* (but this probably refers to nothing more than the *words of the covenant* which was then made, and which is included in ver. 2-24); but there are other difficulties that cannot be removed on the above supposition, and therefore it has been generally supposed that the book was written by some inspired person *after the time of Joshua*; and positively *before* many kings had reigned in Israel. The book has been attributed to *Samuel*, though some give this honour to *Ezra*.

After all, I cannot help considering the book in the main as the composition of *Joshua* himself. It is certain that Moses kept an accurate register of all the events that took place during *his* administration in the wilderness, at least from the giving of the law to the time of his death. And in that wilderness he wrote the Book of *Genesis*, as well as the others that bear his name. Now, it is not likely that Joshua, the constant servant and companion of Moses, could see all this—be convinced, as he must be, of its utility—and not adopt the same practice; especially *as at* the death of Moses he came into the same office. I therefore take it for granted, that the Book of Joshua is as truly *his work*, as the Commentaries of Cæsar are *his*; and all the *real* difficulties mentioned above may be rationally and satisfactorily accounted for on the ground, that in transcribing this book in after ages,

## PREFACE TO JOSHUA.

especially between the times of *Joshua* and the *Kings*, some few changes were made, and a very few slight additions, which referred chiefly to the insertion of names by which cities were *then* known, instead of those by which they had been anciently denominated.

The Book of Joshua is one of the most important writings in the old covenant, and should never be separated from the Pentateuch, of which it is at once both the continuation and completion. Between *this Book* and the *five Books of Moses*, there is the same analogy as between the *four Gospels* and the *Acts of the Apostles*. The PENTATEUCH contains a history of the ACTS of the great Jewish legislator, and the LAWS on which the *Jewish church* should be established. The *Book of JOSHUA* gives an account of the *establishment* of that church in the Land of Canaan, according to the oft-repeated promises and declarations of God. The GOSPELS give an account of the *transactions* of JESUS CHRIST, the great Christian legislator, and of those LAWS on which *his* church should be established, and by which it should be governed. The ACTS of the APOSTLES gives an account of the *actual establishment* of that church, according to the predictions and promises of its great founder. Thus, then, the *Pentateuch* bears as pointed a relation to the *Gospels*, as the *Book of Joshua* does to the *Acts of the Apostles*.



# THE BOOK

OF

# JOSHUA.

## CHAPTER I.

*Moses being dead, God commissions Joshua to bring the people into the promised land, 1, 2. The extent of the land to be possessed, 3, 4. Joshua is assured of victory over all his enemies, and is exhorted to courage and activity, 5, 6; and to be careful to act, in all things, according to the law of Moses, in which he is to meditate day and night, 7, 8. He is again exhorted to courage, with the promise of continual support, 9. Joshua commands the officers to prepare the people for their passage over Jordan, 10-11. The Reubenites, Gadites, and half tribe of Manasseh, are put in mind of their engagement to pass over with their brethren, 12-15. They promise the strictest obedience, and pray for the prosperity of their leader, 16-18.*

**NOW** after the death of Moses the servant of the LORD, it came to pass that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 <sup>b</sup> Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even to the children of Israel.*

3 <sup>c</sup> Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 <sup>d</sup> From the wilderness and this Lebanon, even

unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 <sup>e</sup> There shall not any man be able to stand before thee all the days of thy life: 'as I was with Moses, so <sup>f</sup> I will be with thee: <sup>h</sup> I will not fail thee, nor forsake thee.

6 <sup>i</sup> Be strong and of a good courage: for <sup>j</sup> unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

7 Only be thou strong, and very courageous, that thou mayest observe to do according to all the law,

<sup>a</sup> Exod. xxiv. 13. Deut. i. 38.—<sup>b</sup> Deut. xxxiv. 5.—<sup>c</sup> Deut. xi. 24. Ch. xiv. 9.—<sup>d</sup> Gen. xv. 18. Exod. xxiii. 31. Num. xxxiv. 8-12.—<sup>e</sup> Deut. vii. 24.—<sup>f</sup> Exod. iii. 12.—<sup>g</sup> Deut. xxxi. 8, 23. Ver. 9, 17.

Ch. iii. 7. vi. 27. Isa. xliii. 2, 5.—<sup>h</sup> Deut. xxxi. 6, 8. Heb. xlii. 5.—<sup>i</sup> Deut. xxxi. 7, 23.—Or, thou shalt cause this people to inherit the land, &c.

Verse 1. *Now after the death of Moses*] *Vayehi, and it was or happened* after the death of Moses. Even the first words in this book show it to be a continuation of the preceding, and intimately connected with the narrative in the last chapter of Deuteronomy, of which I suppose Joshua to have been the author, and that chapter to have originally made the commencement of this book. The time referred to here must have been at the conclusion of the thirty days in which they mourned for Moses.

Verse 2. *Moses my servant*] The word servant, as applied both to Moses and Joshua, is to be understood in a very peculiar sense. It signifies God's *prime minister*, the person by whom he issued his orders, and by whom he accomplished all his purposes and designs. No person ever bore this title in the like sense but the Redeemer of mankind, of whom both Moses and Joshua were types.

Verse 3. *The sole of your foot shall tread upon*] That is, the whole land occupied by the seven Canaanitish nations, and as far as the Euphrates to the east; for this was certainly the utmost of the grant now made to them; and all that was included in what is termed the *promised land*, the boundaries of which have already been defined. It has been supposed that the words, *Every place that the sole of your foot shall tread upon*, were intended to express the ease with which they were to conquer the whole land, an instance of which occurs in the taking of Jericho. It was only their unfaithfulness to God that rendered the conquest in any case difficult.

Verse 4. *From the wilderness and this Lebanon*] Joshua appears to be standing with his face towards the promised land, and pointing out the different places, or their situation, with his hand, *This Lebanon, &c.* The utmost of their limits should be from the desert of *Arabia Petraea* on the south to *Lebanon* on the north; and from the *Euphrates* on the east to the *Mediterranean Sea* on the west. The Israelites did not possess the full extent of this grant till the days of David.

*Land of the Hittites*] The most hardy and warlike of all the Canaanitish nations; and as they occupied mountainous countries, it is natural to suppose that they would be the most difficult to subdue, and on this account, it is supposed, God particularly specifies *these*; but it is probable that under this one term all the other nations are included, as it is certain they are in other places under the term *Amorites*.

*Great sea*] The *Mediterranean*, called *great* in respect of the lakes in the land of Judea, such as the sea of *Genesareth*, or the sea of *Tiberias*, and the *Dead Sea*, which were comparatively small lakes; but the Hebrews gave the name of *sea, yam*, to every large collection of waters.

Verse 5. *Be able to stand before thee*] Because God shall be with thee, therefore thou shalt be irresistible. This promise was most punctually and literally fulfilled.

Verse 7. *Only be thou strong, and very courageous*] Though God had promised him that *no man* should be able to stand before him, yet it was on condition that he should use all his military skill, and avail himself to the uttermost of all

\* which Moses my servant commanded thee: <sup>b</sup> turn not from it to the right hand or to the left, that thou mayest <sup>c</sup> prosper whithersoever thou goest.

8 <sup>d</sup> This book of the law shall not depart out of thy mouth; but <sup>e</sup> thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt <sup>f</sup> have good success.

9 <sup>g</sup> Have not I commanded thee? Be strong and of a good courage; <sup>h</sup> be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for <sup>i</sup> within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manassah, spake Joshua saying,

13 Remember <sup>j</sup> the word which Moses the servant

<sup>a</sup> Num. xxvii. 23. Deut. xxxi. 7. Ch. xi. 15.—<sup>b</sup> Deut. v. 32. xxviii. 14.—<sup>c</sup> Or, do wisely. Deut. xxix. 9.—<sup>d</sup> Deut. xvii. 18, 19.—<sup>e</sup> Ps. i. 2.—<sup>f</sup> Or, do wisely. Ver. 7.—<sup>g</sup> Deut. xxxi. 7, 8, 23.—<sup>h</sup> Ps.

the means, natural and providential, which God should place within his reach. God will not help them who refuse to help themselves.

Verse 8. *This book of the law shall not depart out of thy mouth*] The law, which had already been written by Moses, and from which he and the people were to take all those precepts by which their lives were to be governed. Though there was a copy of the law laid up in the sanctuary, yet this was not sufficient. Joshua must have a copy for himself, and he was to consult it incessantly; that his way might be made prosperous, and that he might have good success. If he kept God's word, God would keep him in body and soul; if he should observe to do according to that word, then God would cause all his way to be prosperous. Those who are obedient to God, lack no manner of thing that is good.

Verse 10. *Commanded the officers*] *Shoterim*. These were different from the *shophetim*, who were judges among the people, and whose business it was to determine in all civil cases. The *shoterim* have been supposed to be subordinate officers, whose business it was to see the decisions of the *shophetim* carried into effect. [Their principal function was that of writing and keeping the genealogical lists.]

Verse 11. *Prepare you victuals*] The word signifies *prey*, or what is taken by *hunting*, &c. This was necessary, as they were about to undergo considerable fatigue in marching and in making preparations for the passage of the Jordan; for although the manna had not ceased to fall, yet such other provisions as are mentioned above were necessary on this occasion.

*For within three days ye shall pass*] The text is supposed to mean, *Prepare victuals for three days' march*, for "on the third day after your decampment from Shittim ye shall pass over this Jordan."

Verse 13. *Remember the word*] He puts the Reubenites, &c., in remembrance of the engagements they had made with Moses (see Num. xxxii. 20) when he granted them their portion on the east side of Jordan.

Verse 14. *Your wives, your little ones*] And with these it appears, from Num. xxiii. 17, were left behind 70,680 effective men to guard them and their property; only 40,000 having passed over Jordan to assist the nine tribes and half to conquer the land.

*Armed*] *Chamushim*, by fives; in several lines, five in front, probably the usual method of marching; but it seems to signify *arrayed, equipped, accoutred, well-armed*, and ready for battle.

Verse 15. *Toward the sun-rising*] This is the EAST, as toward the going down of the sun signifies the WEST.

Verse 16. *All that thou commandest us we will do*] Here

of the Lord commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren <sup>k</sup> armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: <sup>l</sup> then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan, toward the sun-rising.

16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God <sup>m</sup> be with thee, as he was with Moses.

18 Whosoever *he* be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

xxvii. 1. Jer. i. 8.—Ch. iii. 2. See Deut. ix. 1. xi. 31.—Num. xxxii. 20-28. Ch. xxii. 2, 3, 4.—<sup>k</sup> Heb. *marshalled by five*: as Exod. xiii. 18.—<sup>l</sup> Ch. xxii. 4, &c.—<sup>m</sup> Ver. 5. 1 Sam. xx. 13. 1 Kings i. 37.

they acknowledge the divine mission of Joshua, as they had done that of Moses, and consequently promise to follow his directions in all things.

Verse 17. *Only the Lord thy God be with thee*] Provided God be with thee, as he was with Moses, we will implicitly obey thee. The words, however, may mean no more than an earnest prayer for Joshua's prosperity: May God be with thee, as he was with Moses!

Verse 18. *He shall be put to death*] This was martial law; and it was essentially necessary in order that proper discipline should be kept up in this great army. By insubordination their fathers had suffered much in the wilderness; they rejected the authority of Moses, mutilated and made themselves a leader to conduct them back to Egypt. And Joshua himself, for attempting to encourage them against their fears, was near being stoned to death.

1. Notwithstanding the great honour God puts on his servants, Moses, Aaron, Phinehas, and Joshua, yet we find him using every means to induce the people to trust in *himself* alone. Hence he is ever showing them that even those great men had nothing but what they had received, and that they were as fully dependent upon himself as the meanest of the people. What was even *Moses* without his GOD?

2. Is it not strange that at the death of Moses utter despair had not overwhelmed the whole camp, as he whom they expected to give them rest had died before any conquest was made in Canaan? We find, however, that they are not discouraged; he who gave them *Moses*, has now given them *Joshua* in his place; and they had now fully learned that if God be for them, none could be successfully against them.

3. From all this we may learn, that when God has a great work to accomplish, he will provide himself with suitable instruments; and though one which he has greatly honoured appear to fail, we should know that he is not confined to work by that one alone.

4. Though God had so implicitly promised them his help, yet he strongly insists on their own co-operation. He requires the use of every power and talent he has given; even Joshua himself *must be strong and very courageous*, and the people must obey *him in all things*, in order that they may go over the Jordan to possess the good land; and without this they had never got into the promised rest. Shall we suppose, then, that if we be not workers together with God, we shall be saved? He works in us to *will* and to *do*, i.e. he gives the *principle of volition* in things that are holy, and the principle of *power* to bring the acts of *will* into good practical effect; therefore, says the apostle, *work out your own salvation with fear and trembling*.

CHAPTER II.

*Joshua sends out two spies to examine the state of the inhabitants of the land, particularly those of Jericho, who are entertained at the house of Rahab, 1. The king of Jericho is informed of their being in the town, and sends to Rahab, commanding her to deliver them up, 2, 3. She hides the spies, and tells the messengers that the men were departed and gone towards the mountain, 4, 5. When the officers of the king of Jericho were departed, she took the spies to the house-top, and covered them with flax, 6, 7. She relates to them that the fear of the Israelites had fallen on all the inhabitants of the country on hearing of their victories over the Amorites; that she knew none could resist the God of Israel, and therefore desired them to give her an oath that, when they took Jericho, they would preserve the lives of her and her family, 8-13. The spies swear to her, 14. She lets them down by a cord from the house-top, and gives them directions how to proceed, in order to avoid the pursuers, 15, 16. She is to tie a scarlet line to the window, through which she had let them down, which should be the sign to the Israelites to spare that house and its inhabitants, 17-19. Having bound her to secrecy, they depart, 20, 21. After three days' stay in the mountain, they return to Joshua, and make a favourable report, 22-24.*

**AND** Joshua the son of Nun <sup>a</sup> sent <sup>b</sup> out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and <sup>c</sup> came into an harlot's house, named <sup>d</sup> Rahab, and <sup>e</sup> lodged there.

2 And <sup>f</sup> it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel, <sup>g</sup> to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 <sup>h</sup> And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

5 And it came to pass about the time of shutting

<sup>a</sup> Or, had sent.—<sup>b</sup> Num. xxv. 1.—<sup>c</sup> Heb. xi. 31. James ii. 25.—<sup>d</sup> Mat. i. 5.—<sup>e</sup> Heb. lay.

<sup>f</sup> Ps. cxxvii. 1. Prov. xxi. 30.—<sup>g</sup> Gen. xlii. 9-12, 31. 2 Sam. x. 3.—<sup>h</sup> See 2 Sam. xvii. 19, 20.

Verse 1. *Joshua—sent—two men to spy secretly*] It is very likely that these spies had been sent out soon after the death of Moses, and therefore our marginal reading, *had sent*, is to be preferred. [The better rendering of the original is, "then he sent."] *Secretly*—It is very probable also that these were confidential persons, and that the transaction was between them and him alone. As they were to pass over the Jordan opposite to Jericho, it was necessary that they should have possession of this city, that in case of any reverses they might have no enemies in their rear. He sent the men, therefore, to see the state of the city, avenues of approach, fortifications, &c., that he might the better concert his mode of attack.

*An harlot's house*] *Harlots* and *inn-keepers* seem to have been called by the same name, as no doubt many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients *women* generally kept houses of entertainment, and among the Egyptians and Greeks this was common.

It is very likely that women kept the places of public entertainment among the *Philistines*; and that it was with such an one, and not with an *harlot*, that Samson lodged (see Judges xvi. 1, &c.) This custom seems to have obtained among the Israelites themselves, even in the most polished period of their history; for it is much more reasonable to suppose that the two women, who came to Solomon for judgment, relative to the dead child (1 Kings iii. 16, &c.), were *inn-keepers*, than that they were *harlots*. It is well known that common prostitutes, from their abandoned course of life, scarcely ever have children; and the laws were so strict against such in Israel (Deut. xxiii. 18), that if these had been of that class it is not at all likely they would have dared to appear before Solomon. All these circumstances considered, I am fully satisfied that the term *zonah* in the text, which we translate *harlot*, should be rendered *tavern* or *inn-keeper*, or *hostess*. The spies were undoubtedly the most confidential persons that Joshua had in his host; they went on an errand of the most weighty importance, and which involved the greatest consequences. The risk they ran of losing their lives in this enterprise was extreme. Is it therefore likely that persons who could not escape apprehension and death, without the miraculous interference of God, should in despite of that law which at this time must have been so well known unto them, go into a place where they might expect, not the blessing, but the curse, of God? Is it not therefore more likely that they went rather to an *inn* to lodge than to a *brothel*? But what completes in my judgment the evidence on this point is, that this very Rahab, whom we call a *harlot*, was actually married to Salmon, a

Jewish prince, see Mat. i. 5. And is it probable that a prince of Judah would have taken to wife such a person as our text represents Rahab to be?

To all this may be added, that as our blessed Lord came through the line of this woman, it cannot be a matter of little consequence to know what moral character she sustained; as an *inn-keeper* she might be *respectable*, if not *honourable*; as a *public prostitute* she could be neither; and it is not very likely that the providence of God would have suffered a person of such a notoriously bad character to enter into the sacred line of his genealogy. It is true that the cases of Tamar and Bathsheba may be thought sufficient to destroy this argument; but whoever considers those two cases maturely will see that they differ totally from that of *Rahab*, if we allow the word *harlot* to be legitimate. As to the objection that her husband is nowhere mentioned in the account here given; it appears to me to have little weight. She might have been either a *single woman* or a *widow*; and in either of these cases there could have been no mention of a husband; or if she even had a husband, it is not likely he would have been mentioned on this occasion, as the secret seems to have been kept religiously between her and the spies. If she were a married woman her husband might be included in the general terms *all that she had*, and *all her kindred*, chap. vi. 23. But it is most likely that she was a *single woman* or a *widow*, who got her bread honestly by keeping a house of entertainment for strangers. [Dr. Clarke's criticism on the case of Rahab cannot be sustained. The original word is against it, and so are the New Testament references. She may have been both a harlot and an inn-keeper.]

Verse 3. *The king of Jericho sent unto Rahab*] This appears to be a proof of the preceding opinion: had she been a *prostitute* or a person of ill fame, he could at once have sent officers to have seized the persons lodged with her as vagabonds; but if she kept a house of entertainment, the persons under her roof were sacred, according to the universal custom of the *Asiatics*, and could not be molested on any trifling grounds. A guest or a friend is sacred in whatever house he may be received, in every part of the East, to the present day.

Verse 4. *And hid them*] Probably she secreted them in some private corner, till she had the opportunity of concealing them on the house-top in the manner mentioned ver. 6.

Verse 5. *When it was dark*] So it appears that it was after night that the king of Jericho sent to Rahab, ordering her to produce the persons who lodged with her. The season itself was friendly to the whole plot: had these trans-

of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But <sup>a</sup> she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them, the way to Jordan, unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that <sup>b</sup> your terror is fallen upon us, and that all the inhabitants of the land <sup>c</sup> faint because of you.

10 For we have heard how the LORD <sup>d</sup> dried up the water of the Red Sea for you, when ye came out of Egypt; and <sup>e</sup> what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had <sup>f</sup> heard these things, <sup>g</sup> our hearts did melt, neither <sup>h</sup> did there remain any more courage in any man, because of you: for <sup>i</sup> the LORD your God, he is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, <sup>j</sup> swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto <sup>k</sup> my father's house, and <sup>l</sup> give me a true token:

13 And that ye will save alive my father, and my

<sup>a</sup> See Exod. i. 17. 2 Sam. xvii. 19. <sup>b</sup> Gen. xxxv. 5. Exod. xxiii. 27. Deut. ii. 25. xi. 27. <sup>c</sup> Heb. melt. Exod. xv. 15. <sup>d</sup> Exod. xiv. 21. Ch. iv. 23. <sup>e</sup> Num. xxi. 24, 34, 35. <sup>f</sup> Exod. xv. 14, 15. <sup>g</sup> Ch. v. 1. vli. 5. Isa. xlii. 7. <sup>h</sup> Heb. rose up. <sup>i</sup> Deut. iv. 39.

actions taken place in daylight, it is scarcely possible that the spies could have escaped. But this is no excuse for the woman's prevarication; for God could have saved his messengers independently of her falsity. God never says to any, Do evil that good may come of it.

Verse 6. *Hide them with the stalks of flax.* It is a matter of little consequence whether we translate *pistey hoets stalks of flax*, or stalks of hemp: the word *ets*, which signifies *wood*, serves to show that whether it was *hemp or flax*, it was in its rough, unmanufactured state; and as this was about the season, viz. the end of March or the beginning of April, in which the flax is ripe in that country, consequently Rahab's flax might have been recently pulled, and was now drying on the roof of her house.

*Upon the roof.* All the houses in the East were made flat-roofed. On these flat roofs the Asiatics to this day walk, converse, and oftentimes even sleep and pass the night. It is probable that this hiding was after that referred to in the fourth verse.

Verse 9. *I know that the Lord hath given you the land.* It is likely she had this only from conjecture, having heard of their successes against the Amorites, their prodigious numbers, and seeing the state of terror and dismay to which the inhabitants of her own land were reduced.

Verse 11. *He is God in heaven above, and in earth beneath.* This confession of the true God is amazingly full, and argues considerable light and information. But how had she this clear knowledge of the divine nature? 1. Possibly the knowledge of the true God was general in the earth at this time, though connected with much superstition and idolatry; the people believing that there was a god for every district, and for every people; for the mountains, and for the valleys; see 1 Kings xx. 23. 2. Or she received this instruction from the spies, with whom she appears to have had a good deal of conversation; or 3. She had it from a supernatural influence of God upon her own soul. She probably made a better use of the light she had received than the rest of her countrymen, and God increased that light.

Verse 12. *Swear unto me by the Lord.* This is a farther

mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life <sup>m</sup> for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that <sup>n</sup> we will deal kindly and truly with thee.

15 Then she <sup>o</sup> let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be <sup>p</sup> blameless of this thine oath which thou hast made us swear;

18 <sup>q</sup> Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: <sup>r</sup> and thou shalt <sup>s</sup> bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, <sup>t</sup> his blood shall be on our head, if any hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According to your words, so be

[See 1 Sam. xx. 14, 15, 17. — See 1 Tim. v. 8. — Ver. 18. — Heb. instead of you to die. — Judg. i. 24. Mat. v. 7. — Acts ix. 25. — Exod. xx. 7. — Ver. 12. — Ch. vi. 23. — Heb. gather. — Mat. xxvii. 25.]

proof that this woman had received considerable instruction in the Jewish faith; she acknowledged the true God by his essential character *Jehovah*; and knew that an oath in his name was the deepest and most solemn obligation under which a Jew could possibly come.

Verse 13. *Deliver our lives from death.* She had learnt, either from the spies or otherwise, that all the inhabitants of the land were doomed to destruction, and therefore she obliges them to enter unto a covenant with her for the preservation of herself and her household.

Verse 14. *Our life for yours.* "May our life be destroyed if we suffer yours to be injured!" This is what was anciently called in our country *pledging*—staking a man's life for that of his neighbour or friend.

Verse 15. *Then she let them down by a cord, &c.* The natural place of this verse is after the first clause of ver. 21; for it is certain that she did not let them down in the basket till all those circumstances marked from ver. 16 to 20 inclusive had taken place.

*She dwelt upon the wall.* That is, either the wall of the city made a part of her house, or her house was built close to the wall, so that the top or battlements of it were above the wall, with a window that looked out to the country. As the city gates were now shut there was no way for the spies to escape but through this window.

Verse 16. *Hide yourselves there three days.* They were to travel by night, and hide themselves in the day-time; otherwise they might have been discovered by the pursuers who were in search of them.

Verse 18. *This line of scarlet thread.* Probably this may mean, this piece of scarlet cloth, or, this cloth (made) of scarlet thread. When the Israelites took the city this piece of red cloth seems to have been hung out of the window by way of flag; and this was the sign on which she and the spies had agreed.

Verse 20. *If thou utter this our business.* It was prudent to make her life depend on her secrecy; had it been otherwise she might have been tempted to give information, not only concerning the spies, but concerning the designs of the Israelites. But her life being at stake, added to every other

it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: \*and the pursuers sought *them* throughout all the way, but found *them* not.

23 So the two men returned, and descended from

\* 2 Sam. xvii. 20. Ps. xxxii. 6.—<sup>b</sup> Exod. xxiii.

motive, she kept the secret for the sake of her own personal safety and that of all her relatives.

Verse 23. *So the two men returned*] Having concealed themselves in the mountains that night, all the next day, and the night ensuing, on the third day they returned to Joshua.

Verse 24. *Truly the Lord hath delivered unto our hands all the land*] How different was this report from that brought by the spies on a former occasion! They found that all the inhabitants of the land were panic-struck. The people had heard of the great exploits of the Israelites on the other side of Jordan; and as they had destroyed the potent kings of the Amorites, they took it for granted that nothing could stand before them. This information was necessary to Joshua to guide him in forming the plan of his campaign.

1. It may be asked, did not Rahab *lie* in the account she gave to the officers of the king of Jericho (ver. 4, 5), *There came men unto me, &c*? I answer, She certainly did; and the inspired writer sets down the fact merely as it stood, without making the Spirit of God responsible for the dissimulation of the woman. But was she not rewarded, &c.? Yes; for her hospitality and faith, not for her *lie*. But could she have saved the spies without telling a lie? Yes, she

the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly <sup>b</sup> the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do <sup>c</sup> faint because of us.

31. Ch. vi. 2. xxi. 44.—<sup>c</sup> Heb. melt. Ver. 9.

certainly might; but what notion could a woman of her occupation, though nothing worse than an *inn-keeper*, have of the *nicer* distinctions between truth and falsehood, living among a most profligate and depraved people, where truth could scarcely be known?

2. There is a lax morality in the world that recommends a *lie* rather than the *truth*, when the purposes of *religion* and *humanity* can be served by it. But when can this be? The religion of Christ is one eternal system of truth, and can neither be served by a *lie* nor admit of one.

3. Though the hand of God was evidently in every thing that concerned the Israelites, and they were taught to consider that by *his might alone* they were to be put in possession of the promised land; yet they were as fully convinced that if they did not use the counsel, prudence, and strength which they had received from him, they should not succeed. Hence, while they depended on the divine direction and power, they exercised their own prudence, and put forth their own *strength*; and thus they were workers together with him, and did not receive the grace of God in vain. The application of this maxim is easy; and we cannot expect any success, either in things spiritual or temporal, unless we walk by the same rule, and mind the same thing.

## CHAPTER III.

*The Israelitish camp removes from Shittim to Jordan, 1. The officers inform them how they are to pass the river, and the distance they are to keep from the ark, 2-4. Joshua directs the people, 5, 6; and the Lord gives directions to Joshua, 7, 8. He delivers the Lord's message to the people, and foretells the miraculous passage and division of Jordan, 9-13. The priests, bearing the ark, enter the river, and immediately the waters are cut off, and the priests stand on dry ground, in the bed of the river, till all the camp passes over, 14-17.*

**A**ND Joshua rose early in the morning; and they removed \*from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass <sup>b</sup> after three days, that the officers went through the host;

3 And they commanded the people, saying, \*When ye see the ark of the covenant of the Lord your God, \*and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

\* Ch. ii. 1.—<sup>b</sup> Ch. i. 10, 11.—<sup>c</sup> See Num. x. 33.—<sup>d</sup> Dent. xxxi. 9, 25.—<sup>e</sup> Exod. xix. 12.—<sup>f</sup> Heb. since yesterday, and the third day.—<sup>g</sup> Exod.

Verse 1. *Joshua rose early*] From Shittim, where they had lately been encamped, to Jordan, was about eight English miles.

Verse 2. *After three days*] The spies returned at the end of three days, or rather on the third day, and made their report. It was immediately on their return that he made the proclamation mentioned here; in consequence of which the people immediately struck their tents, and marched forward to Jordan.

Verse 4. *About two thousand cubits*] This distance they were to keep, 1. For the greater respect, because the presence of the ark was the symbol and pledge of the Divine Presence. 2. That the ark, which was to be their pilot over these waters, might be the more conspicuous, which it could not have been had the people crowded upon it.

4 \* Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this way* \* heretofore.

5 And Joshua said unto the people, \* Sanctify yourselves: for to-morrow the Lord will do wonders among you

Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over

xix. 10, 14, 15. Lev. xx. 7. Num. xi. 18. Ch. vii. 13. 1 Sam. xvi. 5. Joel ii. 18.—<sup>b</sup> Num. iv. 15.

Verse 5. *Sanctify yourselves*] They were to wash themselves and their garments, and abstain from every thing that might indispose their minds from a profitable attention to the miracle about to be wrought in their behalf.

Verse 6. *Spake unto the priests, saying, Take up the ark*] It is remarkable that the *priests*, not the *Levites*, whose ordinary business it was, were employed to carry the ark on this occasion. Calmet conjectures that this was because it was probably carried *without being wrapped up in its curtains*, as it always was when the Levites carried it. Though it was the business of the Levites, the sons of Kohath, to carry the ark; yet on festive occasions the priests alone performed this office.

In all their former marches the ark was carried in the centre of this immense camp; but now it was to proceed at

before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Israel, out of every tribe a man:

13 And it shall come to pass, as soon as the soles

of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood and rose up upon an heap, very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

\* Ch. iv. 14. 1 Chron. xxix. 25. 2 Chron. i. 1.—b Ch. i. 5.—c Ver. 3.—d Ver. 17.—e Deut. v. 28. 1 Sam. xvii. 26. 2 Kings xix. 4. Hos. i. 10. Mat. xvi. 16. 1 Thess. i. 9.—f Exod. xxxiii. 2. Deut. vii. 1. Ps. xlv. 2.—g Ver. 13. Mic. iv. 13. Zech. iv. 14. vi. 5.—

b Ch. iv. 2.—c Ver. 15, 16.—d Ver. 11.—e Ps. lxxviii. 13. cxiv. 3.—f Acts vii. 46.—g Ver. 13.—h 1 Chron. xii. 15. Jer. xii. 5. xlix. 19. Eccles. xxiv. 26.—i Ch. iv. 18. v. 10, 12.—j 1 Kings iv. 12. vii. 46.—k Deut. iii. 17.—l Gen. xiv. 3. Num. xxxiv. 3.—m See Exod. xiv. 29.

the head of the army, and to go before them, and at such a distance, about three quarters of a mile, that the whole camp might see it as their guide.

Verse 7. *This day will I begin to magnify thee*] By making him the instrument in this miraculous passage, he did him honour, and gave him high credit in the sight of the people; hence his authority was established, and obedience to him as their leader fully secured. His circumstantially foretelling how the waters should be cut off, as soon as the feet of the priests had touched them, ver. 14, demonstrated that the secret of the Lord was with him.

Verse 8. *Ye shall stand still in Jordan.*] The priests proceeded first with the ark, and entered into the bed of the river, the course of which was immediately arrested, the waters collecting above the place where the priests stood, while the stream fell off towards the Dead Sea; so that the whole channel below where the priests were standing became dry. The whole camp, therefore, passed over below where the priests were standing, keeping at the distance of two thousand cubits from the ark; this they could readily do, as the whole bed of the river was dry for many miles below the place where the priests entered.

Verse 10. *Hereby ye shall know that the living God is among you*] The Israelites were apt to be discouraged, and to faint at even the appearance of danger; it was necessary, therefore, that they should have the fullest assurance of the presence and assistance of God in the important enterprise on which they were now entering. They are to combat idolaters, who have nothing to trust in and help them but gods of wood, stone, and metal: whereas they are to have the living God in the midst of them—HE who is the author of life and being—who can give, or take it away, at his pleasure; and who by this miracle proved that he had undertaken to guide and defend them: and Joshua makes this manifestation of God the proof that he will drive out the Hittites, Hivites, &c., before them.

Verse 15. *And the feet of the priests—were dipped in the brim of the water*] Thus we find that every thing occurred exactly in the way in which Joshua had foretold it.

*For Jordan overfloweth all his banks, &c.*] It has often been remarked that there was no need of a miracle in crossing Jordan, as it is but an inconsiderable stream, easily fordable, being about twenty yards in breadth. But the circumstance marked here by the sacred historian proves that there was a time in the year, viz., in the harvest, that this said river overflowed its banks; and this is confirmed by another place in scripture, 1 Chron. xii. 15. As the miracle took place about the beginning of April, a time in which rivers in general are less than in winter, it may be

asked how there could be such an increase of waters at this time? The simple fact is, that the Jordan has its origin at the foot of Mount Lebanon, which mountain is always covered with snow during the winter months; when the summer's sun has melted these snows, there is consequently a prodigious increase of waters, so that the old channel is not capable of containing them; this accounts for the statement in the text that the Jordan overfloweth his banks all the time of harvest; and this was the time which God chose they should pass over it, that a miraculous interposition might be necessary, and that by the miracle they should be convinced of his omnipotence.

Verse 16. *Rose up upon an heap*] That is, they continued to accumulate, filling up the whole of the channel towards the source, and the adjacent ground over which they were now spread, to a much greater depth, the power of God giving a contrary direction to the current. We need not suppose them to be gathered up like a mountain, *instar montis*, as the Vulgate expresses it, but that they continued to flow back in the course of the channel; and ere they could have reached the lake of Gennesareth, where they might have been easily accumulated, the whole Israelitish army would have all got safely to the opposite side.

*Very far from the city Adam—beside Zaretan*] Where these places were it is difficult to say. The city Adam is wholly unknown. From 1 Kings iv. 12 we learn that Zartanah was below Jezreel, near Bethshean, or Scythopolis, and not far from Succoth, 1 Kings vii. 46. And it appears from Gen. xxxiii. 17, Josh. xiii. 27, that Succoth lay on the east side of Jordan, not far from the lake of Gennesareth; and probably Adam was on the same side, to the north of Succoth. After all, it is extremely difficult to ascertain the exact situation of these places, as in the lapse of upwards of 3,000 years the face of the country must have been materially changed. Seas, rivers, and mountains, change not; and though we cannot ascertain the spot, it is sufficiently evident that we can come near to the place.

*Right against Jericho.*] It would be impossible for the whole camp to pass over in the space opposite to Jericho, as they must have taken up some miles in breadth, besides the 2,000 cubits which were left on the right between them and the ark; but the river was divided opposite to Jericho, and there the camp began to pass over.

Verse 17. *The priests—stood firm on dry ground*] They stood in the mid channel, and shifted not their position till the camp, consisting of nearly 600,000 effective men, besides women, children, &c., had passed over.

1. Is it not surprising that the Canaanites did not dispute



this passage with the Israelites! It was not merely because they were *panic struck* that they did not dispute this passage, but because they must have supposed it *impossible*; and when they found the attempt was made, the passage was effected before they could prepare to prevent it.

2. GOD now appears in such a way, and works in such a manner, as to leave no doubt concerning his *presence* or his *power*, or of his love to Israel. After this, was it possible for his people ever to doubt his being or his bounty? *This*, with the miraculous passage of the *Red Sea*, were well calculated to have established their faith for ever; and those who did not yield to the evidence afforded by these two miracles were incapable of rational conviction.

3. In some respects the *passage of the Jordan* was more strikingly miraculous than that even of the *Red Sea*. In the latter God was pleased to employ an *agent*; the *sea went*

back by a *strong east wind* all that night, and made the *sea dry land*, Exod. xiv. 21. Nothing of this kind appeared in the passage of the Jordan; a very *rapid* river (for so all travellers allow it to be) went back to its source without any kind of agency but the invisible hand of the invisible God.

4. Through the whole period of the Jewish history these miracles, so circumstantially related, were never denied by any; but on the contrary, conscientiously believed by all. Nor did any of them in their revolts from God, which were both foul and frequent, ever call these great facts in question, when even so full of enmity against God as to blaspheme his name, and give his glory to *dumb idols*! Is not this a manifest proof that these facts were incontestible? and that Jehovah had so done his marvellous works that they should be had in everlasting remembrance?

## CHAPTER IV.

*When the people are passed over, Joshua commands twelve men, one taken out of each tribe, to take up a stone on his shoulder out of the midst of the river, and carry it to the other side, to be set up as a memorial of this miraculous passage, 1-7. They do so, and set up the stones in the place where they encamp the first night, 8, 9. The priests stand in the river, till all the people are passed over, 10, 11. Of the tribes of Reuben and Gad, and the half tribe of Manasseh, 40,000 fighting men pass over with the other tribes, 12, 13. Joshua is magnified in the sight of the people, and they fear him as they did Moses, 14. The priests are commanded to come up out of the river, which, on their leaving it, immediately returns, and overflows its banks as before, 15-18. This miraculous passage takes place the tenth day of the first month, 19. The stones are set up in Gilgal, and Joshua teaches the people what use they are to make of them, 20-24.*

**A**ND it came to pass, when all the people were clean passed <sup>a</sup> over Jordan, that the LORD spake unto Joshua, saying,

2 <sup>b</sup> Take you twelve men out of the people, out of every tribe a man.

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where <sup>c</sup> the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in <sup>d</sup> the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel;

6 That this may be a sign among you, *that* <sup>e</sup> when your children ask *their fathers* 'in time to come, saying, What *mean* ye by these stones?'

7 Then ye shall answer them, That <sup>f</sup> the waters of Jordan were cut off before the ark of the covenant

of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for <sup>h</sup> a memorial unto the children of Israel for ever.

8 And the children of Israel did so, as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And <sup>i</sup> the children of Reuben, and the children

<sup>a</sup> Deut. xxvii. 2. Ch. iii. 17.—<sup>b</sup> Ch. iii. 13.—<sup>c</sup> Ch. iii. 13.—<sup>d</sup> Ver. 19, 20.—<sup>e</sup> Ver. 21. Exod. xii. 26. xiii. 14. Deut. vi. 20. Ps. xlv.

Verse 2. *Take you twelve men*] From chap. iii. 12 it appears that the twelve men had been *before* appointed, one taken out of each of the twelve tribes; and now they are employed for that purpose for which they had been *before* selected.

Verse 3. *Where ye shall lodge this night.*] This was in the place that was afterwards called *Gilgal*.

Verse 6. *This may be a sign*] Stand as a continual memorial of this miraculous passage, and consequently a proof of their lasting obligation to God.

Verse 9. *And Joshua set up twelve stones in the midst of Jordan*] It seems from this chapter that there were *two sets* of stones erected as a memorial of this great event; twelve

1. lxxviii. 3, 4, 5, 6.—<sup>f</sup> Heb. *to-morrow*.—<sup>g</sup> Ch. iii. 13, 18.—<sup>h</sup> Exod. xii. 14. Num. xvi. 40.—<sup>i</sup> Num. xxxii. 20, 27, 28.

at Gilgal, ver. 20, and twelve in the bed of Jordan, ver. 9. The twelve stones in the bed of Jordan might have been so placed on a base of strong stone-work so high as always to be visible, and serve to mark the very spot where the priests stood with the ark. The twelve stones set up at *Gilgal* would stand as a monument of the place of the *first encampment* after this miraculous passage.

Verse 10. *And the people hastened and passed over.*] How very natural is this circumstance! The people seeing the waters divided, and Jordan running back, might be apprehensive that it would soon resume its wonted course; and this would naturally lead them to *hasten* to get over, with as much speed as possible.

of Gad, and half the tribe of Manassah, passed over armed before the children of Israel, as Moses spake unto them :

13 About forty thousand <sup>a</sup> prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 On that day the LORD <sup>b</sup> magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear <sup>c</sup> the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were <sup>d</sup> lifted up unto the dry land, that the waters of Jordan returned unto their place,

<sup>a</sup> Or, ready armed.—<sup>b</sup> Ch. iii. 7.—<sup>c</sup> Exod. xxv. 16, 22.—<sup>d</sup> Heb. plucked up.—<sup>e</sup> Ch. iii. 15.—<sup>f</sup> Heb. went.—<sup>g</sup> Ch. v. 9.—<sup>h</sup> Vor. 3.—<sup>i</sup> Ver. 6.—<sup>j</sup> Heb. to-morrow.—<sup>k</sup> Ch. iii. 17.—<sup>l</sup> Exod. xiv. 21.—<sup>m</sup> 1 Kings

Verse 18. *The waters of Jordan returned unto their place*] All this was done by the sovereign influence of that God whose presence was represented by the ark of the covenant.

Verse 19. *On the tenth day of the first month*] As the Israelites left Egypt on the fifteenth day of the first month, A. M. 2513 (see Exod. xiv.), and they entered into Canaan the tenth day of the first month, A. M. 2553, it is evident that forty years, wanting five days, had elapsed from the time of their exodus from Egypt to their entrance into the promised inheritance.

*Encamped in Gilgal*] That is, in the place that was afterwards called Gilgal, for here the name is given by anticipation. In Hebrew *gal* signifies to roll; and the doubling of the root, *galgal* or *gilgal*, signifies rolling round and round, or rolling off or away, because, in circumcising the children that had been born in the wilderness, Joshua rolled away, rolled off completely, the reproach of the people. From this time Gilgal became a place of considerable eminence in the sacred history. It was about ten furlongs from Jericho, and fifty from Jordan; Jericho being on the west, and Jordan on the east, Gilgal being between both.

Verse 20. *Those twelve stones*] Twelve such stones as a man could carry a considerable way on his shoulder, see ver. 5, could scarcely have made any observable altar, or pillar of memorial: but erected on a high base of mason-work they would be very conspicuous, and thus properly answer the end for which God ordered them to be set up.

<sup>a</sup> and <sup>b</sup> flowed over all his banks, as they did before.

19 And the people came up out of Jordan on the tenth day of the first month and encamped <sup>c</sup> in Gilgal, in the east border of Jericho.

20 And <sup>d</sup> those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, <sup>e</sup> When your children shall ask their fathers <sup>f</sup> in time to come, saying, What mean these stones?

22 Then ye shall let your children know, saying, <sup>g</sup> Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, <sup>h</sup> which he dried up from before us, until we were gone over.

24 <sup>i</sup> That all the people of the earth might know the hand of the LORD, that it is <sup>j</sup> mighty: that ye might <sup>k</sup> fear the LORD your God <sup>l</sup> for ever.

viii. 42, 43. 2 Kings xix. 19. 1's. cvi. 8.—<sup>m</sup> Exod. xv. 16. 1 Chron. xxix. 12. Ps. lxxxix. 13.—<sup>n</sup> Exod. xiv. 31. Deut. vi. 2. Ps. lxxxix. 7. Jer. x. 7.—<sup>o</sup> Heb. all days.

Verse 22. *Then ye shall let your children know*] The necessity of an early religious education is inculcated through the whole oracles of God. The parents who neglect it have an awful account to give to the Judge of quick and dead.

Verse 24. *That all the people of the earth might know*] It is very likely that this means simply, all the people of this land—all the Canaanitish nations, to whom, by the miracles wrought in behalf of his people, he intended to show his eternal power and Godhead, the excellence of his protection, and the unavailability of human might against his omnipotence.

1. God intends that his religion should be maintained and propagated in the earth; therefore he has given a revelation of himself to men, that it may be taught in the world; and he particularly requires that parents should be diligent and fervent in teaching their children the knowledge of his name.

2. This is one great use of the ordinances of the Gospel, and the rites of religion. They are all signifiers of sacred things, and point out matters of infinite importance beyond themselves. 3. A spirit of inquiry is common to every child: the human heart is ever panting after knowledge; and if not rightly directed when young, will, like that of our first mother, go astray after forbidden science. 4. If we wish our children to be happy, we should show them where happiness is to be found. If we wish them to be wise, we should lead them unto God by means of his word and ordinances.

## CHAPTER V.

*The effect produced on the minds of the Canaanites by the late miracle, 1. Joshua is commanded to circumcise the Israelites, 2. He obeys, 3. Who they were that were circumcised, and why it was now done, 4-7. They abide in the camp till they are whole, 8. The place is called Gilgal, and why, 9. They keep the passover in the same place, 10. They eat unleavened cakes and parched corn, on the morrow after the passover, 11. The manna ceases, 12. The captain of the Lord's host appears to Joshua, 13-15.*

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the

<sup>a</sup> Num. xiii. 29.—<sup>b</sup> Exod. xv. 14, 15. Ch.

Verse 1. *The Amorites, which were on the side of Jordan westward*] It has already been remarked that the term *Amorite* is applied sometimes to signify all the nations or tribes of Canaan. It appears from this verse that there were people thus denominated that dwelt on both sides of the Jordan. Those on the east side had already been destroyed

Canaanites, <sup>a</sup> which were by the sea, <sup>b</sup> heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed

ii. 9, 10, 11. Ps. xlviii. 6. Esek. xxi. 7.

in the war which the Israelites had with Sihon and Og; with those on the west side Joshua had not yet waged war. It is possible however that the *Amorites*, of whom we read in this verse, were the remains of those who dwelt on the east side of the Jordan, and who had taken refuge here on the defeat of Og and Sihon.

over, that their heart melted, \*neither was there spirit in them any more, because of the children of Israel.

2 At that time the LORD said unto Joshua, Make thee <sup>b</sup>sharp <sup>c</sup>knives and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at <sup>d</sup>the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: <sup>e</sup>All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked <sup>f</sup>forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto

whom the LORD swore that <sup>g</sup>he would not show them the land which the LORD swore unto their fathers that he would give us, <sup>h</sup>a land that floweth with milk and honey.

7 And <sup>i</sup>their children, *whom* he raised up in their stead, *them* Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, <sup>j</sup>when they had done circumcising all the people, that they abode in their places in the camp <sup>k</sup>till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away <sup>l</sup>the reproach of Egypt from off you. Wherefore the name of the place is called <sup>m</sup>Gilgal, <sup>n</sup>unto this day.

10 And the children of Israel encamped in Gilgal, and kept the passover <sup>o</sup>on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

<sup>a</sup> 1 Kings x. 5.—<sup>b</sup> Or, knives of flints.—<sup>c</sup> Exod. iv. 25.—<sup>d</sup> Or, Gibeath-hauraloah.—<sup>e</sup> Num. xiv. 29. xxvi. 64, 65. Deut. ii. 16.—<sup>f</sup> Num. xiv. 33. Deut. i. 3. ii. 7, 14. Ps. xciv. 10.—<sup>g</sup> Num. xiv. 23. Ps. xciv. 11. Heb. iii. 11.—<sup>h</sup> Exod. iii. 8.—<sup>i</sup> Num. xiv. 31.

Deut. i. 30.—<sup>j</sup> Heb. when the people had made an end to be circumcised.—<sup>k</sup> See Gen. xxiv. 25.—<sup>l</sup> Gen. xxiv. 14. 1 Sam. xiv. 6. See Lev. xviii. 3. Ch. xxiv. 14. Ezek. xx. 7. xxiii. 3, 8. 1 Mac. iv. 58.—<sup>m</sup> That is, rolling.—<sup>n</sup> Ch. iv. 19.—<sup>o</sup> Exod. xii. 6. Num. ix. 5.

Verse 2. *Make thee sharp knives*] *Knives of rock stone, or flint.* Before the use of iron was common, all the nations of the earth had their edge tools made of stones, flints, &c. But we cannot suppose that at the time here referred to the Israelites were destitute of iron, and were therefore obliged to use knives made of stone or flint; their different manufactures in the wilderness prove that they must have had both iron and steel. Why then use knives made of stone? Probably it was unlawful to use metal of any kind in this religious rite; and indeed this seems likely from the circumstance of Zipporah (Exod. iv. 25) taking a sharp stone and circumcising her son; and we find, from the most ancient and authentic accounts, that the Egyptians considered it unlawful or profane to use any kind of metal to make incisions in the human body, when preparing it for embalming; see the note on Gen. i. 2, and on Exod. iv. 25. And as God commanded the people to make him an altar of unhewn stone on which no tool of iron had been lifted up, because this would pollute it (see Exod. xx. 25, and Deut. xxvii. 5), he might require that no instrument of iron should be used in a rite by which the body and soul of the person were in the most solemn and sacred manner dedicated to him to be his house and temple, the heart itself being the altar on which continual sacrifices to God must be offered. A physical reason has been given for preferring knives of stone in this operation, "the wound suffers less through inflammation, and is sooner healed."

*Circumcise again the children of Israel the second time.*] This certainly does not mean that they should repeat circumcision on those who had already received it. This would have been as absurd as impracticable. But the command implies that they were to renew the observance of a rite which had been neglected in their travels in the desert: this is sufficiently evident from the following verses.

Verse 4. *This is the cause why Joshua did circumcise*] The text here explains itself. Before the Israelites left Egypt all the males were circumcised; but after that time, during the whole of their stay in the wilderness, there were none circumcised till they entered into the promised land. Owing to their unsettled state, God appears to have dispensed, for the time being, with this rite; but as they were about to celebrate another passover, it was necessary that all the males should be circumcised; for without this they could not be considered within the covenant, and could not keep the passover, which was a seal of that covenant.

Verse 8. *They abode—in the camp, till they were whole.*] This required several days. Is it not strange that during this time they were not attacked by the inhabitants of the land, and utterly destroyed, which might have been easily effected? Joshua, as an able general, would at once perceive that this very measure must expose his whole host to the danger of being totally annihilated, but he knew that GOD

could not err, and that it was his duty to obey; therefore in the very teeth of his enemies he reduced the major part of his army to a state of total helplessness, simply trusting for protection in the arm of Jehovah! The sequel shows that his confidence was not misplaced; during the whole time God did nor permit any of their enemies to disturb them. The path of duty is the path of safety; and it is impossible for any soul to be injured while walking in the path of obedience. But why did not God order them to be circumcised while they were on the east side of the Jordan in a state of great security? Because he chose to bring them into straits and difficulties where no counsel or might but his own could infallibly direct and save them; and this he did that they might see that the excellence of the power was of God, and not of man. For the same reason he caused them to pass the Jordan at the time that it overflowed its banks, and not at the time when it was low and easily fordable, that he might have the better opportunity to show them that they were under his immediate care and protection; and convince them of his almighty power, that they might trust in him for ever, and not fear the force of any adversaries. In both cases how apparent are the wisdom, power, and goodness of God!

Verse 9. *The reproach of Egypt*] Their being uncircumcised made them like the uncircumcised Egyptians; and the Hebrews ever considered all those who were uncircumcised as being in a state of the grossest impurity. Being now circumcised, the reproach of uncircumcision was rolled away. This is another proof that the Israelites did not receive circumcision from the Egyptians; for they could not have considered those in a state of abomination, from whom they received that rite by which they conceived themselves to be made pure.

Verse 10. *Kept the passover on the fourteenth day of the month*] If the ceremony of circumcision was performed on the eleventh day of the month, as many think; and if the sore was at the worst on the thirteenth, and the passover was celebrated on the fourteenth, the people being then quite recovered; it must have been rather a miraculous than a natural healing. Some suppose that they kept the passover on the fourteenth day of the second month, the preceding time having been employed in the business of the circumcision.

Verse 11. *They did eat of the old corn of the land*] The Hebrew word *abar*, which we translate *old corn*, occurs only in this place in such a sense, if that be legitimate. The noun, though of doubtful signification, is evidently derived from *abar*, to pass over, to go beyond; and here it may be translated simply *the produce*, that which passes from the land into the hands of the cultivator; or *bought corn*, what they purchased from the inhabitants of the land.

*On the morrow after the passover*] That is, on the fifteenth

12 And <sup>a</sup>the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood <sup>b</sup>a man over against him, <sup>c</sup>with his sword drawn in his hand: and Joshua went unto

<sup>a</sup>Exod. xvi. 35.—<sup>b</sup>Gen. xviii. 2. xxxii. 24. Exod. xxiii. 23 Zech. i. 8. Acts i. 10.—<sup>c</sup>Num. xxii. 23.—<sup>d</sup>Or, prince. See Exod. xxii.

day; for then the feast of unleavened bread began. But they could neither eat bread, nor parched corn, nor green ears, till the *first-fruits* of the harvest had been *waved* at the tabernacle (see Lev. xxiii. 9, &c.); and therefore in this case we may suppose that the Israelites had offered a sheaf of the *barley-harvest*, the only grain that was then ripe, before they ate of the unleavened cakes and parched corn.

Verse 12. *And the manna ceased—after they had eaten of the old corn*] This miraculous supply continued with them as long as they needed it. Now they are got into the promised land, the anathematized inhabitants of which either fall or flee before them, they find an *old stock*, and they are brought in just at the commencement of the harvest; hence, as there is an ample provision made in the *ordinary* way of Providence, there is no longer any need of a *miraculous* supply; therefore the manna ceased which they had enjoyed for forty years.

Verse 13. *When Joshua was by Jericho*] The sixth chapter should have commenced here, as this is an entirely new relation; or these two chapters should have made but one, as the present division has most unnaturally divided the communication which Joshua had from the angel of the Lord, and which is continued to ver. 5 of chap. vi. It is very likely that Joshua had gone out privately to reconnoitre the city of Jericho; and while contemplating the strength of the place, God, to encourage him, granted him this vision, and instructed him in the means by which the city should be taken.

*There stood a man over against him*] It has been a very general opinion, both among the ancients and moderns, that the person mentioned here was no other than the Lord Jesus in that form which, in the fulness of time, he was actually to assume for the redemption of man. That the appearance was supernatural is agreed on all hands; and as the name *Jehovah* is given him (chap. vi. 2), and he received from Joshua divine adoration, we may presume that no *created angel* is intended.

*And Joshua went unto him*] This is a very natural relation, and carries with it all the appearances and characteristics of a simple relation of *fact*. The whole history of Joshua shows him to have been a man of the most *undaunted mind* and *intrepid courage*—a genuine HERO. An ordinary person, seeing this man armed, with a drawn sword in his hand,

him, and said unto him, *Art thou for us, or for our adversaries.*

14 And he said, Nay; but *as* <sup>a</sup>captain of the host of the LORD am I now come. And Joshua <sup>b</sup>fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, *Loose thy shoe from off thy foot; for the place whercon thou standest is holy.* And Joshua did so.

20. Dan. x. 13, 21. xii. 1. Rev. xii. 7. xix. 11, 14.—Gen. xvii. 3.—Exod. iii. 5. Acts vii. 33.

would have endeavoured to have regained the camp, and sought safety in flight; but Joshua, undismayed, though probably slightly armed, walks up to this terrible person and immediately questions him, *Art thou for us or for our adversaries?* probably at first supposing that he might be the Canaanitish general, coming to reconnoitre the Israelitish camp, as himself was come out to examine the city of Jericho.

Verse 14. *But as captain of the host of the Lord, am I now come*] By this saying Joshua was both encouraged and instructed. As if he had said, "Fear not: Jehovah hath sent from heaven to save thee and thy people from the reproach of them that would swallow thee up. Israel is the Lord's host; and the Lord of hosts is Israel's Captain. Thou thyself shalt only be captain under me, and I am now about to instruct thee relative to thy conduct in this war."

*And Joshua—did worship*] Nor was he reproached for offering divine worship to this person, which he would not have received had he been a *created angel*.

Verse 15. *Loose thy shoe from off thy foot, &c.*] These were the same words which the Angel, on Mount Sinai, spoke to Moses (see Exod. iii. 5-8); and from this it seems likely that it was the same person that appeared in both places: in the *first*, to encourage Moses to deliver the oppressed Israelites, and bring them to the promised land; in the *second*, to encourage Joshua in his arduous labour in expelling the ancient inhabitants, and establishing the people in the inheritance promised to their fathers.

We may draw two useful reflections from the subjects of this chapter:—

1. As the manna had now failed, the people, always greatly addicted to incredulity, might have been led to imagine that God had now given them up, and would be no longer in their armies, had he not given them this strong assurance, that the Angel of his presence should be with them as the guide and protector of the whole camp; for Joshua undoubtedly informed them of the encouragement he had received from the captain of the Lord's host.

2. By this vision he showed them that their help came from himself, and that it was not by human might or power, but by the *Lord of hosts*, they were to have the victory over all their adversaries; and he gave them the most convincing proof of this in the miraculous destruction of Jericho.

## CHAPTER VI.

*The inhabitants of Jericho close their gates*, 1. *Continuation of the discourse between the captain of the Lord's host and Joshua*. He commands the people to march round the city six days, the seven priests blowing with their trumpets; and to give a general shout, while marching round it on the seventh, and promises that then the walls of the city shall fall down, 2-5. Joshua delivers these directions to the priests and to the people, 6, 7. The priests and people obey; the order of their procession, 8-16. He commands them to spare the house of Rahab, 17, and not to touch any part of the property of the city, the whole of which God had devoted to destruction, 18, 19. On the seventh day the walls fall down, and the Israelites take the city, 20, 21. The spies are ordered to take care of Rahab and her family—the city is burnt, but the silver, gold, brass, and iron, are put into the treasury of the house of the Lord, 22-24. Rahab dwells among the Israelites, 25; and the city is laid under a curse, 26.

**NOW** Jericho <sup>a</sup>was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, <sup>b</sup>I have given into thine hand Jericho, and the <sup>c</sup>king thereof, and the mighty men of valour.

3 And ye shall compass the city, all <sup>ye</sup> men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven <sup>d</sup>trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and <sup>e</sup>the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down <sup>f</sup>flat, and the people shall ascend up, every man straight before him.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on and compass the city, and let him that is armed pass on before the ark of the LORD.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests

<sup>a</sup> Heb. *did shut up*, and *was shut up*.—<sup>b</sup> Ch. ii. 9. 24. viii. 1.—<sup>c</sup> Deut. vii. 24.—<sup>d</sup> See Judg. vi. 16, 22.—<sup>e</sup> Num. x. 8.—<sup>f</sup> Heb. *under*

Verse 1. *Now Jericho was straitly shut up*] The king of Jericho, finding that the spies had escaped, though the city was always kept shut by night, took the most proper precaution to prevent every thing of the kind in future, by keeping the city shut both day and night, having, no doubt laid in a sufficiency of provisions to stand a siege, being determined to defend himself to the uttermost.

Verse 2. *And the Lord said unto Joshua*] This is the same person who in the preceding chapter is called the *captain* or *prince of the Lord's host*, the discourse being here continued that was begun at the conclusion of the preceding chapter, from which the first verses of this are unnaturally divided.

*I have given into thine hand Jericho, &c.*] From ver. 11 of chap. xxiv. it seems as if there had been persons of all the seven Canaanitish nations then in Jericho, who might have come together at this time to help the king of Jericho against the invading Israelites.

Verse 3. *Ye shall compass the city*] In what order the people marched round the city does not exactly appear from the text. Some think they observed the same order as in their ordinary marches in the desert; others that the soldiers marched first, then the priests who blew the trumpets, then those who carried the ark, and lastly the people.

Verse 4. *Seven trumpets of rams' horns*] The Hebrew word *yobelim* does not signify *rams' horns*; nor do any of the ancient Versions, the Chaldee excepted, give it this meaning. The instruments used on this occasion were evidently of the same kind with those used on the jubilee, and were probably made of horn or of silver; and the text in this place may be translated, *And seven priests shall bear before the ark the seven jubilee trumpets*, for they appear to have been the same kind as those used on the jubilee.

*Seven times*] The time was thus lengthened out that the besiegers and besieged might be the more deeply impressed with that supernatural power by which *alone* the walls fell.

Verse 5. *The wall of the city shall fall down flat*] Several commentators, both Jews and Christians, have supposed that the ground under the foundation of the walls opened, and the wall sunk into the chasm, so that there remained nothing but plain ground for the Israelites to walk over. Of this the text says nothing: literally translated it is, *The*

that blew with the trumpets, <sup>a</sup>and the <sup>b</sup>rereward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor <sup>c</sup>make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, <sup>d</sup>and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city,

17 And the city shall be <sup>e</sup>accursed, *even it*, and

*it*.—<sup>a</sup> Num. x. 25.—<sup>b</sup> Heb. *gathering host*.—<sup>c</sup> Heb. *make your voice to be heard*.—<sup>d</sup> Deut. xxxi. 25.—<sup>e</sup> Or, *devoted*. Lev. xxvii. 28. Mic. iv. 13.

*wall of the city shall fall down under itself*; which appears to mean no more than, *The wall shall fall down from its very foundations*.

Verse 9. *The rereward came after the ark*] The word *measseph*, from *asaph*, to collect or gather up, may signify either the *rereward*, as our translation understands it, or the people who carried the baggage of the army.

Verse 14. *So they did six days*] It is not likely that the whole Israelitish host went each day round the city. This would have been utterly impossible. The fighting men alone amounted to nearly 600,000, independently of the people, who must have amounted at least to two or three millions; we may therefore safely assert that only a select number, such as was deemed necessary for the occasion, were employed. Jericho could not have been a large city; and to reduce it could not have required a hundredth part of the armed force under the command of Joshua.

Verse 15. *The seventh day—they rose early*] Because on this day they had to encompass the city seven times, a proof that the city could not have been very *extensive*, else this going round it seven times, and having time sufficient left to sack and destroy it, would have been impossible.

It is evident that in the course of these seven days there must have been a *sabbath*, and that on this sabbath the host must have encompassed the city as on the other days. But it does not appear that there could be any *breach* in the sabbath by the people simply going round the city, the ark in company, and the priests sounding the sacred trumpets. This was a mere religious procession, performed at the command of God, in which no servile work was done. Therefore Marcion's objection, that the God of the Hebrews showed a changeableness of disposition in commanding the sabbath to be kept sacred at one time, and then to be broken at another, is without foundation. But if even a breach were to be conceded, it is a sufficient answer to all such cavils, that the God who commanded the sabbath to be set apart for rest and religious purposes, has always authority to suspend for a season the operation of *merely* ceremonial laws, or to abrogate them entirely, when the purpose of their institution is fulfilled. The Son of Man is lord even of the sabbath.

Verse 17. *The city shall be accursed*] That is, it shall be

all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because <sup>a</sup>she hid the messengers that we sent.

18 And ye, <sup>b</sup>in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, <sup>c</sup>and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* <sup>d</sup>consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that <sup>e</sup>the wall fell down *flat*, so that the people went up into the city, every man straight before him, and they took the city.

21 And they <sup>f</sup>utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house,

<sup>a</sup> Ch. ii. 4.—<sup>b</sup> Deut. vii. 26. xiii. 17. Ch. vii. 1, 11, 12.—<sup>c</sup> Ch. vii. 26. 1 Kings xviii. 17, 18. Jonah i. 12.—<sup>d</sup> Heb. holiness.—<sup>e</sup> Ver. 5. Heb. xi. 30.—<sup>f</sup> Heb. under it.—<sup>g</sup> Deut. vii. 2.—<sup>h</sup> Ch. ii. 14.

devoted to destruction; ye shall take no spoils, and put *all that resist* to the sword. Though this may be the meaning of the word *cherem* in some places, yet here it seems to imply the *total* destruction of all the inhabitants, see ver. 21; but it is likely that peace was offered to this city, and that the extermination of the inhabitants was in consequence of the rejection of this offer.

Verse 20. *The people shouted with a great shout, that the wall fell down*] The whole relation evidently supposes a supernatural interference; as the blowing of the trumpets, and the shouting of the people, were too contemptible to be used even as instruments in this work, with the expectation of accomplishing it in a *natural* way.

Verse 21. *They utterly destroyed—both man and woman, &c.*] As this act was ordered by God himself, who is the Maker and Judge of all men, it must be *right*: for the Judge of all the earth cannot do *wrong*.

Verse 23. *Brought out Rahab, and her father, &c.*] Rahab having been faithful to her vow of secrecy, the Israelites were bound by the oath of the spies, who acted as their representatives in this business, to preserve her and her family alive.

*And left them without the camp*] They were considered as persons *unclean*, and consequently left without the camp (see Lev. xiii. 46; Num. xii. 14).

Verse 24. *Only the silver, and the gold—they put into the treasury, &c.*] The people were to have no share of the spoils, because they had no hand in the conquest. God alone overthrew the city; and into his treasury only the spoils were brought.

Verse 25. *And she dwelleth in Israel even unto this day*] This is one proof that the book was written in the *time* to which it is commonly referred.

Verse 26. *And Joshua adjured them at that time*] The ruins of this city continuing would be a permanent proof, not only of God's displeasure against idolatry, but of the miracle which he had wrought in behalf of the Israelites; and for these reasons God willed that it should not be rebuilt: nevertheless he left men to the operation of their own free will, and recorded the penalty which those must pay who should disobey him.

*He shall lay the foundation thereof, &c.*] This is a strange execration; but it may rather be considered in the light of a *prediction*. It seems to intimate that he who should attempt to rebuild this city, should lose all his children in the interim, from laying the foundation to the completion of the *walls*; which the author of 1 Kings xvi. 34

and bring out thence the woman, and all that she hath, <sup>a</sup>as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, <sup>b</sup>and her father, and her mother, and her brethren, and all that she had; and they brought out all her <sup>c</sup>kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: <sup>d</sup>only the silver, and the gold, and the vessels of brass, and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and <sup>e</sup>she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 And Joshua adjured *them* at that time, saying, <sup>f</sup>Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 <sup>g</sup>So the LORD was with Joshua; and <sup>h</sup>his fame was *noised* throughout all the country.

Heb. xi. 31.—<sup>a</sup> Ch. ii. 13.—<sup>b</sup> Heb. families.—<sup>c</sup> Ver. 19.—<sup>d</sup> See Mat. i. 5.—<sup>e</sup> 1 Kings xvi. 34.—<sup>f</sup> Ch. i. 5.—<sup>g</sup> Ch. ix. 1, 3.

says was accomplished in Hiel the Beth-elite, who rebuilt Jericho under the reign of Ahaz, and laid the foundation of it in Abiram, his first-born, and set up its gates in his youngest son Segub: this was 550 years after Joshua pronounced the curse. But we are not sure that this means that the children either died a natural or violent death on this occasion, for we may understand the history as relating to the slow progress of the work. Yet the first opinion is the most probable. We must not suppose that Jericho had been wholly neglected from its overthrow by Joshua to the days of Hiel; if it be the same with the *city of palm-trees*, mentioned Deut. xxiv. 3. We find it mentioned as an inhabited place in the beginning of Judg. i. 16, a short time after the death of Joshua; and this said city (if the same with the city of palm-trees) was taken from the Israelites by Eglon, king of Moab, Judg. iii. 13. The ambassadors of David were commanded to tarry at Jericho till their beards should grow, 2 Sam. x. 4, 5. [The prediction of Joshua was uttered, not against the man who should rebuild Jericho, but against him who should erect it as a *fortress*, which Hiel attempted to do.]

Verse 27. *So the Lord was with Joshua*] Giving him miraculous assistance in all his enterprises; and this was what he was naturally led to expect from the communication made to him by the captain of the Lord's host, chap. v. 14, &c.

1. Many attempts have been made either to deny the *miracle* in the fall of Jericho, or to account for it on natural causes. But to those who believe the divine authenticity of the New Testament, every objection is removed by the authority of the author of the Epistle to the Hebrews, chap. xi. 30: *By FAITH the walls of Jericho fell down after they had been compassed about seven days.*

2. The same is said of Rahab: *By FAITH the harlot Rahab perished not with them that believed not, when she had received the spies with peace*, Heb. xi. 31. She believed that the true God was on the side of the Hebrews; and this faith led her to put herself under the Divine protection, and in virtue of it she escaped the destruction that fell on her countrymen. Thus God has ever chosen to put honour on *faith*, as the instrument by which he will perform his greatest miracles of *justice* and *mercy*.

3. In ancient history we have many instances of *execrations* against those who should rebuild those cities which had been destroyed in war, the revival of whose power and influence was dreaded; especially such cities as had been remarkable for oppression, insolence, or perfidy.



CHAPTER VII.

*The trespass of the Israelites, 1. Joshua sends men to view the state of Ai, 2. They return with a favourable report, 3. Three thousand men are sent against it, who are defeated, and thirty-six killed, 4, 5. Joshua is greatly distressed, prostrates himself, and inquires of the Lord the reason why he has abandoned Israel to their enemies, 6-9. The Lord raises him, and informs him that, contrary to the command, some of the people had secreted some of the spoils of Jericho, 10-12. He is directed how to discover the delinquent, 13-15. Joshua inquires in what TRIBE the guilt is found, and finds it to be in the tribe of Judah; in what FAMILY, and finds it to be among the Zarahites; in what HOUSEHOLD, and finds it to be in that of Zabdi; in what INDIVIDUAL, and finds it to be Achan, son of Carmi, son of Zabdi, 16-18. Joshua exhorts him to confess his sin, 19. He does so, and gives a circumstantial account, 20, 21. Joshua sends for the stolen articles, 22, 23. And Achan and all that belonged to him are brought to the valley of Achor, stoned and burnt, 24-26.*

**BUT** the children of Israel committed a trespass in the accursed thing: for \* Achan, <sup>b</sup> the son of Carmi, the son of \* Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let <sup>d</sup> about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: \* and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the

gate even unto Shebarim, and smote them ' in the going down: wherefore \* the hearts of the people melted, and became as water.

6 And Joshua <sup>b</sup> rent his clothes, and fell to the earth upon his face before the ark of the LORD, until the eventide, he and the elders of Israel, and <sup>i</sup> put dust upon their heads.

7 And Joshua said, Alas, O LORD God, ' wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, what shall I say, when Israel turneth their <sup>k</sup> backs before their enemies?

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and <sup>i</sup> cut off our name from the earth: and <sup>m</sup> what wilt thou do unto thy great name?

10 And the LORD said unto Joshua, Get thee up; wherefore <sup>n</sup> liest thou thus upon thy face?

\* Ch. xxii. 20.—<sup>b</sup> 1 Chron. ii. 7, Achar.—<sup>c</sup> Or, Zimri, 1 Chron. ii. 6.—<sup>d</sup> Heb. about two thousand men, or about three thousand men.—<sup>e</sup> Lev. xxvi. 17. Deut. xxviii. 25.—<sup>f</sup> Or, in Morad.—<sup>g</sup> Ch. ii. 9, 11. Lev. xxvi. 36. Ps. xxii. 14.—<sup>h</sup> Gen. xxxvii. 29, 34.—<sup>i</sup> 1 Sam. iv. 12.

2 Sam. i. 2. xiii. 19. Neh. ix. 1. Job ii. 12.—<sup>j</sup> Exod. v. 22. 2 Kings iii. 10.—<sup>k</sup> Heb. necks.—<sup>l</sup> Ps. lxxxi. 4.—<sup>m</sup> See Exod. xxxii. 12. Num. xiv. 13.—<sup>n</sup> Heb. fullest.

Verse 1. *The children of Israel committed a trespass*] It is certain that one only was guilty; and yet the trespass is imputed here to the whole congregation; and the whole congregation soon suffered shame and disgrace on the account, as their armies were defeated, thirty-six persons slain, and general terror spread through the whole camp. Being one body, God attributes the crime of the individual to the whole till the trespass was discovered, and by a public act of justice inflicted on the culprit the congregation had purged itself of the iniquity. This was done to render every man extremely cautious, and to make the people watchful over each other, that sin might be no where tolerated or connived at, as one transgression might bring down the wrath of God upon the whole camp. See on ver. 12.

*The accursed thing*] A portion of the spoils of the city of Jericho, the whole of which God had commanded to be destroyed.

Verse 2. *Sent men from Jericho to Ai*] This is the place called Hai, Gen. xii. 8. It was in the east of Beth-el, north of Jericho, from which it was distant about ten or twelve miles. From verses 4 and 5 it appears to have been situated upon a hill, and belonged to the Amorites, as we learn from ver. 7. It is very likely that it was a strong place, as it chose to risk a siege, notwithstanding the extraordinary destruction of Jericho which it had lately witnessed.

Verse 4. *About three thousand men*] The spies sent to reconnoitre the place (ver. 3) reported that the town was meanly garrisoned, and that two or three thousand men would be sufficient to take it. These were accordingly sent up, and were repulsed by the Amorites.

Verse 5. *They chased them from before the gate even unto Shebarim*] They seem to have presumed that the men of Ai would have immediately opened their gates to them, and therefore they marched up with confidence; but the enemy

appearing, they were put to flight, their ranks utterly broken, and thirty-six of them killed.

*The hearts of the people melted*] They were utterly discouraged; and by this was given an ample proof that without the supernatural assistance of God they could never have conquered the land.

Verse 6. *Joshua rent his clothes, &c.*] It was not in consequence of this slight discomfiture, simply considered in itself, that Joshua laid this business so much to heart; but 1. Because the people melted, and became as water, and there was little hope that they would make any stand against the enemy; and 2. Because this defeat evidently showed that God had turned his hand against them. Had it not been so their enemies could not have prevailed.

*Put dust upon their heads*] Rending the clothes, beating the breast, tearing the hair, putting dust upon the head, and falling down prostrate, were the usual marks of deep affliction and distress. Most nations have expressed their sorrow in a similar way.

Verse 7. *Alas, O Lord God*] Particles of exclamation and distress, or what are called *interjections*, are nearly the same in all languages: and the reason is because they are the simple voice of nature. The Hebrew word which we translate *alas*, is *alah*. The complaint of Joshua in this and the following verses seems principally to have arisen from his deep concern for the glory of God, and the affecting interest he took in behalf of the people; and his expostulations with his Maker, which have been too hastily blamed by some, as savouring of too great freedom and impatience, are founded on God's own words, Deut. xxxii. 26, 27, and on the practice of Moses himself, who had used similar expressions on a similar occasion; see Exod. v. 22, 23, Num. xiv. 18-18.

Verse 10. *Wherefore liest thou thus upon thy face?*] It

11 \* Israel hath sinned, and they have also transgressed my covenant which I commanded them; <sup>b</sup> for they have even taken of the accursed thing, and have also stolen, and <sup>c</sup> dissembled also, and they have put it even among their own stuff.

12 <sup>d</sup> Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because <sup>e</sup> they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, <sup>f</sup> sanctify the people, and say, \* Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*

14 In the morning therefore ye shall be brought according to your tribes: and it shall be *that* the tribe which <sup>h</sup> the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 <sup>i</sup> And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath <sup>j</sup> transgressed the covenant of the LORD, and because he <sup>k</sup> hath wrought <sup>l</sup> folly in Israel.

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he

\* Ver. 1.—<sup>a</sup> Ch. vi. 17, 18.—<sup>b</sup> See Acts v. 1, 2.—<sup>c</sup> See Num. xiv. 43. <sup>d</sup> Judg. ii. 14.—<sup>e</sup> Deut. vii. 26. Ch. vi. 18.—<sup>f</sup> Exod. xix. 10.—<sup>g</sup> Ch. iii. 5.—<sup>h</sup> Prov. xvi. 33.—<sup>i</sup> See 1 Sam. xiv. 38, 39.—<sup>j</sup> Ver. 11.—<sup>k</sup> Gen. xxxiv. 7. <sup>l</sup> Judg. xx. 6.—<sup>m</sup> Or, wickedness.—<sup>n</sup> 1 Sam. xiv.

is plain there was nothing in Joshua's prayer or complaint that was offensive to God, for here there is no reprehension: *Why hast thou thus?* <sup>o</sup> This is no time for complaint; something else is indispensably necessary to be done.

Verse 11. *Israel hath sinned*] It is impossible that God should turn against his people, if they had not turned away from him. *They have taken of the accursed thing*, notwithstanding my severe prohibition. *They have also stolen*, supposing, if not seen by their brethren, I should either not see or not regard it. *They have dissembled*—pretended to have kept strictly the command I gave them; and have put it among their own stuff—considered it now as a part of their own property.

Verse 12. *Because they were accursed*] The inhabitants of Jericho and all that they had were accursed; therefore they and all their substance were to be destroyed. The Israelites took of the accursed thing, and therefore became accursed with it. This was certainly understood when the curse was pronounced: Every man who touches this property shall be involved in the same execration. Achan therefore was sufficiently aware of the risk he ran in taking any part of the anathematized thing; and when viewed in this light the punishment inflicted on him will appear to be perfectly just and proper.

Verse 13. *Up, sanctify the people*] Joshua, all the time that God spake, lay prostrate before the ark.

Verse 14. *Ye shall be brought according to your tribes*] It is most probable that the case was determined by the lot; and that God chose this method to detect the guilty tribe, next the family, thirdly the household, and lastly the individual. This was nearly the plan pursued in the election of Saul by Samuel, 1 Sam. x. 19, 20. The same mode was used to find out who it was that transgressed the king's command, when it was found that Jonathan had eaten a little honey, 1 Sam. xiv. 40-43. That this was a frequent mode of determining difficult questions, and appointed by God himself, is evident from Lev. xvi. 8; Ps. xxii. 18; Prov. xvi. 33; xviii. 18; <sup>p</sup> Acts i. 26.

Verse 19. *My son, give—glory to the Lord God*] Doubtless this was designed, not only for the edification of the

took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah <sup>q</sup> was taken.

19 And Joshua said unto Achan, My son, <sup>r</sup> give, I pray thee, glory to the LORD God of Israel, <sup>s</sup> and make confession unto him; and <sup>t</sup> tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done.

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a <sup>v</sup> wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it* was hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and <sup>w</sup> laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had, and they brought them unto <sup>x</sup> the valley of Achor.

42.—<sup>y</sup> See 1 Sam. vi. 5. Jer. xiii. 18. John ix. 24.—<sup>z</sup> Num. v. 6, 7. 2 Chron. xxx. 22. Ps. li. 3. Dan. ix. 4.—<sup>a</sup> 1 Sam. xiv. 48.—<sup>b</sup> Heb. tongue.—<sup>c</sup> Heb. poured.—<sup>d</sup> Ver. 26. Ch. xv. 7.

people, and a vindication of the righteous judgment of God, but in reference to his own salvation; for as his life was now become forfeited to the law, there was the utmost necessity of humiliation before God that his soul might be saved. *Give glory to God* signifies the same as, *Make a thorough confession as in the presence of God, and disguise no part of the truth.* In this way and in these very words the Jews adured the man who had been born blind that he would truly tell who had healed him; for they pretended to believe that Christ was such a sinner that God would not work a miracle by him, John ix. 24.

Verse 20. *I have sinned against the Lord God*] This seems a very honest and hearty confession, and there is hope that this poor culprit escaped perdition.

Verse 21. *A goodly Babylonish garment*] A splendid or costly robe of *Shinar*; but as Babylon or Babel was built in the plain of *Shinar*, the word has in general been translated *Babylon* in this place. It is very probable that this was the robe of the king of Jericho, for the same word is used Jonah iii. 6, to express the royal robe of the king of Nineveh, which he laid aside in order to humble himself before God.

Babylonish robes were very splendid, and in high reputation.

*Two hundred shekels of silver*] At three shillings per shekel, amount to about £80 sterling.

*A wedge of gold*] A tongue of gold, what we commonly call an *ingot* of gold, a corruption of the word *lingot*, signifying a little tongue, of fifty shekels weight. These fifty shekels, in weight 29 oz. 15½ gr., at £2. 5s. 2½ d. per shekel, would be worth about £118 0s. 10½ d. [Or it may have been an ornament in the shape of a tongue.]

This verse gives us a notable instance of the progress of sin. It 1. enters by the eye; 2. sinks into the heart; 3. actuates the hand; and 4. leads to secrecy and dissimulation. I saw, &c. I coveted, &c. I took and hid them in the earth. Thus says St. James: "When lust (evil desire) is conceived it bringeth forth sin; and when sin is finished it bringeth forth death," chap. i. 15.

Verse 24. *Joshua—took Achan—and all that he had*] He and his cattle and substance were brought to the valley to be

25 And Joshua said, "Why hast thou troubled us? the Lord shall trouble thee this day." <sup>b</sup> And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

\* Ch. vi. 18. 1 Chron. ii. 7. Gal. v. 12.—<sup>b</sup> Deut. xvii. 6.—<sup>c</sup> Ch. vi. 1. 29. 2 Sam. xviii. 17. Lam. iii. 53.

consumed; his sons and his daughters, probably, to witness the judgments of God inflicted on their disobedient parent.

Verse 25. *Why hast thou troubled us?* Here is a reference to the meaning of Achan's or Achar's name, *meh Achar-tanu*; and as *achar* is used here, and not *achan*, and the valley is called the *valley of Achor*, and not the *valley of Achan*, hence some have supposed that Achar was his proper name, as it is read in 1 Chron. ii. 7, and in some MSS. and ancient Versions.

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.] Can it be fairly proved from the text that the sons and daughters of Achan were stoned to death and burnt as well as their father? The text certainly leaves it doubtful, but seems rather to intimate that Achan alone was stoned, and that his substance was burnt with fire. The singular number being used in the first clause of the verse, and the plural in the last, leaves the matter doubtful. It is possible that Achan, his oxen, asses, sheep, tent, and all his household goods, were destroyed, but his sons and daughters left uninjured. But it may be asked, Why are they brought out into the valley with the rest? Why, that they might see and fear, and be for ever deterred by their father's punishment from imitating his example.

That Achan's life was forfeited to justice by his transgression, no one doubts; he sinned against a known and positive law. His children could not suffer with him, because of the law, Deut. xxiv. 16, unless they had been accomplices in his guilt; of this there is no evidence: and the text in question, which speaks of Achan's punishment, is extremely dubious as far as it relates to this point. One circumstance that strengthens the supposition that the children were not included, is the command of the Lord, ver. 15: "He that is taken with the accursed thing, shall be burnt with fire; he, and all that he hath. Now, all that he hath may certainly refer to his goods, and not to his children; and his punishment, and the destruction of his property, would answer every purpose of public justice, both as a punishment and preventive of the crime; and both mercy and justice require that the innocent shall not suffer with the guilty, unless in very extraordinary cases, where God may permit the righteous or the innocent to be involved in those public calamities by

26 And they raised over him a great heap of stones unto this day. So <sup>d</sup> the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, <sup>e</sup> The valley of Achor, unto this day.

<sup>d</sup> Deut. xiii. 17. 2 Sam. xxi. 14.—<sup>e</sup> Ver. 21. Isa. lxx. 10. Hos. ii. 15.—<sup>f</sup> That is, trouble.

which the ungodly are swept away from the face of the earth; but in the case before us, no necessity of this kind urged it, and therefore I conclude that Achan alone suffered, and that his repentance and confession were genuine and sincere; and that, while justice required his life, mercy was extended to the salvation of his soul. [Many critics are of opinion that the children of Achan were stoned with their father, not because of actual participation in his crime, but because they shared in the corrupt nature and desires which had influenced him. And the law referred to (Deut. xxiv. 16) contemplated ordinary crimes only, whereas Achan and his family had fallen under the ban, Deut. xiii. 16, 17.]

Verse 26. *They raised over him a great heap of stones*] The burial-places, both of heroes and eminent culprits, were anciently thus distinguished; and transactions of this kind gave rise to those great piles of stones called *cairns*, that are so frequently to be met with, especially in northern countries.

From this account we may see the exceeding sinfulness of sin, and the great danger of not withstanding its first approaches. By covetousness many lives and many souls have been destroyed, and yet the living lay it not to heart! Who fears the love of money, provided he can get riches? God alone can tell, who sees all things, to how many private crimes, frauds, and dissimulations, the love of money gives birth; by which the wrath of God is brought down upon the community at large! Who is an enemy to his country? The sinner against his God. An open foe may be resisted and repelled, because he is known, but the covetous man, who, as far as his personal safety will admit, is outraging all the requisitions of justice, is an unseen pestilence, sowing the seeds of desolation and ruin in society. Achan's covetousness, which led him to break the law of God, had nearly proved the destruction of the Israelitish camp; nor would the Lord turn away from his displeasure till the evil was detected, and the criminal punished.

Reader, is the face of God turned against thee, because of some private transgression? Are not thy circumstances and family suffering in consequence of something in thy private life? O search and try thy ways, return to God, and humble thyself before him, lest thy iniquity instantly find thee out!

## CHAPTER VIII.

The Lord encourages Joshua, and promises to deliver Ai into his hands, and instructs him how he is to proceed against it, 1, 2. Joshua takes thirty thousand of his best troops, and gives them instructions concerning his intention of taking Ai by stratagem, 3-8. The men dispose themselves according to these directions, 9-13. The king of Ai attacks the Israelites, who, feigning to be beaten, fly before him, in consequence of which all the troops of Ai issue out, and pursue the Israelites, 14-17. Joshua, at the command of God, stretches out his spear towards Ai, and then five thousand men that he had placed in ambush in the valley rise up, enter the city, and set it on fire, 18, 19. Then Joshua and his men turned against the men of Ai, and, at the same time, those who had taken the city sallied forth and attacked them in the rear; thus the men of Ai were defeated, their king taken prisoner, the city sacked, and twelve thousand persons slain, 20-26. The Israelites take the spoils, and hang the king of Ai, 27-29. Joshua builds an altar to God on Mount Ebal, and writes on it a copy of the law of Moses, 30-32. The elders, officers, and judges, stand on each side of the ark, one half over against Mount Gerizim, and the other against Mount Ebal, and read all the blessings and curses of the law, according to the command of Moses, 33-35.

AND the LORD said unto Joshua, "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to

\* Deut. i. 21. vii. 18. xxxi. 8. Ch. i. 9.

Verse 1. *Fear not*] The iniquity being now purged away, because of which God had turned his hand against Israel,

Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou

<sup>b</sup> Ch. vi. 2.

there was now no cause to dread any other disaster, and therefore Joshua is ordered to take courage.

didst unto \*Jericho and her king: only <sup>b</sup> the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 So Joshua arose, and all the people of war, to go up against Ai; and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, <sup>c</sup> ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that <sup>d</sup> we will flee before them,

6 (For they will come up after us) till we have <sup>e</sup> drawn them from the city: for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. <sup>f</sup> See, I have commanded you.

9 Joshua therefore sent them forth: and they went to lie in an ambush, and abode about Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

\* Ch. vi. 21.—<sup>b</sup> Deut. xx. 14.—<sup>c</sup> Judg. xx. 29.—<sup>d</sup> Judg. xx. 32.—<sup>e</sup> Heb. pulled.—<sup>f</sup> 2 Sam. xiii. 28.—<sup>g</sup> Ver. 5.—<sup>h</sup> Or, of Ai.—<sup>i</sup> Heb.

Take all the people of war with thee] Several eminent commentators are of opinion that the whole Israelitish force was employed on this occasion, because of what is said in the first verse; but this is not at all likely. 1. It appears that but thirty thousand were chosen out of the whole camp for this expedition, the rest being drawn up in readiness should their co-operation be necessary. See verses 3 and 10. 2. That all the people were mustered in order to make this selection, ver. 1. 3. That these thirty thousand were sent off by night, ver. 3, Joshua himself continuing in the camp a part of that night, ver. 9, with the design of putting himself at the head of the army next morning. 4. That of the thirty thousand men, five thousand were directed to lie in ambush between Beth-el and Ai, on the west side of the city, ver. 12; the twenty-five thousand having taken a position on the north side of the city, ver. 11. 5. That the whole of the troops employed against Ai on this occasion were those on the north and west, ver. 13, which we know from the preceding verses were composed of thirty thousand chosen men. 6. That Joshua went in the course of the night, probably before day-break, into the valley between Beth-el and Ai, where the ambuscade of five thousand men was placed, ver. 13, and gave them the proper directions how they were to proceed, and agreed on the sign he was to give them at the moment he wished them to act, see ver. 18; and that, after having done so, he put himself at the head of the twenty-five thousand men on the north side of the city; for we find him among them when the men of Ai issued out, ver. 15, though he was the night before in the valley on the west side, where the ambuscade lay, ver. 13. 7. That as Ai was but a small city, containing only twelve thousand inhabitants, it would have been absurd to have employed an army of several hundred thousand men against them. 8. This is confirmed by the opinion of the spies, chap. vii. 3, who, from the smallness of the place, the fewness of its inhabitants, and the panic-struck state in which they found them, judged that three thousand troops would be quite sufficient to reduce the place. 9. That it appears this judgment was correctly enough formed, as the whole population of the place amounted only to twelve thousand persons, as we have already seen, ver. 25. 10. That even a less force might have been sufficient for the reduction of this place, had they been supplied with battering-rams, and such like instruments,

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel before the people to Ai.

11 <sup>a</sup> And all the people, *even* the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side <sup>b</sup> of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and <sup>c</sup> their liars in wait on the west of the city, Joshua went that night into the midst of the valley.

14 And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he <sup>d</sup> wist not that *there were* liars in ambush against him behind the city.

15 And Joshua and all Israel <sup>e</sup> made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will

their lying in wait, ver. 4.—<sup>a</sup> Judg. xx. 34. Eccles. ix. 12.—<sup>b</sup> Judg. xx. 36, &c.

which it does not appear the Israelites possessed. 11. That this is the reason why Joshua employed the stratagems detailed in this chapter: having no proper instruments or machines, he used the feigned flight, ver. 19, to draw the inhabitants from the city, that the ambush, ver. 12-15, might then enter, and take possession of it. 12. That had he advanced with a greater force against the city the inhabitants would have had no confidence in risking a battle, and consequently would have kept within their walls, which would have defeated the design of the Israelites, which was to get them to issue from their city. 13. That, all these circumstances considered, thirty thousand men, disposed as above, were amply sufficient for the reduction of the city, and were the whole of the Israelitish troops which were employed on the occasion.

Verse 8. *Ye shall set the city on fire*] Probably this means no more than that they should kindle a fire in the city, the smoke of which should be an indication that they had taken it. For as the spoils of the city were to be divided among the people, had they at this time set fire to the city itself all the property must have been consumed, for the five thousand men did not wait to save any thing, as they immediately issued out to attack the men of Ai in the rear.

Verse 10. *Numbered the people*] He visited the people—inspected their ranks to see whether every thing was in perfect readiness, that in case they should be needed, they might be led on to the attack.

Verse 17. *There was not a man left in Ai or Beth-el*] It is very likely that the principal strength of Beth-el had been previously brought into Ai as the strongest place to make a stand in; Beth-el being about three miles distant from Ai, and probably not greatly fortified. Therefore Ai contained on this occasion all the men of Beth-el—all the warriors of that city, as well as its own troops and inhabitants. Others think that the Beth-elites, seeing the Israelites fly, sallied out of their city as against a common enemy; but that, finding the men of Ai discomfited and the city taken, they returned to Beth-el, which Joshua did not think proper to attack at this time. From Judges i. 24 we find that Beth-el was then a walled city, in the hands of the Canaanites, and was taken by the house of Joseph.

Verse 18. *Stretch out the spear*] It is very probable that Joshua had a flag or ensign at the end of his spear, which

give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them: so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they <sup>b</sup>lot none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, were twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out his spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the

\* Heb. *hand*.—<sup>b</sup> Deut. vii. 2.—<sup>c</sup> Num. xxxi. 22, 26.—<sup>d</sup> Ver. 2.—<sup>e</sup> Deut. xlii. 16.—<sup>f</sup> Ch. x. 26. Ps. cvii. 40. ex. 5.—<sup>g</sup> Deut. xxi. 23. Ch. x. 27.—<sup>h</sup> Ch. vii. 28. x. 27.—<sup>i</sup> Deut. xxvii. 4, 5.—<sup>j</sup> Exod. xxi. 25. Deut. xxvii. 5, 6.—<sup>k</sup> Exod. xx. 24.—<sup>l</sup> Deut. xxvii. 2, 8.—<sup>m</sup> Deut.

might be easily seen at a considerable distance; and that the unfurling or waving of this was the sign agreed on between him and the ambush; and on seeing this flag or ensign unfurled, the men who lay in ambush arose and entered the city, making the fire previously agreed on.

Verse 20. *They had no power to flee this way or that way*] They were in utter consternation; they saw that the city was taken; they found themselves in the midst of their foes; that their wives, children, and property had fallen a prey to their enemies, in consequence of which they were so utterly panic-struck as to be incapable of making any resistance.

Verse 24. *Returned unto Ai, and smote it with the edge of the sword.*] This must refer to the women, children, and old persons left behind; for it is likely that all the effective men had sallied out when they imagined the Israelites had fled.

Verse 26. *Joshua drew not his hand back*] He was not only the general, but the standard-bearer or ensign, of his own army, and continued in this employment during the whole of the battle. Some commentators understand this and ver. 18 figuratively, as if they implied that Joshua continued in prayer to God for the success of his troops; nor did he cease till the armies of Ai were annihilated, and the city taken and destroyed. The Hebrew word *kidon*, which we render *spear*, is rendered by the Vulgate *clypeum*, *buckler*; and it must be owned that it seems to have this signification in several passages of scripture (see 1 Sam. xvii. 6, 45, Job xxxix. 23): but it is clear enough also that it means a *spear*, or some kind of offensive armour, in other places; see Job xli. 29, Jer. vi. 28. I cannot therefore think that it has any metaphorical meaning, such as that attributed to the holding up of Moses's hands, Exod. xvii. 10-12.

Verse 27. *Only the cattle and the spoil*] In the case of

word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

30 Then Joshua built an altar unto the LORD God of Israel in Mount Ebal.

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against Mount Gerizim, and half of them over against Mount Ebal: as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

xxxi. 9, 25.—<sup>a</sup> Deut. xxxi. 12.—<sup>b</sup> Deut. xi. 29. xxvii. 12.—<sup>c</sup> Deut. xxxi. 11. Neh. viii. 3.—<sup>d</sup> Deut. xxviii. 2, 15, 45. xxix. 20, 21. xxx. 19.—<sup>e</sup> Deut. xxxi. 12.—<sup>f</sup> Ver. 33.—<sup>g</sup> Heb. *walked*.

Jericho these were all consigned to destruction, and therefore it was criminal to take any thing pertaining to the city, as we have already seen; but in the case before us the cattle and spoils were expressly given to the conquerors by the order of God.

Verse 29. *The king of Ai he hanged on a tree*] Probably after having been strangled, or in some way deprived of life, for in those times it was not customary to hang people alive.

*As soon as the sun was down*] It was not lawful to let the bodies remain all night upon the tree. The Septuagint say the king of Ai was hanged upon a double tree, which probably means a forked tree, or something in the form of a cross. The tree on which criminals were hanged among the Romans was called *arbor infelix*, and *lignum infelix*, the unfortunate, ill-fated, or accursed tree.

*Raise thereon a great heap of stones*] This was a common custom through all antiquity in every country.

Verse 30. *Then Joshua built an altar*] This was done in obedience to the express command of God, Deut. xxvii. 4-8.

Verse 32. *A copy of the law of Moses*] That is, a copy of the blessings and curses, as commanded by Moses; not a copy of the Decalogue, as some imagine, nor of the book of Deuteronomy, as others think; much less of the whole Pentateuch.

Verse 35. *With the women, and the little ones*] It was necessary that all should know that they were under the same obligation to obey; even the women are brought forward, not only because of their personal responsibility, but because to them was principally intrusted the education of the children. The children also witness this solemn transaction, that a salutary fear of offending God might be early, diligently, and deeply impressed upon their hearts. Thus every precaution is taken to insure obedience to the divine precepts, and consequently to promote the happiness of the

people; for this every ordinance of God is remarkable, as he over causes the *interest* and *duty* of his followers to go hand in hand.

1. It may be asked, Seeing God promised to deliver Ai into the hands of the Israelites, why needed they to employ so many men and so many stratagems in order to its reduction? To this it may be answered, that God will have man to put forth the wisdom and power with which he has endued him, in every important purpose of life; that he endued him with those powers for this very end; and that it would be inconsistent with his gracious design so to help man at any time as to render the powers he had given him useless.

2. It is only in the use of lawful means that we have any reason to expect God's blessing and help. One of the ancients has remarked, "Though God has made man without himself,

he will not save him without himself;" and therefore man's own *concurrence of will*, and *co-operation of power* with God, are essentially necessary to his preservation and salvation. This co-operation is the grand condition, on which God will help or save. But is not this "endeavouring to merit salvation by our own works?" No: for this is impossible, unless we could prove that all the mental and corporeal powers which we possess came from and are of ourselves, and that we held them *independently* of the power and beneficence of our Creator; and that every act of these was of infinite value, to make it an equivalent for the heaven we wished to purchase. Putting forth the hand to receive the alms of a benevolent man, can never be considered a purchase-price for the bounty bestowed. For ever shall that word stand true in all its parts, *Christ is the AUTHOR of eternal salvation to all them that OBEY him*, Heb. v. 9.

## CHAPTER IX.

*All the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, unite their forces against Joshua, 1, 2. The inhabitants of Gibeon, hearing what Joshua had done to Ai, sent ambassadors to him, feigning themselves to come from a very distant tribe, requesting a friendly alliance with him, 3-5. Their address to Joshua, and the means they used to deceive the Israelites, 6-13. The Israelitish elders are deceived, and make a league with them, which they confirm with an oath, 14, 15. After three days they are informed that the Gibeonites belong to the seven Canaanitish nations, yet they spare their cities, 16, 17. The congregation murmuring because of this, the elders excuse themselves because of their oath, 18, 19. They purpose to make the Gibeonites slaves to the congregation, 20, 21. Joshua calls them, and pronounces this sentence against them, 22, 23. They vindicate themselves, and submit to their lot, 24, 25. They are spared, and made hewers of wood and drawers of water to the congregation and to the altar, 26, 27.*

**AND** it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of <sup>a</sup> the great sea, over against Lebanon, <sup>b</sup> the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2 That they <sup>c</sup> gathered themselves together, to fight with Joshua and with Israel, with one <sup>d</sup> accord.

3 And when the inhabitants of <sup>e</sup> Gibeon <sup>f</sup> heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if

they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments, upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua <sup>g</sup> unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the <sup>h</sup> Hivites,

<sup>a</sup> Num. xxiv. 6. — Exod. iii. 17. xxiii. 23. —  
<sup>b</sup> Ps. lxxlii. 3, 5.

<sup>c</sup> Heb. mouth. — Ch. x. 2. 2 Sam. xxi. 1, 2. — Ch. vi. 27. —  
<sup>d</sup> Ch. v. 10. — <sup>e</sup> Ch. xi. 19.

Verse 1. *And it came to pass, when all the kings—heard thereof*] From this account it appears that the capture and destruction of Jericho and Ai had been heard of to the remotest parts of the land, that a general fear of the Israelitish arms prevailed, and that the different dynasties or petty governments into which the land was divided, felt all their interests at stake, and determined to make the defence of their country a common cause. The *Great Sea* mentioned here is the *Mediterranean Sea*, the coasts of which were inhabited by the *Phœnicians*, *Tyrians*, *Sidonians* and *Philistines*. It is very likely that all these united with the Canaanites for their common safety.

Verse 3. *The inhabitants of Gibeon heard*] These alone did not join the confederation. Gibeon is supposed to have been the capital of the *Hivites*. In the division of the land it fell to the lot of Benjamin, chap. xviii. 25, and was afterwards given to the priests, chap. xxi. 17.

Verse 4. *They did work wilily*] Finesse of this kind is allowed by the conduct of all nations; and *stratagems* in war are all considered as legal. Much time and labour have been lost in the inquiry, "Did not the Gibeonites tell lies?" Certainly they did, and what is that to us? Does the word of God commend them for it? It does not. Are they held up to us as *examples*? Surely no. They did what any other nation would have done in their circumstances, and we have nothing to do with their example. Had they come to the Israelites, and simply submitted themselves without opposition and without fraud, they had certainly fared much

better. *Lying and hypocrisy* always defeat their own purpose, and at best can succeed only for a short season. *Truth and honesty* never wear out.

*Old sacks—and wine bottles, old, &c.*] They pretended to have come from a very distant country, and that their sacks, and the *goat-skins* that served them for carrying their wine and water in, were worn out by the length of the journey.

Verse 5. *Old shoes and clouted*] Their sandals, they pretended, had been worn out by long and difficult travelling, and they had been obliged to have them frequently *patched* during the way; their garments also were worn *thin*; and what remained of their bread was *mouldy*—spotted with age, or, as our old Version has it, *bored*—pierced with many holes by the vermin which had bred in it, through the length of the time it had been in their sacks; and this is the most literal meaning of the original, which means *spotted* or *pierced with many holes*.

The *old and clouted shoes* have been a subject of some controversy: the Hebrew word *baloth* signifies *worn out*, from *balah*, to wear away; and *metullaath*, from *tala*, to spot or patch, i.e. *spotted with patches*. Our word *clouted* signifies *seamed up, patched*; from a *clout*, rag, or small piece of cloth used for piecing or patching.

Verse 6. *Make ye a league with us.*] *Cut, or divide, the covenant sacrifice with us.* From this it appears that heathenism at this time had its sacrifices, and covenants were ratified by sacrificing to and invoking the objects of their adoration.



Peradventure ye dwell among us; and \* how shall we make a league with you?

8 And they said unto Joshua, <sup>b</sup> We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

9 And they said unto him, \* From a very far country thy servants are come, because of the name of the LORD thy God; for we have <sup>d</sup> heard the fame of him, and all that he did in Egypt,

10 And \* all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals \* with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

12 This our bread we took for our provision, out of our houses, on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments, and our shoes, are become old by reason of the very long journey.

14 And \* the men took of their victuals, <sup>b</sup> and asked not counsel at the mouth of the LORD.

15 And Joshua <sup>1</sup> made peace with them, and

\* Exod. xxiii. 32. Deut. vii. 2, xx. 16. Judg. i. 2.—<sup>b</sup> Deut. xx. 11. 2 Kings x. 5.—<sup>c</sup> Deut. xx. 15.—<sup>d</sup> Exod. xv. 14. Josh. ii. 10.—<sup>e</sup> Num. xxi. 24, 33.—<sup>f</sup> Heb. in your hand.—<sup>g</sup> Or, they received the men by reason of their victuals.—<sup>h</sup> Num. xxvii. 21. Isa. xxx. 1. 2. See Judg. i. 1. 1 Sam. xxii. 10. xxiii. 10, 11. xxx. 8.

Verse 7. *Peradventure ye dwell among us*] It is strange that, having such a suspicion, they acted with so little caution.

Verse 8. *We are thy servants.*] This appears to have been the only answer they gave to the question of the Israelitish elders, and this they gave to Joshua, not to them, as they saw that Joshua was commander-in-chief of the host.

*Who are ye? and from whence come ye?*] To these questions, from such an authority, they felt themselves obliged to give an explicit answer; and they do it very artfully by a mixture of truth, falsehood, and hypocrisy.

Verse 9. *Because of the name of the Lord thy God.*] They pretend that they had undertaken this journey on a religious account.

*We have heard the fame of him.*] This was true: the wonders which God did in Egypt, and the discomfiture of Sihon and Og, had reached the whole land of Canaan; and it was on this account that the inhabitants of it were panic-struck.

Verse 11. *Wherefore our elders, &c.*] All this, and what follows to the end of ver. 13, was false, contrived merely for the purpose of deceiving the Israelites, and this they did to save their own lives; as they expected all the inhabitants of Canaan to be put to the sword.

Verse 14. *The men took of their victuals.*] This was done in all probability in the way of friendship; for, from time immemorial to the present day, eating together, in the Asiatic countries, is considered a token of unalterable friendship; and those who eat even salt together, feel themselves bound thereby in a perpetual covenant. But the marginal reading of this clause should not be hastily rejected. [Calvin's interpretation is that the people took of the victuals in the sense of a credulous acceptance of the story.]

*And asked not counsel at the mouth of the Lord.*] They made the covenant with the Gibeonites without consulting God by Urim and Thummim, which was highly reprehensible in them, as it was a state transaction in which the interests and honour of God their king were intimately concerned.

Verse 15. *Joshua made peace with them.*] As the same words are used here as in ver. 6, we may suppose that the covenant was made in the ordinary way, a sacrifice being offered on the occasion, and its blood poured out before the Lord.

made a league with them, to let them live: and the princes of the congregation swore unto them.

16 And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were <sup>1</sup> Gibeon, and Chephirah, and Becroth, and Kirjath-jearim.

18 And the children of Israel smote them not, <sup>k</sup> because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest <sup>1</sup> wrath be upon us, because of the oath which we swore unto them.

21 And the princes said unto them, Let them live; but let them be <sup>m</sup> hewers of wood and drawers of water unto all the congregation; as the princes had <sup>n</sup> promised them.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, \* We are very far from you; when <sup>p</sup> ye dwelt among us?

23 Now therefore ye are <sup>q</sup> cursed, and there shall

2 Sam. ii. 1. v. 19.—Ch. xi. 19. 2 Sam. xxi. 2.—<sup>1</sup> Ch. xviii. 25, 26, 23. Ezra. ii. 25.—<sup>k</sup> Eccles. v. 2. Ps. xv. 4.—<sup>2</sup> See 2 Sam. xxi. 1, 2, 6. Ezek. xvii. 13, 15, 19. Zech. v. 3, 4. Mal. iii. 5.—<sup>m</sup> Deut. xxix. 11.—<sup>n</sup> Ver. 15.—<sup>p</sup> Ver. 6, 9.—<sup>q</sup> Ver. 16.—<sup>3</sup> Gen. ix. 25.

Verse 16. *At the end of three days*] Gibeon is reputed to be only about eight leagues distant from Gilgal, and on this account the fraud might be easily discovered in the time mentioned above.

Verse 17. *The children of Israel—came unto their cities*] Some of the cities mentioned here were afterwards in great repute among the Israelites; and God choose to make one of them, Kirjath-jearim, the residence of the ark of the covenant for twenty years, in the reigns of Saul and David. There is no evidence that the preservation of the Gibeonites was displeasing to Jehovah.

Verse 18. *All the congregation murmured*] Merely because they were deprived of the spoils of the Gibeonites. They had now got under the full influence of a predatory spirit; God saw their proneness to this, and therefore, at particular times, totally interdicted the spoils of conquered cities, as in the case of Jericho.

Verse 19. *We have sworn unto them*] Although the Israelites were deceived in this business, and the covenant was made on a certain supposition which was afterwards proved to have had no foundation in truth, and consequently the whole engagement on the part of the deceived was hereby vitiated and rendered null and void; yet, because the elders had eaten with them, offered a covenant sacrifice, and sworn by Jehovah, they did not consider themselves at liberty to break the terms of the agreement, as far as the lives of the Gibeonites were concerned. That their conduct in this respect was highly pleasing to God is evident from this, that Joshua is nowhere reprehended for making this covenant, and sparing the Gibeonites; and that Saul, who four hundred years after this thought himself and the Israelites loosed from this obligation, and in consequence oppressed and destroyed the Gibeonites, was punished for the breach of this treaty, being considered as the violator of a most solemn oath and covenant engagement. See 2 Sam. xxi. 2-9, and Ezek. xvii. 18, 19.

All these circumstances laid together, prove that the command to destroy the Canaanite was not so absolute as is generally supposed; and should be understood as rather referring to the destruction of the political existence of the Canaanitish nations, than to the destruction of their lives.

Verse 21. *Hewers of wood and drawers of water*] Perhaps this is a sort of proverbial expression, signifying the lowest

\* none of you be freed from being bondmen, and  
 b hewers of wood and drawers of water for the house  
 of my God.

24 And they answered Joshua, and said, Because  
 it was certainly told thy servants, how that the  
 LORD thy God c commanded his servant Moses to  
 give you all the land, and to destroy all the in-  
 habitants of the land from before you, therefore  
 d we were sore afraid of our lives because of you,  
 and have done this thing.

\* Heb. *not be cut off from you.*—b Ver. 21, 27.—c Exod. xxiii. 32.  
 Deut. vii. 1, 2.—d Exod. xv. 14.—e Gen. xvi. 6.

state of servitude, though it may also be understood literally.

Verse 23. *Now therefore ye are cursed.*] Does not this refer  
 to what was pronounced by Noah, Gen. ix. 25, against Ham  
 and his posterity? Did not the curse of Ham imply slavery,  
 and nothing else?

*Hewers of wood and drawers of water*] The disgrace of  
 this state lay not in the laboriousness of it, but in its being  
 the common employment of the females; if the ancient  
 customs among the same people were such as prevail now.

Verse 24. *We were sore afraid of our lives*] Self-preservation,  
 which is the most powerful law of nature, dictated to  
 them those measures which they adopted; and they plead  
 this as the motive of their conduct.

Verse 25. *As it seemeth good and right unto thee—do.*] Whatever  
*justice and mercy* dictate to thee to do to us, that  
 perform. They expect *justice*, because they deceived the  
 Israelites; but they expect *mercy* also, because they were  
 driven to use this expedient for fear of losing their lives.  
 The appeal to Joshua is full of delicacy and cogent argument.

Verse 26. *And so did he unto them*] That is, he acted  
 according to *justice and mercy*: he delivered them out of  
 the hands of the people, so that they slew them not—here  
 was *mercy*; and he made them hewers of wood and drawers  
 of water for the congregation, and to the altar of God—here  
 was *justice*. Thus Joshua did nothing but what was *good*  
 and *right*, not only in his own eyes, but also in the eyes of  
 the Lord.

How long the Gibeonites were preserved as a distinct  
 people after this, we know not. They are not mentioned

25 And now, behold, we *are* e in thine hand: as  
 it seemeth good and right unto thee to do unto us,  
 do.

26 And so did he unto them, and delivered them  
 out of the hand of the children of Israel, that they  
 slew them not.

27 And Joshua f made them that day g hewers of  
 wood and drawers of water for the congregation,  
 and for the altar of the LORD, even unto this day,  
 h in the place which he should choose.

f Heb. *gave, or, delivered to be.* 1 Chron. ix. 2. Ezra viii. 20.—  
 g Ver. 21, 23.—h Deut. xii. 5.

after the captivity; and it is probable that they were nearly  
 annihilated by the persecution raised up against them by  
 Saul. Some suppose that the Gibeonites existed under the  
 appellation of *Nethinim*; but of this there is no decisive  
 proof; the *Nethinim* were probably slaves of a different race.

On what we meet with in this chapter, we may make the  
 following observations.

1. The Gibeonites told lies, in order to save their lives.  
 No expediency can justify this, nor are we called to attempt  
 it. The Gibeonites were *heathens*, and we can expect nothing  
 better from them.

2. They did not profit by their falsity: had they come in  
 fairly, sought peace, and renounced their idolatry, they  
 would have had life on honourable terms. As it was, they  
 barely escaped with their lives, and were utterly deprived of  
 their political liberty. Even the *good* that is sought by *un-  
 lawful* means has God's curse on it.

3. We need not be solicitous for the character of the  
 Gibeonites here; they are neither our models, nor believers  
 in the true God, and therefore pure religion is not concerned  
 in their prevarication and falsity.

4. We see here of what solemn importance an *oath* was  
 considered among the people of God; they swore to their  
 own hurt, and changed not. When once they had bound  
 themselves to their Maker, they did not believe that any  
 changing circumstances could justify a departure from so  
 awful an obligation. Thus, reader, shouldst thou fear a lie,  
 and tremble at an oath.

## CHAPTER X.

Adoni-zedec, king of Jerusalem, hearing of the capture of Ai, and that the Gibeonites had made peace with Israel, calls to his assistance four other kings to fight against Gibeon, 1-4. They join forces, and encamp against Gibeon, 5. The Gibeonites send to Joshua for succour, 6, who immediately marches to their relief, receives encouragement from God, and falls suddenly on the confederate forces, 7-9, and defeats them; they fly, and multitudes of them are slain by a miraculous shower of hail-stones, 10, 11. Joshua, finding that the day began to fail, prayed that the sun and moon might stand still, that they might have time to pursue and utterly destroy these confederate forces, 12. The sun and moon stand still, and make that day as long as two, 13, 14. Joshua and the people return to their camp at Gilgal, 15. The five kings having taken shelter in a cave at Makkedah, Joshua commanded the people to roll great stones against the mouth of the cave, and set a watch to keep it, while Israel were pursuing their enemies, 16-19. The Israelites return to Makkedah, bring forth the five kings, then slay and hang them on five trees, 20-27. The Israelites take and destroy Makkedah, 28, and Libnah, 29, 30, and Lachish, 31, 32, and defeat Horem king of Gezer, 33, and take Eglon, 34, 35, and Hebron, 36, 37, and Debir, 38, 39, and all the country of the hills, south, vale, and springs, and the whole country from Kadesh-Barnea to Gibeon, 40-42. They return to Gilgal, 43.

**N**OW it came to pass, when Adoni-zedec,  
 king of Jerusalem, had heard how  
 Joshua had taken Ai, and had utterly de-  
 stroyed it; a as he had done to Jericho and

her king, so he had done to b Ai and her king; and  
 c how the inhabitants of Gibeon had made peace  
 with Israel, and were among them;

2 That they d feared greatly, because Gibeon was

a Ch. vi. 21.—b Ch. viii. 22, 28.—c Ch. ix. 15.

d Exod. xv. 14, 15, 16. Deut. xi. 25.

Verse 1. *Adoni-zedec*] This name signifies the Lord of  
*justice or righteousness*; and it has been conjectured that  
 the Canaanitish kings assumed this name in imitation of that  
 of the ancient patriarchal king of this city, Melchizedek,

whose name signifies *king of righteousness*, or *my righteous  
 king*: a supposition that is not improbable, when the celeb-  
 rity of Melchizedek is considered.

*Jerusalem*] This word has been variously explained; if it

a great city, as one of the \* royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: <sup>b</sup> for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, <sup>c</sup> gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 And the men of Gibeon sent unto Joshua <sup>d</sup> to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the mountains are gathered together against us.

\* Heb. cities of the kingdom.—<sup>b</sup> Ver. 1. Ch. ix. 15.—<sup>c</sup> Ch. ix. 2.—<sup>d</sup> Ch. v. 10. ix. 6.—<sup>e</sup> Ch. viii. 1.—<sup>f</sup> Ch. xi. 6. Judg. iv. 14.—<sup>g</sup> Ch. i. 5.—<sup>h</sup> Judg. iv. 15. 1 Sam. vii. 10, 12. Ps. xviii. 14. Isa.

be compounded of *shalam*, peace, perfection, &c., and *raah*, he saw, it may signify the vision of peace—or, he shall see peace or perfection.

Verse 2. As one of the royal cities] Not a regal city, but great, well inhabited and well fortified, as those cities which served for the royal residence generally were. It does not appear that the Gibeonites had any king—they seem to have been a small but powerful republic, all the men thereof were mighty, merely governed by their elders.

Verse 3. Hoham king of Hebron] This city was situated in the mountains, southward of Jerusalem, from which it was about thirty miles distant. It fell to the tribe of Judah.

Piram king of Jarmuth] There were two cities of this name; one belonged to the tribe of Issachar, see chap. xxi. 29; that mentioned here fell to the tribe of Judah, see chap. xv. 35; it is supposed to have been about eighteen miles distant from Jerusalem.

Japhia king of Lachish] This city is celebrated in scripture; in that city Amasiah was slain by conspirators, 2 Kings xiv. 19. It was besieged by Sennacherib, 2 Kings xviii. 14-17; and without effect by the king of Assyria, as we learn from Isa. xxxvii. 8: it was also besieged by the army of Nebuchadnezzar, see Jer. xxxiv. 7: it also fell to the lot of Judah, chap. xv. 39.

Debir king of Eglon] Where this city was situated is very uncertain; but we learn from chap. xv. 39, that it fell to the lot of the tribe of Judah.

Verse 5. The five kings of the Amorites] This is a general name for the inhabitants of Canaan, otherwise called Canaanites; and it is very likely that they had this appellation because the Amorites were the most powerful tribe or nation in that country. The inhabitants of Jerusalem were Jebusites, chap. xv. 63; those of Hebron were Hittites, Gen. xxiii. 2, 3, xxv. 9, 10; and the Gibeonites were Hivites, Josh. ix. 7; and yet all these are called Amorites occasionally, probably for the reason already mentioned, viz., because that tribe was most numerous and powerful.

Verse 9. Joshua came unto them suddenly] This he did by a forced march during the night, for he went up from Gilgal all night; from Gilgal to Gibeon was about eighteen or twenty miles; and, having fallen so unexpectedly on these confederate kings, they were immediately thrown into confusion.

Verse 10. Slew them with a great slaughter at Gibeon] Multitudes of them fell in the onset; after which they fled, and the Israelites pursued them by the way of Beth-horon. There were two cities of this name, the upper and lower, both in the tribe of Ephraim, and built by Sherah, the daughter of Ephraim, 1 Chron. vii. 24. The situation of these two cities is not exactly known.

To Azekah, and unto Makkedah.] These two cities were in the tribe of Judah, chap. xv. 35-41.

7 So Joshua ascended from Gilgal, he, and \* all the people of war with him, and all the mighty men of valour.

8 And the LORD said unto Joshua, 'Fear them not: for I have delivered them into thine hand; <sup>a</sup> there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD <sup>b</sup> discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up <sup>c</sup> to Beth-horon, and smote them to <sup>d</sup> Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, <sup>e</sup> that the LORD cast down great stones from heaven upon them unto Azekah, and they died; <sup>f</sup> they were more which died with hailstones, than <sup>g</sup> they whom the children of Israel slew with the sword.

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before

xxviii. 21.—<sup>i</sup> Ch. xvi. 8, 5.—<sup>j</sup> Ch. xv. 35.—<sup>k</sup> Ps. xviii. 13, 14. lxxvii. 17. Isa. xxx. 30. Ecclus. xlii. 6. Rev. xvi. 21.

Verse 11. The Lord cast down great stones from heaven upon them] Some have contended that stones, in the common acceptance of the word, are intended here; and that the term hail-stones is only used to point out the celerity of their fall, and their quantity. That stones have fallen from the clouds, if not from a greater height, is a most incontestable fact. That God might have cast down such stones as these on the Canaanites, there can be no doubt, because his power is unlimited; and the whole account proves that here there was a miraculous interference. But it is more likely that hail-stones, in the proper sense of the word, are meant as well as expressed in the text. That God on other occasions has made use of hail-stones to destroy both men and cattle, we have ample proof in the plague of hail that fell on the Egyptians. See the note on Exod. ix. 18.

But I am ready to grant that as a most stupendous miracle was in this instance wrought, in causing the sun and moon to stand still; there can be no doubt that the shower of stones, which was also miraculous, might have been of real stones or aerolites as well as hail-stones.

Verse 12. Then spake Joshua to the Lord] Finding that the day was drawing towards a close, he feared that he should not have time sufficient to complete the destruction of the confederate armies; in this moment, being suddenly inspired with divine confidence, he requested the Lord to perform the most stupendous miracle that had ever been wrought, which was no less than to arrest the sun in his course, and prolong the day till the destruction of his enemies had been completed!

Sun, stand thou still upon Gideon; and thou, Moon, in the valley of Ajalon.] To account for this miracle, and to ascertain the manner in which it was wrought, has employed the pens of the ablest divines and astronomers, especially of the two last centuries. The subject cannot be well explained without a dissertation; and a dissertation is not consistent with the nature of short notes, or a commentary on scripture. It is, however, necessary to attempt an explanation, and to bring that as much as possible within the apprehension of common readers; in order to this, I must beg leave to introduce a few preliminary observations, or propositions.

1. I take it for granted that a miracle was wrought as nearly as circumstances could admit, in the manner in which it is here recorded.

2. I consider the present accredited system of the universe to be genuine; that the SUN is in the centre of what is called the solar system; and that the earth and all the other planets, whether primary or secondary, move round him in certain periodical times, according to the quantity of their matter, and distance from him, their centre.

3. I consider the sun to have no revolution round any orbit, but to revolve round his own axis, and round the common centre of gravity in the planetary system, which centre

the children of Israel, and he said in the sight of Israel, "Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon.

\*Isa. xxviii. 21. Hab. iii. 11. Eccles. xlvii. 4.

of gravity is included within his own surface; and in all other respects I consider him to be at rest in the system.

4. I consider the earth, not only as revolving round the sun in 365 days, 5 hours, 48 minutes, and 48 seconds, but as revolving round its own axis, and making this revolution in 23 hours, 56 minutes, and 4 seconds.

5. I consider the solar influence to be the cause both of the annual and diurnal motion of the earth; and that, while that influence continues to act upon it according to the law which God originally impressed on both the earth and the sun, the annual and diurnal motions of the earth must continue; and that no power but the unlimited power of God can alter this influence, change or suspend the operation of this law; but that he is such an infinitely FREE AGENT, that HE can, when his unerring wisdom sees good, alter, suspend, or even annihilate all secondary causes and their effects.

6. I consider that the miracle wrought on this occasion served greatly to confirm the Israelites, not only in the belief of the being and perfections of God, but also in the doctrine of an especial providence, and in the nullity of the whole system of idolatry and superstition.

7. That no evil was done by this miraculous interference, nor any law or property of nature ultimately changed; on the contrary, a most important good was produced, which probably, to this people, could not have been brought about any other way; and that therefore the miracle wrought on this occasion was highly worthy of the wisdom and power of God.

8. I consider that the terms in the text employed to describe this miracle are not, when rightly understood, contrary to the well-established notions of the true system of the universe; and are not spoken, as some have contended, to the prejudices of the common people, much less do they favour the Ptolemaic or any other hypothesis that places the earth in the centre of the solar system.

Having laid down these preliminaries, some short observations on the words of the text may be sufficient.

Joshua's address is in a poetic form in the original, and makes the two following hemistichs:

Sun! upon Gibeon be dumb:

And the moon on the vale of Ajalon.

The effect of this command is related, ver. 13, in the following words:

And the sun was dumb or silent, and the moon stood still. And in the latter clause of this verse it is added: And the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

It seems necessary here to answer the question, At what time of the day did this miracle take place? The expression, in the midst of heaven, seems to intimate that the sun was at that time on the meridian of Gibeon, and consequently had one-half of its course to run; and this sense of the place has been strongly contended for as essential to the miracle, for the greater display of the glory of God. To me there seems no solidity in this reason. Had the sun been arrested in the meridian, the miracle could scarcely have been noticed, and especially in the hurry and confusion of that time; but on the contrary, had the sun been about the setting, when both the pursuers and the pursued must be apprehensive of its speedy disappearance, its continuance for several hours above the horizon, so near the point when it might be expected to go down, must have been very observable and striking. The enemy must see, feel, and deplore it; as their hope of escape must, in such circumstances, be founded on the speedily entering in of the night, through which alone they could expect to elude the pursuing Israelites. And the Israelites themselves must behold with astonishment and wonder that the setting sun hasted not to go down about a whole day. It appears, therefore, much more reasonable that Joshua should require this miracle to be performed when daylight was about to fail, just as the sun was setting. But it may be asked, What is the meaning of *bachatsi hashshamayim*, which we translate in the midst of heaven. If, with Mr. Bate, we translate *chatsah*, to part, divide asunder, then it may refer to the horizon, which is

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. <sup>a</sup>Is not this written in the book of

<sup>b</sup>Heb. be silent.—<sup>c</sup>Judg. xii. 12.—<sup>d</sup>1 Sam i. 18.

the apparent division of the heavens into the upper and lower hemisphere; and thus the whole verse has been understood by some eminently learned men, who have translated the whole passage thus: And the sun stood still in the (upper) hemisphere of heaven, and hasted not to go down, when the day was complete; that is, though the day was then complete, the sun being on the horizon—the line that to the eye constituted the mid heaven, yet it hasted not to go down—was miraculously sustained in its then almost setting position; and this seems still more evident from the moon appearing at that time, which it is not reasonable to suppose could be visible in the glare of light occasioned by a noon-day sun.

But the main business, relative to the standing still of the sun, still remains to be considered.

I consider that the word *dom* in the text refers to the withholding or restraining the solar influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the sun might not sink below the horizon; but as it appeared now to be over Gibeon, and the moon to be over the valley of Ajalon, he prayed that they might continue in these positions till the battle should be ended; or in other words, that the day should be miraculously lengthened out.

Whether Joshua had a correct philosophical notion of the true system of the universe, is a subject that need not come into the present inquiry: but whether he spoke with strict propriety on this occasion is a matter of importance, because he must be considered as acting under the divine influence, in requesting the performance of such a stupendous miracle; and we may safely assert that no man in his right mind would have thought of offering such a petition had he not felt himself under some divine afflatus. Leaving therefore his philosophical knowledge out of the question, he certainly spoke as if he had known that the solar influence was the cause of the earth's rotation, and therefore, with the strictest philosophical propriety, he requested that the influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone the sun could be kept above the horizon, and day be prolonged. His mode of expression evidently considers the sun as the great ruler or master in the system; and all the planets (or at least the earth) moving in their respective orbits at his command. He therefore desires him, in the name and by the authority of his Creator, to suspend his mandate with respect to the earth's motion, and that of its satellite, the moon. Had he said, Earth, stand thou still, the cessation of whose diurnal motion was the effect of his command, it could not have obeyed him; as it is not even the secondary cause either of its annual motion round the sun, or its diurnal motion round its own axis.

The terms in this command are worthy of particular note: Joshua does not say to the sun, Stand still, as if he had conceived him to be running his race round the earth; but, Be silent or inactive, that is, as I understand it, Restrain thy influence—no longer act upon the earth, to cause it to revolve round its axis; a mode of speech which is certainly consistent with the strictest astronomical knowledge; and the writer of the account, whether Joshua himself or the author of the book of *Jasher*, in relating the consequence of this command, is equally accurate, using a word widely different when he speaks of the effect the retention of the solar influence had on the moon: in the first case the sun was silent or inactive, *dom*; in the latter the moon stood still, *amad*. The standing still of the moon or its continuance above the horizon would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her diurnal rotation, which of course would arrest the moon; and thus both it and the sun were kept above the horizon, probably for the space of a whole day.

Persons who are no friends to divine revelation say "that the account given of this miracle supposes the earth to be in the centre of the system, and the sun moveable; and this is demonstrably a false philosophy, consequently the history was never dictated by the Spirit of truth." Others, in answer, say "that the Holy Spirit condescends to accommodate himself to the apprehensions of the vulgar. The Israelites

\*Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was <sup>b</sup>no day like that before it or after it, that the LORD hearkened unto the voice of a man: for <sup>c</sup>the LORD fought for Israel.

15 <sup>d</sup>And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and <sup>e</sup>hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, 'Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and <sup>f</sup>smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

\* Or, the upright.—<sup>b</sup> See Isa. xxxviii. 8.—<sup>c</sup> Deut. i. 30. Ver. 42. Ch. xxiii. 3.—<sup>d</sup> Ver. 43.—<sup>e</sup> Ps. xlviii. 4, 5. Isa. li. 10.—<sup>f</sup> Ver. 22. Ps. xviii. 37-41.—<sup>g</sup> Heb. cut off the tail.—Exod. xi. 7.—<sup>h</sup> Ps. cvii.

would naturally have imagined that Joshua was deranged had he bid the *earth stand still*, which they grant would have been the most accurate and philosophical mode of command on this occasion." But with due deference both to the *objectors* and *defenders*, I must assert, that such a form of speech on such an occasion would have been utterly *unphilosophic*; and that the expressions found in the Hebrew text are such as Sir Isaac Newton himself might have denominated, every thing considered, elegant, correct, and sublime. Nor does it at all appear that the *prejudices of the vulgar* were consulted on this occasion; nor is there a word here, when properly understood, that is inconsistent with the purest axiom of the soundest philosophy, and certainly nothing that implies any *contradiction*. I grant that when the *people* have to do with *astronomical* and *philosophical* matters, then the terms of the science may be accommodated to their *apprehensions*; it is on this ground that Sir Isaac Newton himself speaks of the *rising* and of the *setting* of the *sun*, though all genuine philosophers know that these *appearances* are produced by the rotation of the *earth* on its own axis from west to east. But when matters of this kind are to be transacted between *God* and his *prophets*, as in the above case, then subjects relative to philosophy are conceived in their proper terms, and expressed according to their own nature. At the conclusion of the 13th verse a different expression is used when it is said, *So the sun stood still*, it is not *dom*, but *amad*; which expression, thus varying from that in the command of Joshua, may be considered as implying that in order to *restrain his influence*, which I have assumed to be the *cause* of the earth's motion, the sun himself became *inactive*, that is, ceased to revolve round his own axis, which revolution is probably one cause, not only of the revolution of the earth, but of all the other planetary bodies in our system, and might have affected all the planets at the time in question; but this neither could nor did produce any disorder in nature; and the delay of a few hours in the whole planetary motions dwindles away into an imperceptible point in the thousands of years of their revolutions. But the whole effect mentioned here might have been produced by the *cessation of the diurnal motion of the earth*, the *annual* being still continued; and I contend that this was possible to Omnipotence, and that such a cessation might have taken place without occasioning the slightest disturbance in the motions of any others of the planetary system. It is vain to cry out and say, "Such a cessation of motion in one planet could not take place without disordering the motions of all the rest;" this I deny, and those who assert it neither know the *scripture* nor the *power of God*; therefore they do greatly err. That the day was preternaturally lengthened

21 And all the people returned to the camp to Joshua at Makkedah in peace: <sup>a</sup>none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, <sup>b</sup>put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, <sup>c</sup>Fear not, nor be dismayed, be strong, and of good courage: for <sup>d</sup>thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they <sup>e</sup>were hanging upon the trees until the evening.

40. ex. 5. cxlix. 8, 9. Isa. xvi. 5, 6. Mal. iv. 3.—<sup>d</sup> Deut. xxxi. 6, 8. Ch. i. 9.—<sup>e</sup> Deut. iii. 21. vii. 10.—<sup>f</sup> Ch. viii. 29.

is a scripture fact. That it was so by a *miracle*, is asserted; and whether that miracle was wrought as *above stated*, is a matter of little consequence; the thing is a scripture fact, whether we know the *modus operandi* or not. I need scarcely add that the *command of Joshua to the sun* is to be understood as a *prayer to God* (from whom the sun derived his being and his continuance) that the effect might be what is expressed in the command; and therefore it is said, ver. 14, that the LORD HEARKENED UNTO THE VOICE OF A MAN, for the LORD fought for Israel. [It would be impossible to condense in a note the many arguments which recent criticism has put forth for and against the popular interpretation of this passage. It is only fair, however, to add, that by a number of orthodox expositors, both of the English and German schools, the whole passage is considered as a poetical quotation from the Book of Jasher, and not as a literal recital of facts.]

*Book of Jasher*] The book of the upright. Probably this was a book which, in reference to Joshua and his transactions, was similar to the commentaries of Cæsar, on his wars with the Gauls. Critics and commentators are greatly divided in their sentiments relative to the nature of this book.

Verse 14. *And there was no day like that*] There was no period of time in which the sun was kept so long above the horizon as on that occasion.

Verse 15. *And Joshua returned—unto the camp to Gilgal.*] That the Israelitish army did not return to the camp at Gilgal till after the hanging of the five kings and the destruction of their cities, is sufficiently evident from the subsequent parts of this chapter. When all this business was done, and not before, they returned unto the camp to Gilgal; see ver. 43.

Verse 16. *Had themselves in a cave*] It is very likely that this cave was a fortified place among some rocks; for there were many such places in different parts of Palestine.

Verse 21. *None moved his tongue*] The whole transactions of this important day had been carried on so evidently under the direction of God that there was not the least murmuring, nor cause for it, among them, for their enemies were all discomfited.

Verse 24. *Put your feet upon the necks of these kings.*] This act was done *symbolically*, as a token, not only of the present complete victory, but of their approaching triumph over all their adversaries, which is the interpretation given of it by Joshua in the succeeding verse.

Verse 26. *Smote—slew—and hanged them on five trees*] Hanging alive seems a barbarous custom: among the Hebrews, criminals were first deprived of life; this was the debt required by *justice*: then they were hanged up, perhaps generally by the *hands*, not by the *neck*; this was done by way of *example*, to deter others from committing the crimes

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah <sup>b</sup> as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 And from Lachish Joshua passed unto Eglon and all Israel with him; and they encamped against it, and fought against it:

\* Dent. xxi. 23. Ch. viii. 29.—<sup>b</sup> Ch. vi. 21.—<sup>c</sup> 2 Kings viii. 22.  
—<sup>d</sup> See ch. xiv. 13 xv. 13. Judg. i. 10.

for which those had suffered: but they were never permitted to hang thus exposed *all night*, as this could have answered no purpose, either of *justice* or *example*, as they could not be seen in the night-season. *One day* also was deemed enough for their exposure, it being thought sufficient to show the public that justice had been executed; and to have exhibited them *longer* would have appeared to be a barbarous cruelty which attempted to extend punishment beyond the possible requisitions of justice.

Verse 28. *That day Joshua took Makkedah*] It is very possible that Makkedah was taken on the evening of the same day in which the miraculous *solstice* took place; but as to the other cities mentioned in this chapter, they certainly were subdued some days after, as it is not possible that an army, exhausted as this must have been with a whole night's march, and two days' hard fighting, could have proceeded further than Makkedah that night; the other cities were successively taken in the following days.

Verse 29. *Fought against Libnah*] This city was near Makkedah, see chap. xv. 42, and fell to the tribe of Judah, ver. 20, 42, and was given to the priests, chap. xxi. 13. Sennacherib besieged it, after he had been obliged to raise the siege of Lachish.

Verse 32. *Lachish*] It appears that this was anciently a very strong place; notwithstanding the people were panic-struck, and the Israelites flushed with success, yet Joshua could not reduce it till the second day, and the king of Assyria afterwards was obliged to raise the siege.

Verse 33. *Horam king of Gezer*] It is likely that Horam was in a state of alliance with the king of Lachish, and therefore came to his assistance as soon as it appeared that he was likely to be attacked. Joshua probably sent a detachment against him, before he was able to form a junction with the forces of Lachish; and utterly destroyed him and his army.

*Gezer* is supposed to have been situated near Azotus. It fell to the tribe of Ephraim, chap. xvi. 3, but was probably taken afterwards by some of the remnant of the Canaanitish

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto <sup>a</sup> Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

38 And Joshua returned, and all Israel with him, to <sup>c</sup> Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel <sup>d</sup> commanded.

41 And Joshua smote them from Kadesh-barnea, even unto <sup>e</sup> Gaza, <sup>f</sup> and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, <sup>g</sup> because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

\* See ch. xv. 15. Judg. i. 11.—<sup>c</sup> Dent. xx. 16, 17.—<sup>d</sup> Gen. x. 19.  
<sup>e</sup> Ch. xi. 16.—<sup>f</sup> Ver. 14.

nations; for we find it was given by Pharaoh to his son-in-law Solomon, 1 Kings ix. 16, which proves that it had got out of the possession of the Israelites previously to the days of Solomon.

Verse 34. *Eglon*] It is likely that this town was not any great distance from Lachish.

Verses 36 and 37. *Hebron—and the king thereof*] From ver. 23 we learn that the king of Hebron was one of those five whom Joshua slew and hanged on five trees at Makkedah. How then can it be said that he *slew the king of Hebron* when he took the city, which was some days after the transactions at Makkedah? Either this slaying of the king of Hebron must refer to what had *already* been done, or the Hebronites, finding that their king fell in battle, had set up another in his place; which was the king Joshua slew, after he had taken the city and its dependencies, as is related ver. 37.

It appears that the city of Hebron had fallen back into the hands of the Canaanites, for it was again taken from them by the tribe of Judah, Judg. i. 10. *Debir* had also fallen into their hands, for it was reconquered by *Othniel*, the son-in-law of Caleb, ib. ver. 11-13.

Verse 39. *Destroyed all the souls*] Brought every person under an *anathema*; they either slew them, or reduced them to a state of slavery.

Verse 40. *Destroyed all that breathed*] Every person found in arms who continued to resist; these were all destroyed, those who submitted were spared; but many no doubt made their escape, and afterwards re-occupied certain parts of the land.

Verse 41. *And all the country of Goshen*] Calmet contends that this was the very same country in which the Hebrews dwelt before their departure from Egypt. It however appears plain that there was a city named *Goshen* in the tribe of Judah, see chap. xv. 51; and this probably gave name to the adjacent country, which may be that referred to above.

Verse 42. *Did Joshua take at one time*] That is, he



defeated all those kings, and took all their cities in *ONE campaign*; this appears to be the rational construction of the Hebrew. But these conquests were so rapid and stupendous, that they cannot be attributed either to the generalship of Joshua, or the valour of the Israelites; and hence the author himself, disclaiming the merit of them, modestly and piously adds, *because the Lord God of Israel fought for Israel*.

1. If, as is generally believed, the sun and moon were objects of the Canaanitish adoration, the miracle related in this chapter was graciously calculated to check this superstition, and to show the Israelites, as well as the Canaanites, the vanity of such worship, and the folly of such dependence. Even their gods, at the command of a servant of JEHOVAH, were obliged to contribute to the destruction of their votaries.

This method of checking superstition and destroying idolatry, God adopted in the plagues which he inflicted upon the Egyptians; and by it at once showed his justice and his mercy.

2. The same God who appeared so signally in behalf of his people of old is still the governor of the heavens and the earth; and, if applied to, will do every thing essentially necessary for the extension of his truth and the maintenance of his religion among men. How is it that faith is so rarely exercised in his power and goodness? We have not, because we ask not. Our experience of his goodness is contracted, because we pray little and believe less. To holy men of old the object of faith was more obscurely revealed than to us, and they had fewer helps to their faith; yet they believed more, and witnessed greater displays of the power and mercy of their Maker.

## CHAPTER XI.

*The kings of Hazor, Madon, Shimron, and Achshaph, with those of the mountains, plains, &c., and various chiefs of the Canaanites and Amorites, confederate against Israel, 1-3. They pitch their tents at the waters of Merom, 4, 5. The Lord encourages Joshua, 6. He attacks and discomfits them, 7, 8. Houghs all their horses, and burns all their chariots, 9. Takes and burns several of their cities, 10-13. The Israelites take the spoils, 14, 15. An account of the country taken by Joshua, 16-18. The Gibeonites only make peace with Israel, 19. All the rest resist, and are overcome, 20. Joshua cuts off the Anakim, 21, 22. The conquered lands are given to Israel, and the war is concluded, 23.*

AND it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king<sup>b</sup> of Shimron, and to the king of Achshaph.

2 And to the kings that were on the north of the mountains, and of the plains south of<sup>c</sup> Chinneroth, and in the valley, and in the borders<sup>d</sup> of Dor on the west,

<sup>a</sup> Ch. x. 3.—<sup>b</sup> Ch. xix. 15.—<sup>c</sup> Num. xxxiv. 11.—<sup>d</sup> Ch. xvii. 11. Judg. i. 27. 1 Kings iv. 11.—<sup>e</sup> Judg. iii. 8.

Verse 1. *Jabin king of Hazor*] It is probable that Jabin was the common name of all the kings of Hazor. That king, by whom the Israelites were kept in a state of slavery for twenty years, and who was defeated by Deborah and Barak, was called by this name; see Judg. iv. 2, 3, 23. The name signifies wise or intelligent. The city of Hazor was situated above the Lake Semechon, in Upper Galilee. It was given to the tribe of Naphtali, Josh. xix. 36, who it appears did not possess it long; for though it was burned by Joshua, ver. 11, it is likely that the Canaanites rebuilt it, and restored the ancient government, as we find a powerful king there about one hundred and thirty years after the death of Joshua, Judg. iv. 1. It was in ancient times the metropolitan city of all that district, and a number of petty kings or chieftains were subject to its king, see ver. 10; and it is likely that it was those tributary kings who were summoned to attend the king of Hazor on this occasion; for Joshua, having conquered the southern part of the promised land, the northern parts seeing themselves exposed made now a common interest, and, joining with Jabin, endeavoured to put a stop to the progress of the Israelites.

*Jobab king of Madon*] This royal city is nowhere else mentioned in scripture except in chap. xii. 19.

*King of Shimron*] This city is supposed to be the same with *Symira*, in Coele Syria, joined to *Maron* or *Marath*, by *Pliny* and *Pomponius Mela*. It cannot be *Samaria*, as that had its name long after by *Omri* king of Israel.

*King of Achshaph*] Calmet supposes this to have been the city *Ecdippe*, mentioned by *Pliny*, *Ptolemy*, *Josephus*, and *Eusebius*. The latter places it within ten miles of *Ptolemais*, on the road to *Tyre*. It belonged to the tribe of *Asher*.

Verse 2. *On the north of the mountains*] Or the mountain, probably *Hermion*, or some mountain not far from the lake of *Gennesareth*.

3 And to the Canaanite on the east and on the west, and to the Amorite, and to the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under<sup>e</sup> *Hermion* in the land of *Mizpeh*.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

<sup>f</sup> Ch. xiii. 11.—<sup>g</sup> Gen. xxxi. 49.—<sup>h</sup> Gen. xxii. 17. xxxii. 12. Judg. vii. 12. 1 Sam. xiii. 5.

*And of the plains*] That is, the valleys of the above mountains, which had the sea of Chinneroth or Gennesareth on the south.

*Chinneroth*] This city is supposed by *St. Jerome*, and several others since his time, to be the same as was afterwards called *Tiberias*. From this city or village the sea of Chinneroth or Gennesareth probably had its name.

*And in the borders of Dor*] Dor was in the lot of the half tribe of Manassah, and was situated on the Mediterranean Sea, three leagues from Casarea, and seven from Ptolemais.

Verse 3. *The Canaanite on the east, &c.*] Those who dwell on the borders of Jordan, south of the sea of Tiberias.

*On the west*] Those were the Phœnicians who dwelt on the coast of the Mediterranean Sea, from Dor northwards, on the way to Mount Libanus.

*The Hivite under Hermion*] Mount Hermion was to the east of Libanus and the fountains of Jordan; it is the same with *Syrion* and *Baal Hermion* in scripture.

*The land of Mizpeh*] There were several cities of this name: one in the tribe of Judah (chap. xv. 38); a second in the tribe of Benjamin (chap. xviii. 26); a third beyond Jordan, in the tribe of Gad; and a fourth beyond Jordan, in the tribe of Manasseh, which is that mentioned in the text.

Verse 4. *Much people, even as the sand*] This form of speech, by some called a *hyperbole*, conveys simply the idea of a vast or unusual number—a number of which no regular estimate could be easily formed.

That chariots were frequently used in war, all the records of antiquity prove; but it is generally supposed that among the Canaanites they were armed with iron scythes fastened to their poles and to the naves of their wheels. Terrible things are spoken of these, and the havoc made by them when furiously driven among the ranks of infantry. Of what sort the cavalry was, we know not; but from the

5 And when all these kings were <sup>a</sup>met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 And the LORD said unto Joshua, <sup>b</sup>Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt <sup>c</sup>hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto <sup>d</sup>great Zidon, and unto <sup>e</sup>‘Misrephoth-maim,’ and unto the valley of Mizpeh, eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them <sup>h</sup>as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not <sup>i</sup>any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, <sup>j</sup>as Moses the servant of the LORD commanded.

13 But <sup>k</sup>as for the cities that stood still <sup>l</sup>in their strength, Israel burned none of them, save Hazor only: <sup>m</sup>that did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 <sup>n</sup>As the LORD commanded Moses his servant, so <sup>o</sup>did Moses command Joshua, and <sup>p</sup>so did Joshua; <sup>q</sup>he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, <sup>r</sup>the hills, and all the south country, <sup>s</sup>and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 <sup>t</sup>Even from <sup>u</sup>the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under Mount Hermon: and <sup>v</sup>all their kings he took, and smote them, and slew them.

18 <sup>w</sup>Joshua made war a long time with all those kings.

<sup>a</sup> Heb. assembled by appointment.—<sup>b</sup> Ch. x. 8.—<sup>c</sup> 2 Sam. viii. 4.—<sup>d</sup> Or, Zidon-rabbah.—<sup>e</sup> Ch. xlii. 6.—<sup>f</sup> Or, salt-pits.—<sup>g</sup> Heb. burnings.—<sup>h</sup> Ver. 6.—<sup>i</sup> Heb. any breath.—<sup>j</sup> Num. xxxiii. 52. Deut. vii. 2. xx. 16, 17.—<sup>k</sup> Heb. on their heap.—<sup>l</sup> Exod. xxxiv. 11, 12.—<sup>m</sup> Deut. vii. 2.

—<sup>n</sup> Ch. i. 7.—<sup>o</sup> Heb. he removed nothing.—<sup>p</sup> Ch. xlii. 8.—<sup>q</sup> Ch. x. 41. <sup>r</sup> Ch. xlii. 7.—<sup>s</sup> Or, the smooth mountain.—<sup>t</sup> Deut. vii. 24. Ch. xlii. 7.—<sup>u</sup> Till 1445. Ver. 23.

account here given we may see what great advantages these allies possessed over the Israelites, whose armies consisted of infantry only. [Chariots armed with scythes were not known until the time of Cyrus.]

Verse 5. *The waters of Merom*] Where these waters were, interpreters are not agreed. Whether they were the waters of the Lake Samechon, or the waters of Megiddo, mentioned Judg. v. 19, cannot be easily determined. The latter is the more probable opinion. [Recent criticism favours the former.]

Verse 6. *Be not afraid—of them*] This communication from God was highly necessary, in order to prevent the people from desponding on the eve of a conflict, in which their all was at stake.

Verse 7. *By the waters of Merom suddenly*] Joshua, being apprised of this grand confederation, lost no time, but marched to meet them; and before they could have supposed him at hand, fell suddenly upon them, and put them to the rout.

Verse 8. *Great Zidon*] If this were the same with the Sidon of the ancients, it was illustrious long before the Trojan war; and both it and its inhabitants are frequently mentioned by Homer as excelling in works of skill and utility, and abounding in wealth.

*Misrephoth-maim*] Or, Misrephoth of the waters. What this place was is unknown, but Calmet conjectures it to be the same with Sarepta, a city of Phœnicia, contiguous to Sidon. The word signifies the burning of the waters, or inflammation; probably it was a place noted for its hot springs; this idea seems to have struck Luther, as he translates it, the hot waters. [Gesenius renders it “smelting houses, by the side of the waters.”]

Verse 9. *He houghed their horses*] The Hebrew word *akar*, which we render to hough or hamstring, signifies to wound, cut, or lop off. It is very likely that it means here not only an act by which they were rendered useless, but by which they were destroyed; as God had purposed that his people should not possess any cattle of this kind, that a warlike and enterprising spirit might not be cultivated among them; and that when obliged to defend themselves and their country, they might be led to depend upon God for protection and victory. On the same ground, God had forbidden the kings of Israel to multiply horses, Deut. xvii. 16.

*Burnt their chariots*] As these could have been of no use without the horses.

Verse 13. *The cities that stood still in their strength*] The word *tillam*, which we translate *their strength*, and the margin, *their heap*, has been understood two ways. 1. As signifying those cities which had made peace with the Israelites, when conditions of peace were offered according to the command of the law; and consequently were not destroyed. The cities which were situated upon hills and mountains, which, when taken, might be retained with little difficulty. In this sense the place is understood by the Vulgate, as pointing out the cities “which were situated on hills and eminences.” [The rendering of J. D. Michaelis is better: “The cities that are standing even yet in their place.”]

Verse 14. *All the spoils of these cities—Israel took*] With the exception of those things which had been employed for idolatrous purposes; see Deut. vii. 25.

Verse 16. *The mountain of Israel, and the valley of the same*] This place has given considerable trouble to commentators; and it is not easy to assign such a meaning to the place as may appear in all respects satisfactory. 1. If we consider this verse and the 21st to have been added after the times in which the kingdoms of Israel and Judah were divided, the difficulty is at once removed. 2. The difficulty will be removed if we consider that *mountain* and *valley* are put here for *mountains* and *valleys*, and that these include all mountains and valleys which were not in the lot that fell to the tribe of Judah. Or 3. If by *mountain of Israel* we understand Beth-el, where God appeared to Jacob, afterwards called Israel, and promised him the land of Canaan, a part of the difficulty will be removed. But the first opinion seems best founded; for there is incontestable evidence that several notes have been added to this book since the days of Joshua. See the preface.

Verse 17. *From the mount Halak*] All the mountainous country that extends from the south of the land of Canaan towards Seir unto Baal-gad, which lies at the foot of Mount Libanus or Hermon, called by some the mountains of Separation, which serve as a limit between the land of Canaan and that of Seir; see chap. xii. 7. [Halak is not a proper name: it signifies bare.]

*The valley of Lebanon*] The whole extent of the plain which is on the south, and probably north, of Mount Libanus.

Verse 18. *Joshua made war a long time*] The whole of these conquests were not effected in one campaign: they probably required six or seven years.

19 There was not a city that made peace with the children of Israel, save \* the Hivites, the inhabitants of Gibeon: all other they took in battle.

20 For <sup>b</sup> it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, <sup>c</sup> as the LORD commanded Moses.

21 And at that time came Joshua, and cut off <sup>d</sup> the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains

\* Ch. ix. 3, 7.—<sup>b</sup> Deut. ii. 30. Judg. xiv. 4. 1 Sam. ii. 25. 1 Kings xii. 15. Rom. ix. 18.—<sup>c</sup> Deut. xx. 16, 17.—<sup>d</sup> Num. xiii. 22, 33. Deut. i. 28. Ch. xv. 13, 14.—<sup>e</sup> 1 Sam. xvii. 4.—<sup>f</sup> Ch. xv.

1. By protracting the war the Canaanites had time to repent, having sufficient opportunity to discern the hand of Jehovah. 2. Agriculture was carried on, and thus provision was made even for the support of the conquerors; for had the land been subdued and wasted at once, tillage must have been stopped, and famine would have ensued. 3. Wild beasts would have multiplied upon them, and the land have been desolated by their means. 4. Had these conquests been more rapid, the people would have been less affected and less instructed by miracles that had passed in such quick succession before their eyes; and they might have felt themselves less interested in the preservation of an inheritance, to obtain which they had been but at little trouble and little expense. What we labour under the divine blessing to acquire we are careful to retain; but what comes lightly generally goes lightly.

Verse 20. *It was of the Lord to harden their hearts*] They had sinned against all the light they had received, and God left them justly to the hardness, obstinacy, and pride of their own hearts; for as they chose to retain their idolatry, God was determined that they should be cut off.

Verse 21. *Cut off the Anakims—from Hebron, from Debir*] This is evidently a recapitulation of the military operations detailed chap. x. 36-41.

*Destroyed—their cities*] That is, those of the Anakim; for from ver. 13 we learn that Joshua preserved certain other cities.

Verse 22. *In Gaza, in Gath, and in Ashdod*] The whole race of the Anakim was extirpated in this war, except those who had taken refuge in the above cities, which belonged to the Philistines; and in which some of the descendants of Anak were found even in the days of David.

Verse 23. *So Joshua took the whole land*] All the country described here and in the preceding chapter. Besides the multitude that perished in this war, many of the Canaanites took refuge in the confines of the land, and in the neighbour-

of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in <sup>c</sup> Gath, <sup>d</sup> and in Ashdod, there remained.

23 So Joshua took the whole land, <sup>e</sup> according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, <sup>f</sup> according to their divisions by their tribes. <sup>g</sup> And the land rested from war,

46.—<sup>h</sup> Num. xxxiv. 2, &c.—<sup>i</sup> Num. xxvi. 53. Ch. xiv., xv., xvi., xvii., xviii., and xix.—<sup>j</sup> Ch. xiv. 15. xxi. 44. xxii. 4. xxiii. 1. Ver. 18.

ing nations. Some suppose that a party of these fugitive Canaanites made themselves masters of Lower Egypt, and founded a dynasty there, known by the name of the shepherd kings; but it is more probable that the shepherds occupied Egypt long before the time that Jacob went thither to sojourn. It is said they founded *Tingris* or *Tangier*, where, according to Procopius, they erected two white pillars, with an inscription in the Phœnician language, of which this is the translation: WE ARE THE PERSONS WHO HAVE FLED FROM THE FACE OF JOSHUA THE PLUNDERER, THE SON OF NAVE, or *Nun*. Many, no doubt, settled in different parts of Africa, in Asia Minor, in Greece, and in the different islands of the Ægean and Mediterranean Sea: it is supposed also that colonies of this people were spread over different parts of Germany and Sclavonia, &c., but their descendants are now so confounded with the nations of the earth, as no longer to retain their original name, or to be discernible.

*And Joshua gave it for an inheritance unto Israel*] He claimed no peculiar jurisdiction over it; his own family had no peculiar share of it, and himself only the ruined city of *Tinnath-serah*, in the tribe of Ephraim, which he was obliged to rebuild.

*And the land rested from war*] The whole territory being now conquered, which God designed the Israelites should possess at this time.

According to the apostle, Heb. iv. 8, &c., Joshua himself was a type of Christ; the promised land of the kingdom of heaven; the victories which he gained, of the victory and triumph of Christ; and the rest he procured for Israel, of the state of blessedness, at the right hand of God. In this light we should view the whole history in order to derive those advantages from it which, as a portion of the revelation of God, it was intended to convey.

## CHAPTER XII.

*A list of the kings on the east of Jordan, which were conquered by MOSES, with their territories, 1-6. A list of those on the west side of Jordan, conquered by JOSHUA, in number thirty-one, 7-24.*

**N**OW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, <sup>a</sup> from the river Arnon <sup>b</sup> unto Mount Hermon, and all the plain on the east:

<sup>a</sup> Num. xxi. 24.—<sup>b</sup> Deut. iii. 8, 9.

Verse 1. *From the river Arnon unto Mount Hermon*] Arnon was the boundary of all the southern coast of the land occupied by the Israelites beyond Jordan: and the mountains of Hermon were the boundaries on the north. Arnon takes its rise in the mountains of Gilead, and having run a long way from north to south, falls into the Dead Sea, near the same place into which Jordan discharges itself.

<sup>c</sup> Num. xxi. 24. Deut. ii. 33, 36. iii. 6, 16.

*And all the plain on the east*] All the land from the plains of Moab to Mount Hermon.

Verse 2. *From Aror*] Aror was situated on the western side of the river Arnon, in the middle of the valley through which this river takes its course. The kingdom of Sihon extended from the river Arnon and the city of Aror on the south to the river Jabbok on the north.

3 And \* from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the Salt Sea on the east, <sup>b</sup> the way to Beth-jeshimoth; and from <sup>c</sup> the south, under <sup>d</sup> Ashdoth-pisgah <sup>e</sup> :

4 And <sup>f</sup> the coast of Og king of Bashan, *which was of* <sup>g</sup> the remnant of the giants, <sup>h</sup> that dwelt at Ashtaroth and at Edrei,

5 And reigned in <sup>i</sup> Mount Hermon, <sup>j</sup> and in Salcah, and in all Bashan, <sup>k</sup> unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon the king of Heshbon.

6 <sup>l</sup> Them did Moses the servant of the LORD and the children of Israel smite: and <sup>m</sup> Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 And these *are* the kings of the country <sup>n</sup> which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to <sup>o</sup> Seir; which Joshua <sup>p</sup> gave unto the tribes of Israel, for a possession according to their divisions.

8 <sup>q</sup> In the mountains, and in the valleys, and in the plains, and in the springs, and the wilderness, and in the south country; <sup>r</sup> the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 <sup>s</sup> The king of Jericho, one; <sup>t</sup> the king of Ai, which is beside Beth-el, one;

\* Deut. iii. 17.—<sup>b</sup> Ch. xiii. 20.—<sup>c</sup> Or, *Teman*.—<sup>d</sup> Or, *the springs of Pisgah*, or *the hill*.—<sup>e</sup> Deut. iii. 17. iv. 49.—<sup>f</sup> Num. xxi. 35. Deut. iii. 4, 10.—<sup>g</sup> Deut. iii. 11. Ch. xiii. 12.—<sup>h</sup> Deut. i. 4.—<sup>i</sup> Deut. iii. 8.—<sup>j</sup> Deut. iii. 10. Ch. xiii. 11.—<sup>k</sup> Deut. iii. 14.—<sup>l</sup> Num. xxi. 24, 39.—<sup>m</sup> Num. xxxii. 29, 33. Deut. iii. 11, 12. Ch. xiii. 8.—<sup>n</sup> Ch. xi. 17.—<sup>o</sup> Gen. xiv. 6. xxxii. 8. Deut. ii. 1, 4.—<sup>p</sup> Ch.

And from half Gilead] The mountains of Gilead extended from north to south from Mount Hermon towards the source of the river Arnon, which was about the *midst* of the extent of the kingdom of Sihon: thus Sihon is said to have possessed the *half of Gilead*, that is, the half of the mountains and the country which bore the name of Gilead on the east of his territories.

River Jabbok] This river has its source in the mountains of Gilead; and, running from east to west, falls into Jordan. It bounds the territories of Sihon on the north, and those of the Ammonites on the south.

Verse 3. The sea of Chinneroth] Or Gennesareth, the same as the lake or sea of Tiberias.

The Salt Sea on the east] Understood by others to mean the sea of the city Melach. Where can we find any thing that can be called a salt sea on the east of the lake of Gennesareth? Some think that the lake Asphaltites, called also the Dead Sea, Sea of the Desert, Sea of Sodom, and Salt Sea, is here intended.

Beth-jeshimoth] A city near the Dead Sea in the plains of Moab.

Ashdoth-Pisgah] Supposed to be a city at the foot of Mount Pisgah. [Ashdoth may mean "cliffs."]

Verse 5. The border of the Geshurites] The country of Bashan, in the days of Moses and Joshua, extended from the river Jabbok on the south to the frontiers of the Geshurites and Maachathites on the north, to the foot of the mountains of Hermon.

Verse 13. The king of Geder] Probably the same with Gedor, chap. xv. 58; it was situated in the tribe of Judah.

Verse 14. The king of Hormah] Supposed to be the place where the Israelites were defeated by the Canaanites, see Num. xiv. 45: and which probably was called Hormah, *chormah* or *destruction*, from this circumstance.

Verse 15. Adullam] A city belonging to the tribe of Judah, chap. xv. 35. In a cave at this place David often secreted himself during his persecution by Saul; 1 Sam. xxi. 1.

Verse 17. Tappuah] There were two places of this name: one in the tribe of Judah, chap. xv. 34, and another in the

10 <sup>a</sup> The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Egion, one; <sup>b</sup> the king of Gezer, one;

13 <sup>c</sup> The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 <sup>d</sup> The king of Libnah, one; the king of Adullam, one;

16 <sup>e</sup> The king of Makkedah, one; <sup>f</sup> the king of Beth-el, one;

17 The king of Tappuah, one; <sup>g</sup> the king of Hopher, one;

18 The king of Aphek, one; the king of <sup>h</sup> La-sharon, one;

19 The king of Madon, one; <sup>i</sup> the king of Hazor, one;

20 The king of <sup>j</sup> Shimronmeron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 <sup>k</sup> The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the <sup>l</sup> coast of Dor, one; the king of <sup>m</sup> the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

xi. 23.—<sup>a</sup> Ch. x. 40. xi. 16.—<sup>b</sup> Exod. iii. 8. xxi. 23. Ch. ix. 1.—<sup>c</sup> Ch. vi. 2.—<sup>d</sup> Ch. viii. 29.—<sup>e</sup> Ch. x. 23.—<sup>f</sup> Ch. x. 33.—<sup>g</sup> Ch. x. 38.—<sup>h</sup> Ch. x. 29.—<sup>i</sup> Ch. x. 28.—<sup>j</sup> Ch. viii. 17. Judg. i. 22.—<sup>k</sup> 1 Kings iv. 10.—<sup>l</sup> Or, *Sharon*. Isa. xxxiii. 9.—<sup>m</sup> Ch. xi. 10.—<sup>n</sup> Ch. xi. 1. xix. 15.—<sup>o</sup> Ch. xix. 37.—<sup>p</sup> Ch. xi. 2.—<sup>q</sup> Gen. xiv. 1, 2. Isa. ix. 1.

tribe of Ephraim on the borders of Manasseh; but which of the two is meant here cannot be ascertained.

Hepher] The same, according to Calmet, as Ophrah in the tribe of Benjamin, chap. xviii. 23.

Verse 18. Aphek] There were several cities of this name: one in the tribe of Asher, chap. xix. 30; another in the tribe of Judah, 1 Sam. iv. 1, and xxix. 1; and a third in Syria, 1 Kings xx. 26, and 2 Kings xiii. 17. Which of the two former is here intended cannot be ascertained. [Probably the second.]

Lasharon] There is no city of this name known. Some consider the *lamed* in the word *lasharon* to be the sign of the *genitive* case; and in this sense it appears to have been understood by the *Vulgate*, which translates "the king of Sharon." This was rather a district than a city, and is celebrated in the scriptures for its fertility; Isa. xxxiii. 9, xxxv. 2. Some suppose it was the same with *Saron*, near *Lydda*, mentioned Acts ix. 35. [It has been demonstrated that the first letter is not a prefix.]

Verse 21. Taanach] A city in the half tribe of Manasseh, to the west of Jordan, not far from the frontiers of Zebulun, chap. xvii. 11.

Verse 22. Kedesh] There was a city of this name in the tribe of Naphtali, chap. xix. 37. It was given to the Levites, and was one of the cities of refuge, chap. xx. 7.

Jokneam of Carmel] This city is said to have been at the foot of Mount Carmel, near the river Belus, in the tribe of Zebulun, chap. xix. 11. It was given to the Levites, chap. xxi. 34.

Verse 23. The king of Dor] The city of this name fell to the lot of the children of Manasseh, chap. xvii. 11. Bochart observes that it was one of the oldest royal cities in Phœnicia. The Canaanites held it, Judg. i. 27. Antiochus Sydetes besieged it in after-times, but could not make himself master of it.

The king of the nations of Gilgal] This is supposed to mean the higher Galilee, surnamed *Galilee of the Gentiles*, or *nations*, as the Hebrew word *goyim* means. On this ground it should be read *king of Galilee of the nations*. Others suppose it is the same country with that of which *Tidal* was king; see Gen. xiv. 1. The place is very uncertain,

and commentators have rendered it more so by their conjectures.

Verse 24. *King of Tírzah*] This city appears to have been for a long time the capital of the kingdom of Israel, and the residence of its kings. See 1 Kings xiv. 17, xv. 21, 33. Its situation cannot be exactly ascertained; but it is supposed to have been situated on a mountain about three leagues south of Samaria.

*All the kings thirty and one.*] The Septuagint say *twenty-nine*, and yet set down but *twenty-eight*, as they confound or omit the kings of *Beth-el*, *Lasharon*, and *Madon*.

So many kings in so small a territory, shows that their kingdoms must have been very small indeed. The kings of *Beth-el* and *Ai* had but about 12,000 subjects in the whole; but in ancient times all kings had very small territories.

## CHAPTER XIII.

*Joshua being old, the Lord informs him of the land yet remaining to be possessed, 1. Of the unconquered land among the Philistines, 2, 3. Among the Canaanites, Sidonians, and Amorites, 4, 5. The inhabitants of the hill country and the Sidonians to be driven out, 6. The land on the east side of Jordan, that was to be divided among the tribes of Reuben and Gad, and the half tribe of Manasseh, 7-12. The Geshurites and Maachathites not expelled, 13. The tribe of Levi receives no inheritance, 14. The possessions of REUBEN described, 15-23. The possessions of GAD, 24-28. The possessions of the half tribe of Manasseh, 29-31. Recapitulation of the subjects contained in this chapter, 32, 33.*

**N**OW Joshua <sup>a</sup> was old and stricken in years; and the LORD said unto him, Thou art old, and stricken in years, and there remaineth yet very much land <sup>b</sup> to be possessed.

2 <sup>c</sup> This is the land that yet remaineth: <sup>d</sup> all the borders of the Philistines, and all <sup>e</sup> Geshuri,

3 <sup>f</sup> From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: <sup>g</sup> five lords of the Philistines;

<sup>a</sup> See ch. xiv. 10. xviii. 1.—<sup>b</sup> Hob. to possess it. Deut. xxxi. 3.—<sup>c</sup> Judg. iii. 1.—<sup>d</sup> Joel iii. 4.—<sup>e</sup> Ver. 13. 2 Sam. iii. 3. xiii. 37, 38.—<sup>f</sup> Jer. ii. 18.—<sup>g</sup> Judg. iii. 3. 1 Sam. vi. 4, 16. Zeph. ii. 5.—<sup>h</sup> Deut.

Verse 1. *Joshua was old*] He is generally reputed to have been at this time about a hundred years of age: he had spent about seven years in the conquest of the land, and is supposed to have employed about one year in dividing it; and he died about ten years after, aged one hundred and ten years. It is very likely that he intended to subdue the whole land before he made the division of it among the tribes; but God did not think proper to have this done. So unfaithful were the Israelites that he appears to have purposed that some of the ancient inhabitants should still remain to keep them in check, and that the respective tribes should have some labour to drive out from their allotted borders the remains of the Canaanitish nations.

*There remaineth yet very much land to be possessed.*] That is, very much when compared with that on the other side Jordan, which was all that could as yet be said to be in the hands of the Israelites.

Verse 2. *The borders of the Philistines, and all Geshuri*] The borders of the Philistines may mean the land which they possessed on the sea-coast, south-west of the land of Canaan. There were several places named *Geshuri*, but that spoken of here was probably the region on the south of Canaan, towards Arabia, or towards Egypt.

Verse 3. *From Sihor, which is before Egypt*] Supposed by some to be the Pelusiac branch of the Nile, near to the Arabian Desert; called also the *river of Egypt*, Num. xxxiv. 5, Jer. ii. 18. [This supposition is doubtful.]

*Ekron northward*] Ekron was one of the five lordships of the Philistines, and the most northern of all the districts they possessed. *Baal-zebub*, its idol, is famous in scripture; see 2 Kings i. 2, &c. The five lordships of the Philistines were *Gaza*, *Ashdod*, *Askalon*, *Gath*, and *Ekron*. There is no proof that ever the Israelites possessed *Ekron*; though, from chap. xv. 11, some think it was originally given to *Judah*, but the text does not say so; it only states that the border of the tribe of *Judah* went out unto the side of *Ekron*. From chap. xix. 43 we learn that it was a part of the lot of *Dan*, but it does not appear to have been possessed by any of those tribes. [It is said to have been taken by *Judah*, Judg. i. 18. But see notes there.]

the *Gazathites*, and the *Ashdodites*, the *Eshkalonites*, the *Gittites*, and the *Ekronites*; also <sup>h</sup> the *Avites*;

4 From the south, all the land of the Canaanites, and <sup>i</sup> Mearah that is beside the Sidonians, <sup>j</sup> unto *Aphek*, to the borders of <sup>k</sup> the Amorites:

5 And the land of <sup>l</sup> the *Giblites*, and all *Lebanon*, toward the sun-rising, <sup>m</sup> from *Baal-gad* under *Mount Hermon* unto the entering into *Hamath*.

ii. 23.—<sup>l</sup> Or, the cave.—<sup>m</sup> Ch. xix. 30.—<sup>n</sup> See Judg. i. 34.—<sup>o</sup> 1 Kings v. 18. Ps. lxxxiii. 7. Ezek. xxvii. 9.—<sup>p</sup> Ch. xii. 7.

*Counted to the Canaanite*] It is generally allowed that the original possessors of this country were the descendants of *Canaan*, the youngest son of *Ham*. The Philistines sprang from *Mizraim*, the second son of *Ham*, and, having dispossessed the *Avim* from the places they held in this land, dwelt in their stead.

*Five lords of the Philistines*] These dynasties are famous in the scriptures for their successful wars against the Israelites, of whom they were almost the perpetual scourge.

*Also the Avites*] These must not be confounded with the *Ilivites*. The *Avites* seem to have been a very inconsiderable tribe, who dwelt in some of the skirts of Palestine. They had been originally deprived of their country by the *Caphtorim*; and though they lived as a distinct people, they had never afterwards arrived to any authority.

Verse 4. *The land of the Canaanites*] This lay on the south of the country of the Philistines, towards the sea-coast.

*Mearah*] Supposed to be the city *Maratha*, on the Mediterranean sea. Or the river *Majora*, which falls into the Mediterranean Sea, between *Sidon* and *Berytus*. [*Mearah* is not a proper name. It signifies "a cave."

*To the borders of the Amorites*] Though the term *Amorite* is sometimes used to designate the inhabitants in general of the land of Canaan, yet it must be considered in a much more restricted sense in this place.

Verse 5. *The land of the Gblites*] This people dwelt beyond the precincts of the land of Canaan, on the east of *Tyre* and *Sidon*. See Ezek. xxvii. 9, Psa. lxxxiii. 7; their capital was named *Gabal*.

Verse 6. *Them will I drive out*] That is, if the Israelites continued to be obedient; but they did not, and therefore they never fully possessed the whole of that land which, on this condition alone, God had promised them: the *Sidonians* were never expelled by the Israelites, and were only brought into a state of comparative subjection in the days of *David* and *Solomon*.

Some have taken upon them to deny the authenticity of divine revelation relative to this business. "because," say they, "God is stated to have absolutely promised that *Joshua* should conquer the whole land, and put the Israelites in

6 All the inhabitants of the hill country from Lebanon unto <sup>a</sup>Misrephoth-maim, and all the Sidonians, them <sup>b</sup>will I drive out from before the children of Israel: only <sup>c</sup>divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, <sup>d</sup>which Moses gave them, beyond Jordan eastward, even as Moses the servant of the Lord gave them;

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, <sup>e</sup>and all the plain of Medeba unto Dibon;

10 And <sup>f</sup>all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 <sup>g</sup>And Gilead, and the border of the Geshurites and the Maachathites, and all Mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of <sup>h</sup>the remnant of the giants: <sup>i</sup>for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled <sup>j</sup>not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 <sup>k</sup>Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, <sup>l</sup>as he said unto them.

15 And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was <sup>m</sup>from Aroer, that is on the bank of the river Arnon, <sup>n</sup>and the city that is

in the midst of the river, <sup>o</sup>and all the plain by Medeba;

17 Heshbon, and all her cities that are in the plain; Dibon, and <sup>p</sup>Bamoth-baal, and Beth-baal-meon.

18 <sup>q</sup>And Jahaza, and Kedemoth, and Mephaath,

19 <sup>r</sup>And Kirjathaim, and <sup>s</sup>Sibmah, and Zareth-shahar, in the mount of the valley,

20 And Beth-peor, and <sup>t</sup>Ashdodh-pisgah, <sup>u</sup>and Beth-jeshimoth;

21 <sup>v</sup>And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, <sup>w</sup>whom Moses smote <sup>x</sup>with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

22 <sup>y</sup>Balaam also the son of Beor, the <sup>z</sup>soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 <sup>aa</sup>And their coast was Jazer, and all the cities of Gilead, <sup>bb</sup>and half the land of the children of Ammon, unto Aroer that is before <sup>cc</sup>Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, <sup>dd</sup>Beth-aram, and Beth-nimrah, <sup>ee</sup>and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge <sup>ff</sup>of the sea of Chinnereth on the other side Jordan eastward.

<sup>a</sup> Ch. xi. 8.—<sup>b</sup> See ch. xxiii. 13. Judg. ii. 21, 23.—<sup>c</sup> Ch. xiv. 1, 2.—<sup>d</sup> Num. xxxii. 33. Deut. iii. 12, 13. Ch. xxii. 4.—<sup>e</sup> Ver. 16. Num. xxi. 30.—<sup>f</sup> Num. xxi. 24, 25.—<sup>g</sup> Ch. xii. 5.—<sup>h</sup> Deut. iii. 11. Ch. xii. 4.—<sup>i</sup> Num. xxi. 84, 35.—<sup>j</sup> Ver. 11.—<sup>k</sup> Num. xviii. 20, 23, 24. Ch. xiv. 8, 4.—<sup>l</sup> Ver. 33.—<sup>m</sup> Ch. xii. 2.—<sup>n</sup> Num. xxi. 28.—<sup>o</sup> Num. xxi. 30. Ver. 9.—<sup>p</sup> Or, the high places of Baal, and house of Baal-meon. See Num. xxxii. 38.—<sup>q</sup> Num. xxi. 23.—<sup>r</sup> Num. xxxii.

37.—<sup>s</sup> Num. xxxii. 38.—<sup>t</sup> Deut. iii. 17. Ch. xii. 3.—<sup>u</sup> Or, springs of Pisgah, or the hill.—<sup>v</sup> Deut. iii. 10.—<sup>w</sup> Num. xxi. 24.—<sup>x</sup> Num. xxxi. 8.—<sup>y</sup> Num. xxi. 5. xxxi. 8.—<sup>z</sup> Or, diviner.—<sup>aa</sup> Num. xxxii. 35.—<sup>bb</sup> Compare Num. xxi. 28, 29, with Deut. ii. 19 and Judg. xi. 13, 15, &c.—<sup>cc</sup> 2 Sam. xi. 1. xii. 26.—<sup>dd</sup> Num. xxxii. 36.—<sup>ee</sup> Gen. xxxiii. 17. 1 Kings vii. 46.—<sup>ff</sup> Num. xxxiv. 11.

possession of it." This is a total mistake. 1. God never absolutely, i. e. unconditionally, promised to put them in possession of this land. The promise of their possessing the whole was suspended on their fidelity to God. 2. God never said that Joshua should conquer the whole land, and give it to them; the promise was simply this: "Thou shalt bring them into the land, and thou shalt divide it among them:" both of which he did, and procured them footing by his conquests, sufficient to have enabled them to establish themselves in it for ever. 3. It was never said, Thou shalt conquer it all, and then divide it; no. Several of the tribes, after their quota was allotted them, were obliged to drive out the ancient inhabitants.

Verse 7. *The nine tribes, and the half tribe of Manasseh*] The other half tribe of Manasseh and the two tribes of Reuben and Gad had got their inheritance on the other side of Jordan, in the land formerly belonging to Og king of Bashan, and Sihon king of the Amorites.

Verse 17. *Bamoth-baal*] The high places of Baal, probably so called from altars erected on hills for the impure worship of this Canaanitish Priapus.

Verse 18. *Jahaza*] A city near Medeba and Dibon. It was given to the Levites, 1 Chron. vi. 78.

*Kedemoth*] Mentioned Deut. ii. 26; supposed to have been situated beyond the river Arnon.

*Mephaath*] Situated on the frontiers of Moab, on the eastern part of the desert. It was given to the Levites, chap. xxi. 37.

Verse 19. *Kirjathaim*] This city, according to Ensebius, was nine miles distant from Medeba, towards the east.

*Sibmah*] A place remarkable for its vines.

*Zareth-shahar, in the mount of the valley*] This probably means a town situated on or near to a hill, in some flat country.

Verse 20. *Beth-peor*] The house or temple of Peor, situated at the foot of a mountain of the same name.

Verse 21. *The princes of Midian*] See the history of this war, Num. xxxi. 1, &c.; and from that place this and the following verse seem to be borrowed, for the introduction of the death of Balaam here seems quite irrelevant.

Verse 23. *The cities and the villages*] By villages, *chaserim*, it is likely that moveable villages or tents are meant, such as are in use among the Bedouin Arabs; places where they were accustomed to feed and pen their cattle.

Verse 25. *Half the land of the children of Ammon*] This probably was land which had been taken from the Ammonites by Sihon, king of the Amorites, and which the Israelites possessed by right of conquest. For although the Israelites were forbidden to take the land of the Ammonites, Deut. ii. 37, yet this part, as having been united to the territories of Sihon, they might possess when they defeated that king and subdued his kingdom.

Verse 26. *Ramath-mizpeh*] The same as *Ramoth-gilead*. It was one of the cities of refuge, chap. x. 8, Deut. iv. 47.

*Mahanaim*] Or the two camps. Situated on the northern side of the brook Jabbok, celebrated for the vision of the two camps of angels which Jacob had there; see Gen. xxxii. 2.

Verse 27. *Beth-aram*] This city was rebuilt by Herod, and called *Livias* in honour of *Livia*, the wife of *Augustus*. Josephus calls it *Julias*, Julia being the name which the Greeks commonly give to *Livia*.

*Succoth*] A place between Jabbok and Jordan, where



28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities.

31 And half Gilead, and <sup>b</sup>Ashtaroth, and Edrei,

\* Num. xxxii. 41. 1 Chron. ii. 23.—<sup>b</sup> Ch. xii. 4.—  
\* Num. xxxii. 39, 40.

Jacob pitched his tents, from which circumstance it obtained its name; see Gen. xxxiii. 17.

Verse 29. *The half tribe of Manasseh*] When the tribes of Reuben and Gad requested to have their settlement on the east side of Jordan, it does not appear that any part of the tribe of Manasseh requested to be settled in the same place. But as this tribe was numerous, and had much cattle, Moses thought proper to appoint one-half of it to remain on the east of Jordan, and the other to go over and settle on the west side of that river.

## CHAPTER XIV.

*Eleazar, Joshua, and the heads of the fathers, distribute the land by lot to the people, 1-3. The Levites receive no land, but cities to dwell in, and suburbs for their cattle, 4, 5. Caleb requests to have Mount Hebron for an inheritance, because of his former services, 6-12. Joshua grants his request, 13-15.*

AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 <sup>b</sup> By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe.

3 <sup>c</sup> For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan:

\* Num. xxxiv. 17, 18.—<sup>b</sup> Num. xxvi. 55. xxxiii. 54.  
xxxiv. 13.

Verse 1. *Eleazar the priest, &c.*] ELEAZAR, as being the minister of GOD in sacred things, is mentioned first. JOSHUA, as having the supreme command in all things civil, is mentioned next. And the HEADS OF PRINCES of the twelve tribes, who in all things acted under Joshua, are mentioned last. These heads or princes were twelve, Joshua and Eleazar included; and the reader may find their names in Num. xxiv. 19-28. It is worthy of remark that no prince was taken from the tribes of Reuben and Gad, because these had already received their inheritance on the other side of Jordan, and therefore could not be interested in this division.

Verse 2. *By lot was their inheritance*] Concerning the meaning and use of the lot, see Num. xxxvi. 55; and concerning the manner of casting lots in the case of the scapegoat, see Lev. xvi. 8, 9.

How the lot was cast in this case cannot be particularly determined. It is probable, 1. That the land was geographically divided into ten portions. 2. That each portion was called by a particular name. 3. That the name of each portion was written on a separate slip of parchment, wood, &c. 4. That the names of the claimants were also written on so many slips. 5. The names of the portions, and of the tribes, were put into separate vessels. 6. Joshua, for example, put his hand into the vessel containing the names of the tribes, and took out one slip; while Eleazar took out one

cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as he said unto them.

\* Ver. 14. Ch. xviii. 7.—\* Num. xviii. 20.  
Deut. x. 9. xviii. 1, 2.

Verse 30. *The towns of Jair*] These were sixty cities; they are mentioned afterwards, and in 1 Chron. ii. 21, &c. They are the same with the Havoth-jair mentioned Num. xxxii. 41. Jair was son of Segub, grandson of Esron or Hezron, and great grandson of Machir by his grandmother's side, who married Hezron, of the tribe of Judah.

Verse 32. *Which Moses did distribute*] Moses had settled every thing relative to these tribes before his death, having appointed them to possess the territories of Og, king of Bashan, and Sihon, king of the Amorites.

but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

5 As the Lord commanded Moses, so the children of Israel did, and they divided the land.

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the

\* Ch. xiii. 8, 32, 33.—<sup>d</sup> Gen. xlviii. 5. 1 Chron. v. 1, 2.—  
\* Num. xxxv. 2. Ch. xxi. 2.

from the other vessel, in which the names of the portions were put. 7. The name drawn, and the portion drawn, being read, it was immediately discerned what the district was which God had designed for such a tribe.

Verse 4. *The children of Joseph were two tribes*] This was ascertained by the prophetic declaration of their grandfather Jacob, Gen. xlviii. 5, 6; and as Levi was taken out of the tribes for the service of the sanctuary, one of these sons of Joseph came in his place, and Joseph was treated as the first-born of Jacob, in the place of Reuben, who had forfeited his right of primogeniture.

Verse 5. *They divided the land*] This work was begun some time before at Gilgal, and was finished some time after at Shiloh. It must have required a very considerable time to make all the geographical arrangements that were necessary for this purpose.

Verse 6. *Caleb the son of Jephunneh the Kenazite*] In the note on the parallel place, Num. xxxii. 12, it is said Kenaz was probably the father of Jephunneh, and that Jephunneh, not Caleb, was the Kenazite, but still, allowing this to be perfectly correct, Caleb might also be called the Kenazite, as it appears to have been a family name, for Othniel, his nephew and son-in-law, is called the son of Kenaz, chap. xv. 17, Judg. i. 18, and 1 Chron. iv. 13; and a grandson of Caleb is also called the son of Kenaz, 1 Chron. iv. 15. In 1 Chron. ii. 18 Caleb is called the son of Hezron, but this is only to be un-

\*Kenezite said unto him, Thou knowest <sup>b</sup> the thing that the LORD said unto Moses the man of God concerning me and thee <sup>c</sup> in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD <sup>d</sup> sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless <sup>e</sup> my brethren that went up with me made the heart of the people melt: but I wholly <sup>f</sup> followed the LORD my God.

9 And Moses swore on that day, saying, <sup>g</sup> Surely the land <sup>h</sup> whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, <sup>i</sup> as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel <sup>j</sup> wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

\* Num. xxxii. 12. Ch. xv. 17.—<sup>b</sup> Num. xiv. 24, 30. Deut. i. 36, 38.—Num. xiii. 26.—<sup>c</sup> Num. xiii. 6. xiv. 6.—<sup>d</sup> Num. xiii. 39, 42. Deut. i. 28.—<sup>e</sup> Num. xiv. 24. Deut. i. 36.—<sup>f</sup> Num. xiv. 23, 24. Deut. i. 36. Ch. i. 3.—<sup>g</sup> See Num. xiii. 22.—<sup>h</sup> Num. xiv. 39.—<sup>i</sup> Heb. walked.—<sup>j</sup> Eccles. xvi. 9. See Deut. xxxiv. 7.—<sup>k</sup> Deut. xxxi. 2.—

derstood of his having Hebron for one of his ancestors; and son here may be considered the same as descendant.

Thou knowest the thing that the Lord said.] In the place to which Caleb seems to refer, viz., Num. xiv. 24, there is not a word concerning a promise of Hebron to him and his posterity: nor in the place (Deut. i. 36) where Moses repeats what had been done at Kadesh-barnea: but it may be included in what is there spoken. God promises, because he had another spirit within him, and had followed God fully, therefore he should enter into the land whereinto he came, and his seed should possess it. Probably this relates to Hebron, and was so understood by all parties at that time. This seems tolerably evident from the pointed reference made by Caleb to this transmission.

Verse 7. As it was in mine heart.] Neither fear nor favour influenced him on the occasion; he told what he believed to be the truth, the whole truth, and nothing but the truth.

Verse 9. The land whereon thy feet have trodden.] This probably refers to Hebron, which was no doubt mentioned on this occasion.

Verse 11. Even so is my strength now.] I do not ask this place because I wish to sit down now, and take my ease: on the contrary, I know I must fight, to drive out the Anakim, and I am as able and willing to do it as I was forty-five years ago, when Moses sent me to spy out the land.

Verse 12. I shall be able to drive them out.] He cannot mean Hebron merely, for that had been taken before by Joshua; but in the request of Caleb doubtless all the circumjacent country was comprised, in many parts of which the Anakim were still in considerable force.

Verse 13. Joshua blessed him.] As the word bless often signifies to speak good or well of to any person (see the note on Gen. ii. 8), here it may mean the praise bestowed on Caleb's intrepidity and faithfulness by Joshua, as well as a

11 <sup>k</sup> As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both <sup>l</sup> to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how <sup>m</sup> the Anakims were there, and that the cities were great and fenced: <sup>n</sup> if so be the LORD will be with me, then <sup>o</sup> I shall be able to drive them out, as the LORD said.

13 And Joshua <sup>p</sup> blessed him, <sup>q</sup> and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 <sup>r</sup> Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he <sup>s</sup> wholly followed the LORD God of Israel.

15 And <sup>t</sup> the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. <sup>u</sup> And the land had rest from war.

<sup>m</sup> Num. xiii. 28, 33.—<sup>n</sup> Ps. xviii. 32, 34. lx. 12. Rom. viii. 31.—<sup>o</sup> Ch. xv. 14. Judg. i. 20.—<sup>p</sup> Ch. xxii. 6.—<sup>q</sup> Ch. x. 37. xv. 13. Judg. i. 20. See ch. xxi. 11, 12. 1 Chron. vi. 55, 56.—<sup>r</sup> Ch. xxi. 12. 1 Mac. ii. 56.—<sup>s</sup> Ver. 8, 9.—<sup>t</sup> Gen. xxiii. 2. Ch. xv. 13.—<sup>u</sup> Ch. xi. 23.

prayer to God that he might have prosperity in all things; and especially that the Lord might be with him, as himself had expressed in the preceding verse.

Verse 14. Hebron therefore became the inheritance of Caleb.] Joshua admitted his claim, recognized his right, and made a full conveyance of Hebron and its dependencies to Caleb and his posterity; and this being done in the sight of all the elders of Israel, the right was publicly acknowledged, and consequently this portion was excepted from the general determination by lot; God having long before made the cession of this place to him and to his descendants.

Verse 15. And the name of Hebron before was Kirjath-arba.] That is, the city of Arba, or rather, the city of the four, for thus kirjath arba may be literally translated. It is very likely that this city had its name from four Anakim, gigantic or powerful men, probably brothers, who built or conquered it. It appears however from chap. xv. 13 that Arba was a proper name, as there he is called the father of Anak. No notice need be taken of the tradition that this city was called the city of the four because it was the burial-place of Adam, Abraham, Isaac, and Jacob. Such traditions confute themselves.

The land had rest from war.] There were no more general wars; the inhabitants of Canaan collectively could make no longer any head, and when their confederacy was broken by the conquests of Joshua, he thought proper to divide the land, and let each tribe expel the ancient inhabitants that might still remain in its own territories.

The Jewish economy furnishes, not only a history of God's revelations to man, but also a history of his providence, and an ample, most luminous, and glorious comment on that providence. Is it possible that any man can seriously and considerably sit down to the reading even of this book without rising up a wiser and a better man?

## CHAPTER XV.

The Lot of the tribe of Judah described, 1. Their south border, 2-4. Their east border, 5-11. Their west border, 12. Caleb's conquest, 13-15. Promises his daughter to the person who should take Kirjath-sopher, 16. Othniel his kinsman renders himself master of it, and gets Achsah to wife, 17. Her request to her father to get a well-watered land, which is granted, 18, 19. The cities of the tribe of Judah are enumerated, 20-63.

**THIS** then was the lot of the tribe of the children of Judah by their families; <sup>a</sup>even to the border of Edom the <sup>b</sup>wilderness of Zin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of the Salt Sea, from the <sup>c</sup>bay that looketh southward:

3 And it went out to the south side <sup>d</sup>to <sup>e</sup>Maaleh-acrabbin, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed <sup>f</sup>toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the Salt Sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to <sup>g</sup>Beth-hogla, and

<sup>a</sup>Num. xxxiv. 3.—<sup>b</sup>Num. xxxiii. 36.—<sup>c</sup>Heb. *tongue*.—<sup>d</sup>Num. xxxiv. 4.—<sup>e</sup>Or, the going up to Acrabbin.—<sup>f</sup>Num. xxxiv. 5.—<sup>g</sup>Ch. xlviii. 19.—<sup>h</sup>Ch. xlviii. 17.—<sup>i</sup>Ch. vii. 26.—<sup>j</sup>2 Sam. xvii. 17. 1 Kings

Verse 1. This *then* was the lot of the tribe of—Judah.] The geography of the sacred writings presents many difficulties, occasioned by the changes which the civil state of the promised land has undergone, especially for the last two thousand years. Many of the ancient towns and villages have had their names so totally changed, that their former appellations are no longer discernible; several lie buried under their own ruins, and others have been so long destroyed that not one vestige of them remains. On those accounts it is very difficult to ascertain the situation of many of the places mentioned in this and the following chapters. But however this may embarrass the commentator, it cannot affect the truth of the narrative. Some of the principal cities in the universe, cities that were the seats of the most powerful empires, are not only reduced to ruins, but so completely blotted out of the map of the world that their situation cannot be ascertained.

It is natural to suppose that the *division* mentioned here was made after an accurate survey of the land, which might have been made by proper persons accompanying the conquering army of the Israelites. Nine tribes and a half were yet to be accommodated, and the land must be divided into nine parts and a half. This was no doubt done with the utmost judgment and discretion, the advantages and disadvantages of each division being carefully balanced. These were the portions which were divided by lot; and it appears that Judah drew the first lot; and, because of the importance and pre-eminence of this tribe this lot is first described.

By *their families*] It is supposed that the family divisions were not determined by lot. These were left to the prudence and judgment of Joshua, Eleazar, and the ten princes, who appointed to each family a district in proportion to its number, &c., the general division being that alone which was determined by the lot.

To the border of Edom] The tribe of Judah occupied the most southerly part of the land of Canaan. Its limits extended from the extremity of the Dead Sea southward, along Idumea, possibly by the desert of Sin, and proceeding from east to west to the Mediterranean Sea, and the most eastern branch of the river Nile, or to what is called the river of Egypt.

Verse 2. From the bay that looketh southward] These were the southern limits of the tribe of Judah, which commenced at the extremity of the lake Asphaltites or Dead Sea, and terminated at Sihor or the river of Egypt, and Mediterranean Sea; though some think it extended to the Nile.

Verse 3. Maaleh-acrabbin] The ascent of the Mount of Scorpions, probably so called from the multitude of those animals found in that place.

Kadesh-barnea] This place was called *En-misphat*, Gen. xiv. 7. It was on the edge of the wilderness of Paran, and about twenty-four miles from Hebron. Here Miriam, the sister of Moses and Aaron, died; and here Moses and Aaron

passed along by the north of Beth-arabah; and the border went up <sup>h</sup>to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from <sup>i</sup>the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at <sup>j</sup>En-rogel:

8 And the border went up <sup>k</sup>by the valley of the son of Hinnom unto the south side of the <sup>l</sup>Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end <sup>m</sup>of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto <sup>n</sup>the fountain of the water of Nephtoah, and went out to the cities of Mount Ephron; and the border was drawn <sup>o</sup>to Baalah, which *is* <sup>p</sup>Kirjath-jearim.

10 And the border compassed from Baalah west-

i. 9.—<sup>k</sup>Ch. xlviii. 16. 2 Kings xxiii. 10. Jer. xix. 2. 6.—<sup>l</sup>Ch. xlviii. 28. Judg. i. 21. xix. 10.—<sup>m</sup>Ch. xlviii. 16.—<sup>n</sup>Ch. xlviii. 15.—<sup>o</sup>1 Chron. xiii. 6.—<sup>p</sup>Judg. xviii. 12.

rebelled against the Lord; hence the place was called *Meribah-Kadesh*, or the contention of Kadesh.

Karkaa] Supposed to be the *Coracea* of Ptolemy in Arabia Petraea.

Verse 4. Toward Azmon] This was the last city they possessed toward Egypt.

The river of Egypt] The most eastern branch of the river Nile. But there is much reason to doubt whether any branch of the Nile be meant, and whether the promised land extended to that river.

Verse 5. The east border was the Salt Sea] The Salt Sea is the same as the Dead Sea, lake Asphaltites, &c.

Verse 6. Beth-hogla] A place between Jericho and the Dead Sea, belonging to the tribe of Benjamin, chap. xviii. 21, though here serving as a frontier to the tribe of Judah.

Stone of Bohan] This must have been some remarkable place, probably like the stone of Jacob, which afterwards became Beth-el; but where it was situated is uncertain.

Verse 7. The valley of Achor] Debir mentioned in this verse is unknown. The valley of Achor had its name from the punishment of Achan.

En-shemesh] The fountain of the sun; it was eastward of Jerusalem, on the confines of Judah and Benjamin.

Verse 8. The valley of the son of Hinnom] Who Hinnom was is not known, nor why this was called his valley. It was situated on the east of Jerusalem; and is often mentioned in scripture. The image of the idol Molech appears to have been set up there; and there the idolatrous Israelites caused their sons and their daughters to pass through the fire in honour of that demon, 2 Kings xxiii. 10. It was also called *Tophet*, see Jer. vii. 32. When king Josiah removed the image of this idol from this valley, it appears to have been held in such universal execration, that it became the general receptacle of all the filth and impurities which were carried out of Jerusalem; and it is supposed that continual fires were there kept up to consume those impurities, and prevent infection. [Robinson says that there is no evidence of any other fires having been kept up in this valley than those of Molech.] From the Hebrew words *gei ben Hinnom*, the valley of the son of Hinnom, and by contraction, *gei Hinnom*, the valley of Hinnom, came the *Gehenna*, of the New Testament, called also the *Gehenna of fire*, which is the emblem of hell, or the place of the damned.

The same is Jerusalem] This city was formerly called Jebus, a part of it was in the tribe of Benjamin; Zion, called its citadel, was in the tribe of Judah.

Verse 9. Baalah, which is Kirjath-jearim] This place was rendered famous in scripture, in consequence of its being the residence of the ark, for twenty years after it was sent back by the Philistines; see 1 Sam. v. vi. and vii. 1, 2.

Verse 10. Beth-shemesh] The house or temple of the sun. It is evident that the sun was an object of adoration among the Canaanites; and hence fountains, hills, &c., were dedi-

ward unto Mount Seir, and passed along unto the side of Mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to \* Timnah :

11 And the border went out unto the side of <sup>b</sup> Ekron northward : and the border was drawn to Shicron, and passed along to Mount Baalah, and went unto Jabneel ; and the goings out of the border were at the sea.

12 And the west border was <sup>c</sup> to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

13 <sup>d</sup> And unto Caleb the son of Jophunnah he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, *even* <sup>e</sup> the <sup>f</sup> city of Arba the father of Anak, which city is Hebron.

14 And Caleb drove thence <sup>g</sup> the three sons of Anak, <sup>h</sup> Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And <sup>i</sup> he went up thence to the inhabitants of Debir : and the name of Debir before was Kirjath-sepher.

16 <sup>j</sup> And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And <sup>k</sup> Othniel the <sup>l</sup> son of Kenaz, the brother of Caleb, took it : and he gave him Achsah his daughter to wife.

18 <sup>m</sup> And it came to pass, as she came unto him, that she moved him to ask of her father a field ; and <sup>n</sup> she lighted off her ass ; and Caleb said unto her, What wouldst thou ?

19 Who answered, Give me a <sup>o</sup> blessing ; for thou hast given me a south land ; give me also springs of water. And he gave her the upper springs, and the nether springs.

<sup>a</sup> Gen. xxxviii. 18. Judg. xiv. 1.—<sup>b</sup> Ch. xix. 43.—<sup>c</sup> Ver. 47. Num. xxxiv. 6, 7.—<sup>d</sup> Ch. xiv. 18.—<sup>e</sup> Ch. xiv. 15.—<sup>f</sup> Or, Kirjath-arba.—<sup>g</sup> Judg. i. 10, 20.—<sup>h</sup> Num. xiii. 22.—<sup>i</sup> Ch. x. 88. Judg. i. 11.—

cated to him. Beth-shemesh is remarkable for the slaughter of its inhabitants, in consequence of their prying curiously, if not impiously, into the ark of the Lord, when sent back by the Philistines. See 1 Sam. vii.

Verse 15. Kirjath-sepher.] The city of the book. Why so named is uncertain. It was also called Debir, and Kirjath-sannah.

Verse 16. Will I give Achsah my daughter] In ancient times fathers assumed an absolute right over their children, especially in disposing of them in marriage ; and it was customary for a king or great man to promise his daughter in marriage to him who should take a city, kill an enemy, &c. See 1 Sam. xvii. 25.

Verse 18. As she came] As she was now departing from the house of her father to go to that of her husband.

She moved him.] Othniel, to ask of her father a field, one on which she had set her heart, as contiguous to the patrimony already granted.

She lighted off her ass] She hastily, suddenly alighted, as if she had forgotten something, or was about to return to her father's house. Which being perceived by her father he said, What wouldst thou ? What is the matter ? What dost thou want ?

Verse 19. Give me a blessing] Do me an act of kindness. Grant me a particular request.

Thou hast given me a south land] Which was probably dry, or very ill watered.

Give me also springs of water] Let me have some fields in which there are brooks or wells already digged,

The upper springs, and the nether springs] He gave her even more than she requested ; he gave her a district among the mountains and another in the plains well situated and well watered. [The "upper springs," &c., were proper names.]

20 This is the inheritance of the tribe of the children of Judah, according to their families.

21 And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Abadah,

23 And Kedesh ; and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, and Hazeron, which is Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjathjah,

29 Baalah, and Tim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And <sup>a</sup> Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon : all the cities are twenty and nine, with their villages :

33 And in the valley, <sup>b</sup> Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim ; fourteen cities with their villages ;

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilcan, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah and Makkedah ; sixteen cities with their villages :

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

Judg. i. 12.—<sup>a</sup> Judg. i. 13, iii. 9.—<sup>b</sup> Num. xxxii. 12. Ch. xiv. 6.—<sup>c</sup> Judg. i. 14.—<sup>d</sup> See Gen. xxiv. 64. 1 Sam. xxv. 23.—<sup>e</sup> Gen. xxxiii. 11.—<sup>f</sup> 1 Sam. xxvii. 6.—<sup>g</sup> Num. xiii. 23.—<sup>h</sup> Or, or.—<sup>i</sup> 2 Kings xiv. 7.

Verse 24. Ziph] There were two cities of this name in the tribe of Judah, that mentioned here, and another ver. 55. One of those two is noted for the refuge of David when persecuted by Saul ; and the attempts made by its inhabitants to deliver him into the hands of his persecutor. See 1 Sam. xxiii. 14-24.

Verse 28. Beer-sheba] A city, famous in the book of Genesis as the residence of the patriarchs Abraham and Jacob, chap. xxii. 19 ; xxviii. 10 ; xlv. 1. It lay on the way between Canaan and Egypt, about forty miles from Jerusalem.

Verse 30. Hormah] A place rendered famous by the defeat of the Hebrews by the Canaanites. See Num. xiv. 45 ; Deut. i. 44.

Verse 31. Ziklag] The Philistines seem to have kept possession of this city till the time of David, who received it from Achish, king of Gath, 1 Sam. xxvii. 6 ; after which time it remained in the possession of the kings of Judah.

Verse 32. The cities are twenty and nine, with their villages] But on a careful examination we shall find thirty-eight ; but it is supposed that nine of these are excepted, which were afterwards given to the tribe of Simeon. This may appear satisfactory, but perhaps the truth will be this : Several cities in the promised land are expressed by compound terms ; not knowing the places, different translations combine what should be separated, and in many cases separate what should be combined. Through this we have cities formed out of epithets. On this ground we have thirty-eight cities as the sum here, instead of twenty-nine.

Verse 33. Eshtaol, and Zoreah] Here Sampson was buried, it being the burial-place of his fathers ; see Judges xvi. 31. These places, though first given to Judah, afterwards fell to the lot of Dan, chap. xix. 41.

Verse 41. Beth-dagon] The house or temple of Dagon.

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages;  
 45 Ekron, with her towns and her villages:  
 46 From Ekron even unto the sea, all that lay \* near Ashdod, with their villages:  
 47 Ashdod, with her towns and her villages, Gaza with her towns and her villages, unto <sup>b</sup> the river of Egypt, and <sup>c</sup> the great sea, and the border thereof.  
 48 And in the mountains, Shamir, and Jattir, and Socoh,  
 49 And Dannah, and Kirjath-sannah, which is Debir,  
 50 And Anab, and Eshtemoh, and Anim,  
 51 <sup>d</sup> And Goshen, and Holon, and Giloh; eleven cities with their villages:  
 52 Arab, and Dumah, and Eshean,  
 53 And <sup>e</sup> Janum, and Beth-tappuah, and Aphcakah,  
 54 And Humtah, and <sup>f</sup> Kirjath-arba, which is

\* Heb. by the place of.—<sup>b</sup> Ver. 4.—<sup>c</sup> Num. xxxiv. 6.—  
<sup>d</sup> Ch. x. 41. xi. 16.—<sup>e</sup> Or, Janus.

This is a well known idol of the Philistines, and probably the place mentioned here was in some part of their territories; but the situation at present is unknown.

Verse 44. *Keilah*] This town was near Hebron, and is said to have been the burying-place of the prophet Habakkuk. David obliged the Philistines to raise the siege of it (see 1 Sam. xxiii. 1-13); but finding that its inhabitants had purposed to deliver him into the hands of Saul, who was coming in pursuit of him, he made his escape.

*Mareshah*] Called also *Maresheth* and *Marasthi*; it was the birth-place of the prophet *Micah*. Near this place was the famous battle between Asa, king of Judah, and Zerah, king of Cush or Ethiopia, who was at the head of one thousand thousand men, and three hundred chariots.

Verse 53. *Beth-tappuah*] *The house of the apple or citron tree*. Probably a place where these grow in great abundance and perfection.

Verse 55. *Maon*] In a desert to which this town gave name, David took refuge for a considerable time from the persecution of Saul; and in this place Nabal the Carmelite had great possessions.

*Carmel*] Not the celebrated mount of that name, but a village, the residence of Nabal. See 1 Sam. xxv. 2. It was near *Maon*, mentioned above, and was about ten miles eastward of Hebron. It is the place where Saul erected a trophy to himself after the defeat of the Amalekites; see 1 Sam. xv. 12.

Verse 57. *Timnah*] A frontier town of the Philistines; it was in this place that Samson got his wife, see Judg. xiv. and xv.

Verse 62. *The city of Salt*] Or of *Melach*. This city was

Hebron, and Zior; nine cities with their villages:  
 55 Maon, Carmel, and Ziph, and Juttah,  
 56 And Jezreel, and Jokdeam, and Zanoah,  
 57 Cain, Gibeah, and Timnah; ten cities with their villages:  
 58 Halhul, Beth-zur, and Gedor,  
 59 And Maarath, and Beth-anoth, and Eltekon;  
 six cities with their villages:  
 60 <sup>a</sup> Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages:  
 61 In the wilderness, Beth-arabah, Middin, and Secacah,  
 62 And Nibshan, and the city of Salt, and Engedi; six cities with their villages.  
 63 As for the Jebusites, the inhabitants of Jerusalem, <sup>b</sup> the children of Judah could not drive them out: <sup>c</sup> but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

<sup>a</sup> Ch. xiv. 15. Ver. 13.—<sup>b</sup> Ch. xviii. 14.—<sup>c</sup> See Judg. i. 8, 21.  
 2 Sam. v. 6.—Judg. i. 21.

somewhere in the vicinity of the lake *Asphaltites*, the waters of which are the *saltiest* perhaps in the world. Some suppose that it is the same as Zoar, the place to which Lot escaped after the destruction of Sodom and Gomorrah.

*En-gedi*] *The well of the kid*: it was situated between Jericho and the lake of Sodom or Dead Sea.

Verse 63. *The Jebusites dwell—at Jerusalem unto this day.*] The whole history of Jerusalem, previously to the time of David, is encumbered with many difficulties. Sometimes it is attributed to Judah, sometimes to Benjamin; and it is probable that, being on the frontiers of both those tribes, each possessed a part of it. If the Jebusites were ever driven out before the time of David, it is certain they recovered it again, or at least a part of it—what is called the citadel or *strong hold of Zion* (see 2 Sam. v. 7), which he took from them; after which the city fell wholly into the hands of the Israelites.

It is very likely, not only that many cities have by the lapse of time changed their names or been totally destroyed, but that the names of those in the preceding catalogue have been changed also, several of them repeated that should have been mentioned but once, and not a few confounded with the terms by which they are described. But besides this, villages are mentioned as being apparently in the tribe of Judah, which afterwards appear to have been in another tribe. The reason appears to be this: many towns are mentioned which were frontier towns, and when the limits of a tribe are pointed out, such places must necessarily be mentioned, though allotted to a different tribe. This consideration will serve to remove several difficulties which occur in the reading of *this* and the following chapters.

## CHAPTER XVI.

*Borders of the children of Joshua, 1-4. The borders of the Ephraimites, 5-9. The Canaanites dwell tributary among them, 10.*

**A**ND the lot of the children of Joseph <sup>a</sup> fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout Mount Beth-el,

\* Heb. went forth.—<sup>b</sup> Ch. xviii. 13. Judg. i. 28.

Verse 1. *The children of Joseph*] The limits of the tribe of Ephraim extended along the borders of Benjamin and Dan, from Jordan on the east to the Mediterranean on the west.

Verse 2. *From Bethel to Luz*] It is very likely that the place where Jacob had the vision (Gen. xviii. 19), was not in *Luz*, but in some place within a small distance of that city or village, and that sometimes the whole place was called

2 And goeth out from Bethel to <sup>b</sup> Luz, and passeth along unto the borders of Archi to Ataroth.

3 And goeth down westward to the coast of Japhleti, <sup>c</sup> unto the coast of Beth-horon the nether, and to <sup>d</sup> Gezer: and the goings out thereof are at the sea.

\* Ch. xviii. 13. 2 Chron. viii. 5.—<sup>d</sup> 1 Chron. vii. 28. 1 Kings ix. 15.

*Beth-el*, at other times *Luz*, and sometimes, as in the case above, the two places were distinguished.

*Archi to Ataroth*] Archi was the country of Hushai, the friend of David, 2 Sam. xv. 32, who is called *Hushai the Archite*. Ataroth, called *Ataroth-addar*, Ataroth the illustrious, ver. 5, and simply *Ataroth*, ver. 7, is supposed to have been about fifteen miles from Jerusalem.

Verse 8. *Beth-horon the nether*] This city was about

4 \*So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was <sup>b</sup> Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to <sup>a</sup> Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

\* Ch. xvii. 14.—<sup>b</sup> Ch. xviii. 18.—<sup>c</sup> 2 Chron. viii. 5.—<sup>d</sup> Ch. xvii. 7.

twelve miles from Jerusalem, on the side of Nicopolis, formerly Emmaus.

Verse 5. *Beth-horon the upper*] The situation of this town is little known. It was eastward of Beth-horon the nether, and consequently not far from it.

Verse 8. *Tappuah*] This was a city in the tribe of Manasseh, and gave name to a certain district called the land of Tappuah.

*The sea.*] The Mediterranean, as before.

Verse 9. *And the separate cities*] That is, the cities that

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 <sup>b</sup> And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

\* 1 Chron. vii. 28.—<sup>c</sup> Ch. xvii. 9.—<sup>d</sup> Ch. xvii. 9.—<sup>e</sup> Judg. i. 29. See 1 Kings ix. 16.

were separated from the tribe of Manasseh to be given to Ephraim; see chap. xvii. 9.

Verse 10. *The Canaanites that dwell in Gezer*] It appears that the Canaanites were not expelled from this city till the days of Solomon, when it was taken by the king of Egypt, his father-in-law, who made it a present to his daughter, Solomon's queen. See 1 Kings ix. 16. The Ephraimites, however, had so far succeeded in subjecting these people as to oblige them to pay tribute, though they could not, or at least did not, totally expel them.

## CHAPTER XVII.

*The lot of the half-tribe of Manasseh, 1, 2. Case of the daughters of Zelophehad, 3-6. The borders of Manasseh described, 7-11. The Canaanites dwell among them, but are laid under tribute, 12, 13. The children of Joseph complain of the scantiness of their lot, 14-16. Joshua authorizes them to possess the mountainous wood country of the Perizzites, and gives them encouragement to expel them, though they were strong and had chariots of iron, 17, 18.*

**T**HERE was also a lot for the tribe of Manasseh; for he was the first-born of Joseph: *to wit*, for <sup>b</sup> Machir, the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had <sup>c</sup> Gilead and Bashan.

2 There was also a lot for <sup>d</sup> the rest of the children of Manasseh by their families; \* for the children of <sup>e</sup> Abiezer, and for the children of Helek, \* and for the children of Asriel, and for the children of Shechem, <sup>f</sup> and for the children of Hepher, and for the children of Shemida; these were the male children of Manasseh the son of Joseph by their families.

3 But <sup>g</sup> Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

\* Gen. xli. 51. xlii. 20. xlviii. 18.—<sup>b</sup> Gen. i. 23. Num. xxvi. 29. xxxii. 39, 40. 1 Chron. vii. 14.—<sup>c</sup> Deut. iii. 15.—<sup>d</sup> Num. xxvi. 29-32.—<sup>e</sup> 1 Chron. vii. 18.—<sup>f</sup> Num. xxvi. 30. *Jezer*.—<sup>g</sup> Num. xxvi. 31.—

Verse 1. *There was also a lot for the tribe of Manasseh*] It was necessary to mark this, because Jacob in his blessing (Gen. xlviii. 19, 20), did in a certain sense set Ephraim before Manasseh, though the latter was the first-born; but the place here shows that this preference did not affect the rights of primogeniture.

*For Machir—because he was a man of war*] It is not likely that Machir himself was now alive; if he were, he must have been nearly 200 years old. It is therefore probable that what is spoken here is spoken of his children, who now possessed the lot that was originally designed for their father, who it appears had signalized himself as a man of

4 And they came near before <sup>h</sup> Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, <sup>i</sup> The Lord commanded Moses to give us an inheritance among our brethren. Therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 And the coast of Manasseh was from Asher to <sup>j</sup> Michmethah, that lieth before Shechem: and the border went along on the right hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but

<sup>h</sup> Num. xxvi. 32.—<sup>i</sup> Num. xxvi. 33. xxvii. 1. xxxvi. 2.—<sup>j</sup> Ch. xiv. 1.—<sup>k</sup> Num. xxvii. 6, 7.—<sup>l</sup> Ch. xvi. 6.

skill and valour in some of the former wars, though the circumstances are not marked.

Verse 2. *The rest of the children of Manasseh*] That is, his grandchildren; for it is contended that Manasseh had no other son than Machir; and these were very probably the children of Gilead, the son of Machir.

Verse 5. *There fell ten portions to Manasseh*] The Hebrew word *chabley*, which we translate *portions*, signifies literally *cords* or *cables*, and intimates that by means of a cord, cable, or what we call a chain, the land was divided.

As there were six sons and five daughters among whom this division was to be made, there should be eleven por-



\*Tappuah, on the border of Manasseh, belonged to the children of Ephraim :

9 And all the coast descended <sup>b</sup> unto the <sup>c</sup> river Kanah, southward of the river : <sup>d</sup> these cities of Ephraim are among the cities of Manasseh : the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea :

10 Southward it was Ephraim's and northward it was Manasseh's, and the sea is his border ; and they met together in Asher on the north, and in Issachar on the east.

11 \* And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.

12 Yet \* the children of Manasseh could not drive out the inhabitants of those cities ; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to <sup>b</sup> tribute ; but did not utterly drive them out.

\* Ch. xvi. 8.—<sup>b</sup> Ch. xvi. 8.—<sup>c</sup> Or, brook of reeds.—<sup>d</sup> Ch. xvi. 9.—<sup>e</sup> 1 Chron. vii. 29.—<sup>f</sup> 1 Sam. xxxi. 10. 1 Kings iv. 12.—<sup>g</sup> Judg. i. 27, 28.—<sup>h</sup> Ch. xvi. 10.—<sup>i</sup> Ch. xvi. 4.—<sup>j</sup> Gen. xlviii. 22.—<sup>k</sup> Gen.

tions ; but Zelophehad, son of Hephher, having left five daughters in his place, neither he nor Hephher are reckoned. The lot of Manasseh therefore was divided into ten parts ; five for the five sons of Gilead, and five for the five daughters of Zelophehad.

Verse 9. *Unto the river Kanah*] Literally, the river or valley of the reeds. The tribe of Manasseh appears to have been bounded on the north by this torrent or valley, and on the south by the Mediterranean Sea.

Verse 10. *They met together in Asher on the north*] The tribe of Asher extended from the Mediterranean Sea to Mount Carmel, chap. xix. 26, and the tribe of Manasseh extended to Dor and her towns (see the following verse), which were in the vicinity of Carmel ; and thus it appears that these two tribes formed a junction at the Mediterranean Sea. This may serve to remove the difficulties in this verse ; but still it does appear that in several cases the tribes were intermingled, for Manasseh had several towns both in Issachar and in Asher, see ver. 11. For in several cases towns seem to be interchanged or purchased by mutual consent, so that, in some instances, the possessions were intermingled without any confusion of the tribes or families.

Verse 11. *Beth-shean*] Called afterwards *Scythopolis* ; the city of the *Scythians* or *Cuthites*, those who were sent into the different Samaritan cities by the kings of Assyria.

*Dor*] On the Mediterranean Sea, about eight miles from Cæsarea, on the road to Tyre.

*En-dor*] The well or fountain of Dor, the place where Saul went to consult the witch, 1 Sam. xxviii. 7, &c.

Verse 12. *Could not drive out, &c.*] They had neither grace nor courage to go against their enemies, and chose rather to share their territories with those whom the justice of God had proscribed, than exert themselves to expel them.

Verse 15. *If thou be a great people*] Joshua takes them at their own word. Joshua would not reverse the decision of the lot ; but as there was much woodland country, he gave

14 <sup>a</sup> And the children of Joseph spake unto Joshua, saying, Why hast thou given me but <sup>a</sup> one lot and one portion to inherit, seeing I am <sup>a</sup> a great people, forasmuch as the LORD hath blessed me hitherto ;

15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the <sup>b</sup> giants, if Mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us : and all the Canaanites that dwell in the land of the valley have <sup>c</sup> chariots of iron, both they who are of Beth-shean and her towns, and they who are <sup>c</sup> of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power : thou shalt not have one lot only :

18 But the mountain shall be thine ; for it is a wood, and thou shalt cut it down : and the outgoings of it shall be thine : for thou shalt drive out the Canaanites, <sup>d</sup> though they have iron chariots, and though they be strong.

xlviii. 19. Num. xxvi. 34, 37.—<sup>1</sup> Or, Rephaims. Gen. xiv. 5. xv. 20.—<sup>2</sup> Judg. i. 19. iv. 3.—<sup>3</sup> Ch. xix. 18. 1 Kings iv. 12.—<sup>4</sup> Deut. xx. 1.

them permission to clear away as much of it as they found necessary to extend themselves as far as they pleased.

Verse 16. *The hill is not enough for us*] The mountain of Gilboa being that which had fallen to them by lot.

*Chariots of iron*] We cannot possess the plain country, because that is occupied by the Canaanites ; and we cannot conquer them, because they have chariots of iron, that is, very strong chariots, and armed with scythes, as is generally supposed. [But see note chap. xi. 4.]

Verse 18. *The outgoings of it shall be thine*] Clear away the wood, occupy the mountain, and you shall soon be able to command all the valleys ; and, possessing all the defiles of the country, you shall drive out the Canaanites, though they have chariots of iron : your situation will be advantageous, your numbers very respectable, and the hand of God will be upon you for good.

1. From the above account we learn that the children of Joseph were much inclined to quarrel with Joshua, because they had not such a lot as they wished ; though they could not be ignorant that their lot, as that of the others, had been determined by the especial providence of God.

2. Joshua treats them with great firmness ; he would not attempt to alter the appointment of God, and he saw no reason to reverse or change the grant already made. They were both numerous and strong, and if they put forth their strength, under the direction of even the ordinary providence of God, they had every reason to expect success.

3. Slothfulness is natural to man ; it requires much training to induce him to labour for his daily bread ; if God should miraculously send it he will wonder and eat it, and that is the whole. *Strive to enter in at the strait gate* is an ungracious word to many ; they profess to trust in God's mercy, but labour not to enter into that rest : God will not reverse his purpose to meet their slothfulness ; they alone who overcome shall sit with Jesus upon his throne.

## CHAPTER XVIII.

*The tabernacle is set up at Shiloh, 1. Seven of the tribes having not yet received their inheritance, 2, Joshua orders three men from each tribe to be chosen, and sent to examine the land and divide it into seven parts, which should be distributed among them by lot, 3-7. The men go and do as commanded, and return to Joshua, 8, 9. Joshua casts lots for them, 10. The lot of Benjamin, how situated, 11. Its northern boundaries, 12-14. Its southern boundaries, 15-19. Its eastern boundary, 20. Its cities, 21-28.*

**AND** the whole congregation of the children of Israel assembled together <sup>a</sup> at Shiloh, and <sup>b</sup> set up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not received their inheritance.

3 And Joshua said unto the children of Israel, <sup>c</sup> How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; they shall come *again* to me.

5 And they shall divide it into seven parts; <sup>d</sup> Judah shall abide in their coast on the south, and <sup>e</sup> the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, <sup>f</sup> that I may cast lots for you here before the LORD our God.

7 <sup>g</sup> But the Levites have no part among you; for the priesthood of the LORD is their inheritance: <sup>h</sup> and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe

it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went, and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 <sup>i</sup> And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, <sup>j</sup> which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side <sup>k</sup> of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at <sup>l</sup> Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to <sup>m</sup> the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before <sup>n</sup> the valley of the son of

<sup>a</sup> Ch. xix. 51. xxi. 2. xxii. 9. Jer. vii. 12.—<sup>b</sup> Judg. xviii. 31. 1 Sam. i. 3, 24. iv. 3, 4.—<sup>c</sup> Judg. xviii. 9.—<sup>d</sup> Ch. xv. 1.—<sup>e</sup> Ch. xvi. 1, 4.—<sup>f</sup> Ch. xiv. 2. Ver. 10.—<sup>g</sup> Ch. xiii. 33.—<sup>h</sup> Ch. xiii. 8.—See ch.

xvi. 1.—<sup>i</sup> Gen. xxviii. 19. Judg. i. 23.—<sup>j</sup> Ch. xvi. 3.—<sup>k</sup> See ch. xv. 9.—<sup>l</sup> Ch. xv. 9.—<sup>m</sup> Ch. xv. 8.

**Verse 1. Israel assembled together at Shiloh]** This appears to have been a considerable town about fifteen miles from Jerusalem, in the tribe of Ephraim, and nearly in the centre of the whole land. To this place both the camp of Israel, and the ark of the Lord, were removed from Gilgal, after a residence there of *seven* years. Here the tabernacle remained one hundred and thirty years, as is generally supposed, being the most conveniently situated for access to the different tribes, and for safety, the Israelites having possession of the land on all sides.

**Verse 3. How long are ye slack to go to possess the land]** They had so long been supported by *miracle*, without any exertions of their own, that they found it difficult to shake themselves from their *inactivity*.

**Verse 4. Three men for each tribe]** Probably meaning only *three* from each of the *seven* tribes who had not yet received their inheritance.

**They shall—describe it]** It is likely they were persons well acquainted with geography and mensuration, without which it would have been impossible for them to have divided the land in the way necessary on this occasion.

**Verse 5. Judah shall abide—on the south, and the house of Joseph—on the north.]** Joshua does not mean that the tribe of Judah occupied the *south*, and the tribe of Ephraim and Manasseh the *north* of the promised land; this was not the fact: but being now at Shiloh, a considerable way in

the territory of Ephraim, and not far from that of Judah, he speaks of them in relation to the *place in which he then was*.

**Verse 7. The priesthood of the Lord is their inheritance]** We have already seen that the priests and Levites had the sacrifices, oblations, tithes, first-fruits, redemption-money of the first-born, &c., for their inheritance; they had no landed possessions in Israel; the LORD was their portion.

**Verse 9. And described it—in a book]** This, as far as I can recollect, is the first act of *surveying* on record. We may suppose that the country was exactly described in a *book*, that is, a *map* pointing out the face of the country, accompanied with descriptions of each part.

**Verse 11. And the lot—of Benjamin came up]** There were probably two *urns*, one of which contained the names of the seven tribes, and the other that of the seven portions. They therefore took out one name out of the first urn, and one portion out of the second, and thus the portion was adjudged to that tribe.

**Verse 12. The wilderness of Beth-aven.]** This was the same as *Beth-el*; but this name was not given to it till Jeroboam had fixed one of his golden calves there. Its first name signifies the *house of God*; its second, the *house of iniquity*.

**Verse 16. To the side of Jebusi]** The mountain of Zion, that was near Jerusalem; for *Jebusi*, or *Jebus*, was the ancient name of this city.

Hinnom, *and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to* \*En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is over against the going up of Adummim, and descended to* <sup>b</sup> the stone of Bohan the son of Reuben,

18 And passed along toward the side over against \*Arabah <sup>d</sup> northward, and went down unto Arabah : 19 And the border passed along to the side of Beth-hoglah northward : and the outgoings of the border were at the north \*bay of the Salt Sea at the south end of Jordan : *this was the south coast.*

20 And Jordan was the border of it on the east side. *This was the inheritance of the children of*

\*Ch. xv. 7.—<sup>b</sup> Ch. xv. 6.—<sup>c</sup> Ch. xv. 6.—<sup>d</sup> Or, the plain.

Verse 17. *En-shemesh*] The fountain of the sun ; a proof of the idolatrous nature of the ancient inhabitants of this land.

*Geliloth*] As the word signifies *borders or limits*, it is probably not the proper name of a place : *And went forth towards the borders which are over against the ascent to Adummim.*

Verse 19. *The north bay of the Salt Sea*] As the word *leshon* signifies the *tongue*, it may here refer to the *point of the Dead or Salt Sea*. Of these *tongues or points* it had two, one on the north and the other on the south.

Verse 24. *And Gaba*] Supposed to be the same as *Gibeah of Saul*, a place famous for having given birth to the first king of Israel ; and infamous for the shocking act towards the Levite's wife, mentioned Judg. xix., which was the cause of a war in which the tribe of Benjamin was nearly exterminated.

Verse 25. *Gibeon*] This place is famous for the confederacy of the five kings, and their miraculous defeat. *Ramah*, a place about six or eight miles north of Jerusalem. *Beeroth*, i.e. *wells* ; one of the four cities which belonged to the Gibeonites, who made peace with the Israelites by stratagem.

Verse 26. *And Mizpeh*] This place is celebrated in the sacred writings. Here the people were accustomed to as-

semble often in the presence of the Lord, as in the deliberation concerning the punishment to be inflicted on the men of *Gibeah*, for the abuse of the Levite's wife ; Judg. xx. 1-3. Samuel assembled the people here to exhort them to *renounce their idolatry*, 1 Sam. vii. 5, 6. In this *same place Saul was chosen to be king*, 1 Sam. x. 17. It was deemed a *sacred place* among the Israelites ; for we find, from 1 Mac. iii. 46, that the Jews assembled here to seek God, when their enemies were in possession of the temple.

Verse 28. *And Zelah*] This was the burying-place of Saul, Jonathan, and the family of *Kish*. See 2 Sam. xxi. 14.

*Jebusi, which is Jerusalem*] We often meet with this name, and it is evident that it was the ancient name of Jerusalem, which is also called *Salem* ; and was probably the place in which Melchizedek reigned in the days of Abraham ; though some think a different place is meant ; for that there was another place of the same name is evident from John iii. 23. This place, called *Salim* by the Evangelist, is said to be near to Enon, and there John baptized, because there was much water in the place. This, however, must not be confounded with the *Salem* mentioned above ; for that this was a name of Jerusalem is evident from Ps. lxxvi. 1, 2. Whether *Jebus* or *Jebusi* had its name from the *Jebusites*, or the *Jebusites* from it, cannot be ascertained.

\* Heb. tongue.—<sup>c</sup> Ch. xv. 8. Num. xxvi. 54. xxxiii. 54.

## CHAPTER XIX.

*The lot of Simeon, 1-9. Of Zebulun, 10-16. Of Issachar, 17-23. Of Asher, 24-31. Of Naphtali, 32-39. Of Dan, 40-48. Joshua's portion, 49, 50. The conclusion of the division of the land, 51.*

AND the second lot came forth to Simeon, *even for the tribe of the children of Simeon according to their families : \* and their inheritance was within the inheritance of the children of Judah.*

2 And <sup>b</sup> they had in their inheritance Beersheba, Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

\* Ver. 9.

Verse 1. *The second lot came forth to Simeon*] In this appointment the providence of God may be especially remarked. For the iniquitous conduct of Simeon and Levi in the massacre of the innocent Shechemites, Gen. xxiv., Jacob, in the spirit of prophecy, foretold that they should be *divided in Jacob, and scattered in Israel*, Gen. xlix. 7. And this was most literally fulfilled in the manner in which God disposed of both these tribes afterwards. Levi was scattered through all Palestine, not having received any inheritance, only *cities to dwell in*, in different parts of the land ; and Simeon

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhin ; thirteen cities and their villages ;

7 Ain, Remmon, and Ether, and Ashan ; four cities and their villages :

8 And all the villages that *were* round about these

<sup>b</sup> 1 Chron. iv. 28.

was dispersed in Judah, with what could scarcely be said to be their *own*, or a *peculiar lot*.

Verse 2. *Beer-sheba*] *The well of the oath.*

Verse 5. *Beth-marcaboth*] *The house or city of chariots.* Probably a place where their war-chariots and cavalry were laid up.

Verse 6. *Beth-lebaoth*] *The house or city of lionesses.* Probably so called from the numbers of those animals which bred there.

Verse 8. *Baalath-beer*] *The well of the mistresses.* Prob-

cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: \* therefore the children of Simeon had their inheritance within the inheritance of them.

10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 <sup>b</sup> And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is <sup>c</sup> before Jokneam.

12 And turned from Sarid eastward toward the sun-rising unto the border of Chisloth-tabor, and then goeth out to Daberah, and goeth up to Japhia.

13 And from thence passeth on along on the east to Gittah-hepher, to Itah-kazin, and goeth out to Remmon-<sup>d</sup>methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphtah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem; twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzoz;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 And the fifth lot came out for the tribe of the children of Asher according to their families,

25 And their border was Helkath, and Hali, and Beten, and Achshaph.

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphtah-el toward the north side of Beth-emeq, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, <sup>e</sup> even unto great Zidon;

29 And then the coast turneth to Ramah, and to the strong city <sup>f</sup> Tyre; and the coast turneth to Hosah: and the outgoings thereof are at the sea from the coast to <sup>g</sup> Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 The sixth lot came out to the children of Naphtali, <sup>h</sup> even for the children of Naphtali according to their families.

\* Ver. 1.—<sup>b</sup> Gen. xlix. 13.—<sup>c</sup> Ch. xii. 22.—  
<sup>d</sup> Or, which is drawn.

\* Ch. xi. 8. Judg. i. 31.—<sup>f</sup> Heb. Tzor. 2 Sam. v. 11.—  
<sup>g</sup> Gen. xxxvii. 5 Judg. i. 31. Mic. i. 14.

ably so called from some superstitious or impure worship set up there.

Verse 13. *Gittah-hepher*] The same as Gath-hepher, the birth-place of the prophet Jonah.

Verse 15. *Beth-lehem*] The house of bread; a different place from that in which our Lord was born.

Verse 17. *The fourth lot came out to Issachar*] It is remarkable, that though Issachar was the eldest brother, yet the lot of Zebulun was drawn before his lot; and this is the order in which Jacob himself mentions them, Gen. xlix. 13, 14, though no reason appears, either here or in the place above, why this preference should be given to the younger; but that the apparently fortuitous lot should have distinguished them just as the prophetic Jacob did, is peculiarly remarkable.

Verse 18. *Jezreel*] This city was situated in an open country, having the town of *Legion* on the west, *Bethshan* on the east, on the south the mountains of *Gilboa*, and on the north those of *Hermion*.

*Shunem*] This city was rendered famous by being the occasional abode of the prophet Elisha, and the place where he restored the son of a pious woman to life; 2 Kings iv. 8. It was the place where the Philistines were encamped on that ruinous day in which the Israelites were totally routed at *Gilboa*, and Saul and his sons Jonathan, Abinadab, and Malchi-shua, killed; 1 Sam. xxviii. 4, xxxi. 1, &c.

Verse 22. *Beth-shemesh*] The house or temple of the sun; there were several cities or towns of this name in Palestine; an ample proof that the worship of this celestial luminary had generally prevailed in that idolatrous country.

Verse 26. *Carmel*] The vineyard of God; a place greatly celebrated in scripture, and especially for the miracles of Elijah; see 1 Kings xviii. The mountain of Carmel was so very fruitful as to pass into a proverb. There was another Carmel in the tribe of Judah (see chap. xv. 55), but this, in the tribe of Asher, was situated about one hundred and twenty furlongs south from Ptolemais, on the edge of the Mediterranean Sea.

Verse 27. *To Cabul on the left hand*] That is, to the north of Cabul, for so the left hand, when referring to place, is understood among the Hebrews.

We must not confound this town of Cabul with the twenty cities given by Solomon to Hiram, with which he was displeased, and which in contempt he called the land of Cabul, the dirty or paltry land, 1 Kings ix. 11-13: there was evidently a town of this name, widely different from the land so called, long before the time of Solomon, and therefore this cannot be adduced as an argument that the book of Joshua was written after the days of David.

Verse 28. *Unto great Zidon*] The city of Sidon and the Sidonians are celebrated from the remotest antiquity.

Verse 29. *The strong city Tyre*] I suspect this to be an improper translation. Our translators have here left the Hebrew, and followed the *Septuagint* and *Vulgate*, a fault of which they are sometimes guilty. The famous city of Tyre was not known till about A.M. 2760, about two hundred years after the days of Joshua.

The word *Tzor* or *Tsar*, which we translate or change into Tyre, signifies a rock or strong place; and as there were many rocks in the land of Judea, that with a little art were formed into strong places of defence, hence several places might have the name of *Tzor* or Tyre. The ancient and celebrated Tyre, so much spoken of both in sacred and profane history, was a rock or small island in the sea, about six or seven hundred paces from the main land. It is generally supposed that a town on the main land, opposite to this fortified rock, went by the same name.

*Achzib*] Called afterwards *Ecdippe*, and now called *Zib*; it is about nine miles' distance from Ptolemais, towards Tyre.

Verse 30. *Twenty and two cities*] There are nearly thirty cities in the above enumeration instead of twenty-two, but probably several are mentioned that were but frontier towns, and that did not belong to this tribe, their border only passing by such cities; and on this account, though they are named, yet they do not enter into the enumeration in this place. Perhaps some of the villages are named as well as the cities.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* <sup>a</sup>the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kodosh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 *This is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And <sup>b</sup>Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baulath,

45 And Jehud, and Bene-berak, and Gath-rimmon.

<sup>a</sup> Deut. xxxiii. 23.—<sup>b</sup> Judg. i. 35.—<sup>c</sup> Or, over against.—<sup>d</sup> Or, Joppa. Acts ix. 36.—<sup>e</sup> See Judg. xviii.—<sup>f</sup> Judg. xviii. 29.—<sup>g</sup> Ch. xxiv. 30.—

Verse 34. *And to Judah upon Jordan*] There is considerable difficulty in the text as it now stands; but if, with the *Septuagint*, we omit *Judah*, the difficulty vanishes, and the passage is plain: but this omission is supported by no MS. hitherto discovered. It is, however, very probable that some change has taken place in the words of the text.

Verse 38. *Nineteen cities*] But if these cities be separately enumerated they amount to twenty-three; this is probably occasioned by reckoning *frontier* cities belonging to other tribes, which are only mentioned here as the *boundaries* of the tribe.

*Ir-shemesh*] *The city of the sun*; another proof of the idolatry of the Canaanites. Some think this was the same as *Beth-shemesh*.

Verse 42. *Shaalabbin*] *The fores*. Of this city the Amorites kept constant possession. See Judg. i. 35.

*Ajalon*] There was a place of this name about two miles from Nicopolis or Emmaus, on the road to Jerusalem.

Verse 43. *Thimnathah*] Probably the same as Timnah. *Ekron*] A well-known city of the Philistines, and the metropolis of one of their five dynasties.

Verse 45. *Jehud, and Bene-berak*] Or Jehud of the children of Benak.

Verse 46. *Japho*.] The place since called Joppa, lying on the Mediterranean, and the chief sea-port in the possession of the twelve tribes.

Verse 47. *Went out too little for them*] This is certainly

46 And Me-jarkon, and Rakkon, with the border <sup>a</sup>before <sup>d</sup>Japho.

47 And <sup>e</sup>the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, <sup>f</sup>Dan, after the name of Dan their father.

48 *This is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the Lord they gave him the city which he asked, *even* <sup>g</sup>Timnath-<sup>h</sup>serah in mount Ephraim: and he built the city, and dwelt therein.

51 <sup>i</sup>These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, <sup>j</sup>divided for an inheritance by lot <sup>k</sup>in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

<sup>l</sup> 1 Chron. vii. 24.—<sup>m</sup> Num. xxxiv. 17. Ch. xiv. 1.—<sup>n</sup> Ch. xiv. 1. Num. xxiv. 17-29.—<sup>o</sup> Ch. xviii. 1, 10.

the meaning of the passage; but our translators have been obliged to add the words *too little* to make this sense apparent. It was on account of the straitness of their territory that they were obliged to go and fight against Leshem, and take and possess it.

*And called Leshem, Dan*] This city was situated near the origin of Jordan, at the utmost northern extremity of the promised land, as *Beer-sheba* was at that of the south; and as after its capture by the Danites, it was called *Dan*, hence arose the expression *from Dan even to Beer-sheba*, which always signified the whole extent of the promised land. It must be granted that the whole account given in this verse refers indisputably to a fact which did not take place till after the death of Joshua. It is another of the marginal or explicative notes which were added by some later hand.

Verse 50. *Timnath-serah*] Called *Timnath-heres* in Judg. ii. 9, where we find that the mountain on which it was built was called *Gaash*. It is generally allowed to have been a barren spot in a barren country.

Verse 51. *At the door of the tabernacle*] All the inheritances were determined by lot, and this lot was cast *before the Lord*—every thing was done in his immediate presence, as under his eye; hence there was no murmuring, each having received his inheritance as from the hand of God himself, though some of them thought they must have additional territory, because of the great increase of their families.

## CHAPTER XX.

*Joshua is commanded to appoint cities of refuge, 1, 2. The purpose of their institution, 3-6. Three cities are appointed in the promised land, 7; and three on the east side of Jordan, 8, 9.*

**THE** LORD also spake unto Joshua, saying,  
2 Speak to the children of Israel, saying,  
‘Appoint out for you cities of refuge, whereof  
I spake unto you by the hand of Moses.  
3 That the slayer that killeth any person unawares

and unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities, shall stand at the entering of <sup>b</sup>the gate of the city, and shall declare his cause in the ears of the

<sup>a</sup> Exod. xxi. 13. Num. xxxv. 6, 11, 14. Deut. xix. 2, 9.

elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 \* And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, <sup>b</sup> until he stand before the congregation for judgment, and until the death of the high-priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 And they appointed <sup>d</sup> Kedesh in Galilee in

\* Num. xxxv. 12.—<sup>b</sup> Num. xxxv. 12, 25.—<sup>c</sup> Heb. sanctified.—<sup>d</sup> Ch. xxi. 32. 1 Chron. vi. 76.—<sup>e</sup> Ch. xxi. 21. 2 Chron. x. 1.—<sup>f</sup> Ch. xiv. 15. xxi. 11, 13.—<sup>g</sup> Luke i. 39.—<sup>h</sup> Deut. iv. 43. Ch. xxi. 36. 1

Verse 2. *Cities of refuge*] On this subject, see the notes on Num. xxxv. 11 to the end.

Verse 7. *They appointed Kedesh in Galilee*] The cities of refuge were distributed through the land at proper distances from each other, that they might be convenient to every part of the land; and it is said they were situated on eminences that they might be easily seen at a distance, the roads leading to them being broad, even, and always kept in good repair.

Kedesh and Hebron were at the two extremities of the promised land; one was in Galilee, the other in the tribe of Judah, both in mountainous countries; and Shechem was in the tribe of Ephraim, nearly in the middle, between both.

Bezer was on the east side of Jordan, in the plain opposite to Jericho.

Ramoth was about the midst of the country occupied by the two tribes and half, about the middle of the mountains of Gilead.

Golan was the capital of a district called *Gaulonitis* in the land of Bashan, towards the southern extremity of the lot of Manasseh.

Verse 9. *For all the children of Israel, and for the stranger*]

mount Naphtali, and \* Shechem in mount Ephraim, and <sup>†</sup> Kirjath-arba, which is Hebron, in the <sup>‡</sup> mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned <sup>b</sup> Bezer in the wilderness upon the plain, out of the tribe of Reuben, and <sup>c</sup> Ramoth in Gilead out of the tribe of Gad, and <sup>d</sup> Golan in Bashan out of the tribe of Manasseh.

9 \* These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, <sup>†</sup> until he stood before the congregation.

Chron. vi. 78.—<sup>†</sup> Ch. xxi. 38. 1 Kings xxii. 3.—<sup>‡</sup> Ch. xxi. 27.—<sup>§</sup> Num. xxxv. 15.—<sup>||</sup> Ver. 6.

As these typified the great provision which God was making for the salvation of both Jews and Gentiles, hence the stranger as well as the Israelites had the same right to the benefits of these cities of refuge. Is HE the God of the Jews only? Is HE not also the God of the Gentiles?

*Until he stood before the congregation.*] The judges and elders of the people, in trying civil and criminal causes, always sat; the persons who came for judgment, or who were tried, always stood; hence the expressions so frequent in scripture, *STANDING before the Lord*, the judges, the elders, &c.

It is worthy of remark that the cities of refuge were given to the Levites; see the following chapter. The sacrificial system alone afforded refuge; and while the suspected person was excluded from his family, &c., he had the advantage of being with those whose business it was to instruct the ignorant, and comfort the disconsolate. Thus he had the means constantly at hand, by a careful use of which he might grow wiser and better; secure the favour of his God, and a lot of blessedness in a better world. How wise, equal, and beneficent are all the institutions of God!

## CHAPTER XXI.

*The Levites apply to Eleazar, Joshua, and the elders, for the cities to dwell in which Moses had promised, 1, 2. Their request is granted, 3. The priests receive thirteen cities out of the tribes of Judah, Simeon, and Benjamin, 4. The Levites receive ten cities out of the tribes of Ephraim, Dan, and the half tribe of Manasseh, 5; and thirteen out of the other half tribe of Manasseh, and the tribes of Issachar, Asher, and Naphtali, 6. The children of Merari had twelve cities out of the tribes of Reuben, Gad, and Zebulun, 7. The names of the cities given out of the tribes of Judah and Simeon, 8-16. Those granted out of the tribe of Manasseh, 17-19. Out of Ephraim, 20-22. Those out of Dan, 23, 24. Those out of both the halves of the tribe of Manasseh, 25-27. Those out of the tribe of Issachar, 28, 29. Those out of Asher, 30, 31. Those out of Naphtali, 32. These were the cities of the Gershonites, 33. The cities of the Merarites, 34-40. The sum of the cities given to the Levites forty-eight, 41, 42. The exact fulfilment of all God's promises, 43-45.*

**THEN** came near the heads of the fathers of the Levites unto \* Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel.

\* Ch. xiv. 1. xvii. 4.

2 And they spake unto them at Shiloh, <sup>b</sup> in the land of Canaan, saying, <sup>c</sup> The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs for our cattle.

3 And the children of Israel gave unto the Le-

<sup>b</sup> Ch. xviii. 1.—<sup>c</sup> Num. xxxv. 2.

intended that the different tribes were to furnish them with habitations; and this was according to a positive command of God, Num. xxxv. 2, &c.

Verse 3. *And the children of Israel gave unto the Levites*] They cheerfully obeyed the divine command, and cities for habitations were appointed to them out of the different tribes

Verse 1. *The heads of the fathers of the Levites*] The Levites were composed of three grand families, the Gershonites, Kohathites, and Merarites, independently of the family of Aaron, who might be said to form a fourth. To none of these had God assigned any portion in the division of the land. But in this general division it must have been evidently



vites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and <sup>a</sup>the children of Aaron the priest, <sup>b</sup>which were of the Levites, <sup>c</sup>had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And <sup>a</sup>the rest of the children of Kohath <sup>b</sup>had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And <sup>a</sup>the children of Gershon <sup>b</sup>had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 <sup>a</sup>The children of Merari by their families <sup>b</sup>had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 <sup>a</sup>And the children of Israel gave by lot unto the Levites these cities with their suburbs, <sup>b</sup>as the LORD commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are <sup>a</sup>here <sup>b</sup>mentioned by name,

10 <sup>a</sup>Which the children of Aaron, <sup>b</sup>being of the families of the Kohathites, <sup>c</sup>who were of the children of Levi, had: for theirs was the first lot.

11 <sup>a</sup>And they gave them <sup>b</sup>the city of Arba the father of <sup>c</sup>Anak, which city is Hebron, <sup>d</sup>in the hill country of Judah, with the suburbs thereof round about it.

12 But <sup>a</sup>the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunnah for his possession.

<sup>a</sup> Ver. 8, 18.—<sup>b</sup> See ch. xxiv. 33.—<sup>c</sup> Ver. 20, &c.—<sup>d</sup> Ver. 27, &c.—<sup>e</sup> Ver. 31, &c.—<sup>f</sup> Ver. 8.—<sup>g</sup> Num. xxxv. 2.—<sup>h</sup> Heb. called.—<sup>i</sup> Ver. 4.—<sup>j</sup> 1 Chron. vi. 55.—<sup>k</sup> Or, Kirjath arba. Gen. xxiii. 2.—<sup>l</sup> Ch. xv. 13, 14.—<sup>m</sup> Ch. xv. 7. Luke i. 39.—<sup>n</sup> Ch. xiv. 14. 1 Chron. vi. 56.—<sup>o</sup> 1 Chron. vi. 57, &c.—<sup>p</sup> Ch. xv. 54. xx. 7.—<sup>q</sup> Ch. xv. 42.—<sup>r</sup> Ch. xv.

by lot, that it might as fully appear that God designed them their habitations, as he designed the others their inheritances.

Verse 4. *Out of the tribe of Judah—Simeon, and—Benjamin, thirteen cities.*] These tribes furnished more habitations to the Levites in proportion than any of the other tribes, because they possessed a more extensive inheritance. See Num. xxxv. 8. It is worthy of remark that the principal part of this tribe, whose business was to minister at the sanctuary, which sanctuary was afterwards to be established in Jerusalem, had their appointment nearest to that city; so that they were always within reach of the sacred work which God had appointed them.

Verse 5. *And the rest of the children of Kohath.*] That is, the remaining part of that family that were not priests, for those who were priests had their lot in the preceding tribes. Those, therefore, of the family of Kohath, who were simply Levites, and not of the priests or Aaron's family (see ver. 10), had their habitation in Ephraim, Dan, and the half tribe of Manasseh.

It has been asked, in what sense did the Levites possess those cities, seeing they had no inheritance? To which it may be answered, that it is not likely the Levites had the exclusive property of the cities in which they dwelt, for it is evident that the other Israelites dwelt among them. It appears, therefore, that they had no other property in those cities, than merely the right to certain houses, which they might sell, but always with the right of perpetual redemption, for they could finally alienate nothing; and if the possessor of such a house, having sold it, did not redeem it at the year of jubilee, it reverted to the Levites. And as to their lands for their cattle, which extended two thousand cubits without the city, these they were not permitted to sell: they were considered as the Lord's property. It is,

13 Thus <sup>a</sup>they gave to the children of Aaron the priest <sup>b</sup>Hebron with her suburbs, <sup>c</sup>to be a city of refuge for the slayer; <sup>d</sup>and Libnah with her suburbs,

14 And <sup>a</sup>Jattir with her suburbs, <sup>b</sup>and Eshtemoa with her suburbs,

15 And <sup>a</sup>Holon with her suburbs, <sup>b</sup>and Debir with her suburbs,

16 And <sup>a</sup>Ain with her suburbs, <sup>b</sup>and Juttah with her suburbs, <sup>c</sup>and <sup>d</sup>Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, <sup>a</sup>Gibeon with her suburbs, <sup>b</sup>Geba with her suburbs,

18 Anathoth with her suburbs, and <sup>a</sup>Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

20 <sup>a</sup>And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them <sup>a</sup>Shechem with her suburbs in Mount Ephraim, <sup>b</sup>to be a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities were ten with their suburbs for the families of the children of Kohath that remained.

27 <sup>a</sup>And unto the children of Gershon, of the families of the Levites, out of the other half tribe of

48.—<sup>a</sup> Ch. xv. 50.—<sup>b</sup> 1 Chron. vi. 58, Nilen. Ch. xv. 51.—<sup>c</sup> Ch. xv. 49.—<sup>d</sup> 1 Chron. vi. 59, Ashan. Ch. xv. 42.—<sup>e</sup> Ch. xv. 55.—<sup>f</sup> Ch. xv. 10.—<sup>g</sup> Ch. xviii. 25.—<sup>h</sup> Ch. xviii. 24, Gaba.—<sup>i</sup> 1 Chron. vi. 60, Alemeth.—<sup>j</sup> Ver. 5. 1 Chron. vi. 63.—<sup>k</sup> Ch. xv. 7.—<sup>l</sup> Ver. 6. 1 Chron. vi. 71.

therefore, very likely that, in the first instance, the Levites had simply the right to choose, in all the cities assigned them, the houses in which they were to dwell, and that those of the tribe to which the city belonged occupied all the other dwellings. There is also reason to believe that in process of time, when the families of the Levites increased, they had more dwellings assigned to them, which were probably built at the public expense.

We may also observe that the Levites were not absolutely bound to live in these and no other cities; for when the tabernacle was at Nob, priests and Levites dwelt there, see 1 Sam. xxi. 1, &c.; and when the worship of God was established at Jerusalem, multitudes both of priests and Levites dwelt there, though it was no Levitical city; as did the courses of priests afterwards at Jericho. This was a circumstance which Moses had foreseen, and for which he had provided.

Verse 12. *The fields of the city—gave they to Caleb.*] This was an exclusive privilege to him and his family, with which the grant to the Levites did not interfere. See the notes on chap. xiv. 14.

Verse 18. *Anathoth.*] Celebrated as the birth-place of Jeremiah, about three miles northward of Jerusalem, according to St. Jerome.

Verse 19. *Thirteen cities with their suburbs.*] At the time mentioned here, certainly thirteen cities were too large a proportion for the priests, as they and their families amounted to a very small number; but this ample provision was made in reference to their great increase in after times, when they formed twenty-four courses, as in the days of David.

Verse 22. *Beth-horon.*] There were two cities of this name, the upper and the nether; but which is intended here cannot be ascertained.

Manasseh they gave \*Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehol with her suburbs; four cities.

32 And out of the tribe of Naphtali, <sup>b</sup>Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

34 \*And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, <sup>d</sup>Bezer with her suburbs, and Jahazah with her suburbs.

\* Ch. xx. 8.—<sup>b</sup> Ch. xx. 7.—<sup>c</sup> Ver. 7. See 1 Chron. vi. 77.  
—<sup>d</sup> Ch. xx. 8.—<sup>e</sup> Ch. xx. 8.—<sup>f</sup> Num. xxxv. 7.

Verse 35. *Dimnah with her suburbs, &c.*] It is well known to every Hebrew scholar that the two following verses are wholly omitted by the Masora; and are left out in some of the most correct and authentic Hebrew Bibles. Between critics there is no small controversy relative to the authenticity of these verses.

Those who deny their authenticity say they have been inserted here from 1 Chron. vi. 78, 79, where they are found it is true, in general, but not exactly as they stand here, and in Dr. Kennicott's Hebrew Bible.

Verse 41. *Forty and eight cities*] At the last census of the Hebrew people, related Num. xxvi., we find from ver. 62 that the tribe of Levi amounted only to 23,000; and it is supposed that forty-eight cities were too great a proportion for this tribe, the other tribes having so very few. But, 1. All the cities of the other tribes are not enumerated. 2. They had the circumjacent country as well as the cities. 3. The Levites had no other cities than those enumerated. 4. They had no country annexed to their cities, the 2,000 cubits for

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, \*Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

41 'All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus were all these cities.

43 And the Lord gave unto Israel \*all the land which he swore unto their fathers; and they possessed it, and dwelt therein.

44 <sup>b</sup>And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45 <sup>c</sup>There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

\* Gen. xlii. 15. xv. 18. xxvi. 3. xxviii. 4, 13.—<sup>b</sup> Ch. xi. 23. xxii. 4.  
—<sup>c</sup> Deut. vii. 24.—<sup>d</sup> Ch. xxiii. 14.

their cattle, &c., excepted. 5. Cities in those ancient times were very small, as most villages went under this appellation. 6. The Levites had now the appointment that was suited to their consequent increase.

Verse 43. *And the Lord gave—all the land which he swore*] All was now divided by lot unto them, and their enemies were so completely discomfited that there was not a single army of the Canaanites remaining to make head against them; and those which were left in the land served under tribute, and the tribute that they paid was the amplest proof of their complete subjugation.

So was the whole land of Canaan conquered, and its inhabitants subdued, though the whole of the ground was not occupied by the Israelites till the days of David and Solomon. In the most correct and literal sense it might be said, *There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.* Nor shall one word of his ever fail to any of his followers while the sun and moon endure.

## CHAPTER XXII.

Joshua assembles, commends, blesses, and then dismisses the two tribes of Reuben and Gad, and the half tribe of Manasseh, 1-8. They return and build an altar by the side of Jordan, 9, 10. The rest of the Israelites hearing of this, and suspecting that they had built the altar for idolatrous purposes, or to make a schism in the national worship, prepare to go to war with them, 11, 12; but first send a deputation to know the truth, 13, 14. They arrive and expostulate with their brethren, 15-20. The Reubenites, Gadites, and half tribe of Manasseh, make a noble defence, and show that their altar was built as a monument only, to prevent idolatry, 21-29. The deputation are satisfied, and return to the ten tribes, and make their report, 30-32. The people rejoice and praise God, 33; and the Reubenites and Gadites call the altar they had raised Ed, that it might be considered a witness between them and their brethren on the other side Jordan, 34.

**THEN** Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept \*all

\* Num. xxxii. 20. Deut. iii. 18.

Verse 1. *Then Joshua called the Reubenites, &c.*] They had now been about seven years absent from their respective families: and though there was only the river Jordan be-

that Moses the servant of the Lord commanded you, <sup>b</sup>and have obeyed my voice in all that I commanded you:

8 Ye have not left your brethren these many days

<sup>b</sup> Ch. i. 16, 17.

tween the camp at Gilgal and their own inheritance, yet it does not appear that they had during that time ever revisited their own home, which they might have done any time in

unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, <sup>a</sup> which Moses the servant of the LORD gave you on the other side Jordan.

5 But <sup>b</sup> take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, <sup>c</sup> to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua <sup>d</sup> blessed them, and sent them away: and they went unto their tents.

7 Now to the one half of the tribe of Manasseh, Moses had given possession in Bashan<sup>e</sup>: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: <sup>f</sup> divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which <sup>is</sup> in the land of Canaan, to go unto <sup>g</sup> the country of Gilead, to the land of their possession, wherof they were possessed, according to the word of the LORD by the hand of Moses.

10 And when they came unto the borders of

Jordan, that <sup>are</sup> in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 And the children of Israel <sup>h</sup> heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, <sup>i</sup> the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel <sup>j</sup> sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, <sup>k</sup> Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each <sup>l</sup> chief house a prince throughout all the tribes of Israel; and <sup>m</sup> each one <sup>was</sup> an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus sayeth the whole congregation of the LORD, What trespass <sup>n</sup> is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, <sup>o</sup> that ye might rebel this day against the LORD?

17 <sup>p</sup> Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD.

18 But that ye must turn away this day from

<sup>a</sup> Num. xxxii. 33. Deut. xxi. 8. Ch. xiii. 8.—<sup>b</sup> Deut. vi. 6, 17. xi. 22.—<sup>c</sup> Deut. x. 12.—<sup>d</sup> Gen. xlvii. 7. Exod. xxxix. 43. Ch. xiv. 18. 2 Sam. vi. 18. Luke xxiv. 50.—<sup>e</sup> Ch. xvii. 5.—<sup>f</sup> Num. xxxi. 27. 1 Sam. xxx. 14.—<sup>g</sup> Num. xxxii. 1, 26, 29.—<sup>h</sup> Deut. xiii. 12, &c.

Judg. xx. 12.—<sup>i</sup> Judg. xx. 1.—<sup>j</sup> Deut. xiii. 14. Judg. xx. 12.—<sup>k</sup> Exod. vi. 25. Num. xxv. 7.—<sup>l</sup> Heb. house of the father.—<sup>m</sup> Num. i. 4.—<sup>n</sup> See Lev. xvii. 8, 9. Deut. xii. 13, 14.—<sup>o</sup> Num. xxv. 3, 4. Deut. iv. 3.

the year, the harvest excepted, as at all other times the river was easily fordable.

Verse 5. *But take diligent heed, &c.* Let us examine the force of this excellent advice; they must ever consider that their prosperity and continual possession of the land depended on their fidelity and obedience to God; to this they must take diligent heed.

*Do the commandment*] They must pay the strictest regard to every moral precept.

*And the law*] They must observe all the rites and ceremonies of their holy religion.

*Love the Lord your God*] Without an affectionate, filial attachment to their Maker, duty would be irksome, grievous, and impossible.

*Walk in all his ways*] They must not only believe and love, but obey; walk not in your own ways, but walk in those which God has pointed out.

*Keep his commandments*] They must love him with all their heart, soul, mind, and strength, and their neighbour as themselves.

*Cleave unto him*] They must be cemented to him in a union that should never be dissolved.

*Serve him*] They must consider him as their Master, having an absolute right to appoint them when, where, how, and in what measure they should do his work.

*With all your heart*] Having all the affections and passions sanctified and united to him.

*And with all your soul*] Giving up their whole life to him, and employing their understanding, judgment, and will in the contemplation and adoration of his perfections; that their love and obedience might increase in proportion to the cultivation and improvement of their understanding.

Verse 7. *Then he blessed them*] Spoke respectfully of their fidelity and exertions, wished them every spiritual and temporal good, prayed to God to protect and save them, and

probably gave some gifts to those leaders among them that had most distinguished themselves in this seven years' war. In all the above senses the word *bless* is frequently taken in scripture.

Verse 8. *Return with much riches*] It appears they had their full proportion of the spoils that were taken from the Canaanites.

*Divide the spoil—with your brethren*] It was right that those who staid at home to defend the families of those who had been in the wars, and to cultivate the ground, should have a proper proportion of the spoils taken from the enemy.

Verse 10. *The borders of Jordan, that are—in Canaan*] It appears that when they came to the river they formed the purpose of building the altar; and when they had crossed it they executed their purpose.

*A great altar to see to*] A vast mass of earth, stones, &c., elevated to a great height, to serve as a memorial of the transactions that had already taken place. Probably it was intended also to serve as a kind of watch-tower.

Verse 12. *To go up to war against them*] Supposing that they had built this altar in opposition to that which Moses, by the command of God, had erected, and were consequently become rebels against God and the Israelitish constitution, and should be treated as such. Their great concern for the glory of God led them to take this step, which at first view might appear precipitate; but, that they might do nothing rashly, they first sent Phinehas and ten princes, one out of each tribe, to require an explanation of their motive in erecting this altar.

Verse 17. *Is the iniquity of Peor too little*] Phinehas takes it for granted that this altar was built in opposition to the altar of God erected by Moses, and that they intended to have a separate service, priesthood, &c., which would be rebellion against God, and bring down his curse on them and their posterity; and in order to show that God is jealous of

following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow <sup>a</sup> he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, *then* pass ye over unto the land of the possession of the LORD, <sup>b</sup> wherein the LORD's tabernacle dwelleth, and take possession among us, but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 <sup>c</sup> Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh, answered, and said unto the heads of the thousands of Israel.

22 The LORD <sup>d</sup> God of gods, the LORD God of gods, he <sup>e</sup> knoweth, and Israel he shall know; if *it* be in rebellion, or if in transgression against the LORD (save us not this day).

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himself <sup>f</sup> require it;

24 And if we have not *rather* done it for fear of *this* thing, saying, <sup>g</sup> In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel.

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD; so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to

build us an altar; not for burnt-offering, nor for sacrifice;

27 But *that* it may be <sup>h</sup> a witness between us and you, and our generations after us, that we might <sup>i</sup> do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, to turn this day from following the LORD, <sup>j</sup> to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, <sup>k</sup> it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* <sup>l</sup> among us, because ye have not committed this trespass against the LORD: <sup>m</sup> now ye have delivered the children of Israel out of the hand of the LORD.

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the

<sup>a</sup> Num. xvi. 22.—<sup>b</sup> Ch. xviii. 1.—<sup>c</sup> Ch. vii. 1, 5.—<sup>d</sup> Deut. x. 17.—<sup>e</sup> 1 Kings viii. 39. Job x. 7. xlii. 10. Ps. xlv. 21. cxxxix. 1, 2. Jer. xli. 3. 2 Cor. xi. 31.—<sup>f</sup> Deut. xviii. 19. 1 Sam. xx. 16.—

<sup>g</sup> Heb. To-morrow.—<sup>h</sup> Gen. xxxi. 48. Ch. xxiv. 27. Ver. 34.—<sup>i</sup> Deut. xii. 6, 11, 12, 17, 18, 26, 27.—<sup>j</sup> Deut. xii. 13, 14.—<sup>k</sup> Heb. it was good in their eyes.—<sup>l</sup> Lev. xxvi. 11, 12. 2 Chron. xv. 2.—<sup>m</sup> Heb. then.

his glory, he refers to the business of Baal-Peor, which took place in that very country they were now about to possess, the destructive consequences of which *he*, through his zeal for the glory of God, was the means of preventing.

Verse 19. *If the land of your possessions be unclean*] The generous mind of Phinehas led him to form this excuse for them. We will divide this land with you, and rather straiten ourselves than that you should conceive yourselves to be under any necessity of erecting a new altar *besides* the altar of the Lord our God.

Verse 20. *Did not Achan the son of Zerah*] Your sin will not be merely against yourselves; we may all be implicated in its criminality; let this and the dishonour which we apprehend is done to our God plead our excuse, and vindicate the necessity of the present warlike appearance which we make before you.

Verse 21. *Then the children of Reuben—answered*] Though conscious of their own innocence they permitted Phinehas to finish his discourse, though composed of little else than accusations; there was a decency in this, and such a full proof of good-breeding, as does them the highest credit. There are many public assemblies in the present day laying claim to the highest refinement, which might take a very useful lesson from these Reubenites and their associates.

Verse 22. *The Lord God of gods*] The original words are exceedingly emphatic, and cannot be easily translated. *El Elohim Jehovah*, are the three principal names by which the supreme God was known among the Hebrews, and may be thus translated, *The Strong God, Elohim Jehovah*, which is nearly the version of Luther, "The strong God the Lord." And the Reubenites, by using these in their very solemn appeal, expressed at once their strong unshaken faith in the God of Israel; and by this they fully showed the deputation from the ten tribes, that their religious *creed* had not been changed; and in the succeeding part of their defence they

show that their *practice* corresponded with their *creed*. The repetition of these solemn names by the Reubenites, &c., shows their deep concern for the honour of God, and the anxiety to wipe off the reproach which they consider cast on them by the supposition that they had been capable of defection from the pure worship of God, or of disaffection to their brethren.

*Save us not this day*] This was putting the affair to the most solemn issue; and nothing but the utmost consciousness of their own integrity could have induced them to make such an appeal, and call for such a decision.

Verse 24. *For fear of this thing*] The motive that actuated us was directly the reverse of that of which we have been suspected.

Verse 26. *An altar, not for burnt-offering, nor for sacrifice*] Because this would have been in flat opposition to the law, Lev. xvii. 8, 9, Deut. xii. 4, 5, 6, 10, 11, 13, 14. Therefore the altar built by the Reubenites, &c., was for no religious purpose, but merely to serve as a testimony that they were one people with those on the west of Jordan, having the same religious and civil constitution, and bound by the same interests to keep that constitution inviolate.

Verse 29. *God forbid that we should rebel*] These words not only express their strong abhorrence of this crime, but also show that without God they could do no good thing, and that they depended upon him for that strength by which alone they could abstain from evil.

Verse 31. *We perceive that the Lord is among us*] They rejoice to find them innocent, and that there is no ground of quarrel between the children of the same family. And from this they draw a very favourable conclusion, that as God was among them as the sole object of their religious worship, so he would abide with them as their protector and their portion; and as they were *his* friends, they take it for granted that he will deliver them from the hands of their enemies.

land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel <sup>a</sup>blessed God, and did not intend to go up against them in battle, to destroy

<sup>a</sup> 1 Chron. xxix. 20. Neh. viii. 6. Dan. ii. 19. Luke ii. 28.

Verse 33. *And did not intend to go up against them in battle*] That is, they now relinquished the intention of going against them in battle, as this explanation proved there was no cause for the measure.

Verse 34. *Called the altar Ed*] The word *ED*, which signifies *witness* or *testimony*, is not found in the common editions of the Hebrew Bible, and is supplied in Italics by our translators, at least in our modern copies; for in the first edition of this translation it stands in the text without any note of this kind. It is very probable that an inscription was put on this altar, which pointed out the purposes for which it was erected.

From the contents of this chapter we learn that the Israelites were dreadfully alarmed at the prospect of a *schism* in their own body, both as it related to *ecclesiastical* and *civil* matters.

*Schism* in religion is a dangerous thing, and should be carefully avoided by all who fear God. But this word should be well understood. A departure from *human institutions* in religion is no *schism*, for this reason, that the word of God alone is the sufficient rule of the faith and practice of Christians; and as to *human institutions*, forms, modes, &c., those of one party may be as good as those of another.

When the majority of a nation agrees in some particular forms and modes in their religious service; no conscientious

the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar <sup>b</sup>*Ed*: for it *shall* be a witness between us that the LORD is God.

<sup>b</sup> That is, a witness. So ch. xxiv. 27.

man will *lightly* depart from these; nor depart at all, unless he find that they are not only not authorized by the word of God, but *repugnant* to it. It is an object greatly to be desired, that a whole people, living under the same laws, may, as much as possible, glorify God, not only with one heart, but also with one mouth.

But there may be a *dissent* from established forms without *schism*; for if that dissent make no *rent* in the *doctrines* or *practice* of Christianity, as laid down in the New Testament, it is an abuse of terms to call it a *schism*; besides, there may be a dissent among religious people relative to certain points both in *creed* and *practice*, which, not affecting the *essentials* of Christianity, nor having any direct tendency to alienate the affections of Christians from each other, cannot be called a *schism*; but when professing Christians separate from each other, to set up one *needless* or *non-essential* form, &c., in the place of others which they call *needless* or *non-essential*, they are highly culpable. If Christians either cannot or will not think alike on all points, surely they can agree to disagree, and let each go to heaven his own way. "But should we take this advice, would it not lead to a total *indifference* about religion?" Not at all; for in the things which concern the *essentials* of Christianity, both in *doctrine* and *practice*, we should ever feel zealously affected, and *earnestly contend* for the faith once delivered to the saints.

## CHAPTER XXIII.

Joshua, being old, calls for the rulers and different heads of the Israelites, 1, 2, to whom he relates how God had put them in possession of the promised land, 3, 4; from which all their remaining enemies should be expelled, 5. Exhorts them to be faithful to God, and to avoid all connexions with the idolatrous nations, 6-8. Encourages them with the strongest promises, that no enemy should ever be able to prevail against them, if they continued to love the Lord their God, 9-11. Lays also before them the consequences of disobedience, 12, 13. Shows them that as all God's promises had been fulfilled to them while they were obedient, so his threatenings should be fulfilled on them if they revolted from his service; and that if they did so, they should be utterly destroyed from off the good land, 14-16.

AND it came to pass a long time after that the LORD <sup>a</sup>had given rest unto Israel from all their enemies round about, that Joshua <sup>b</sup>waxed old and <sup>c</sup>stricken in age.

2 And Joshua <sup>d</sup>called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

<sup>a</sup> Ch. xxi. 44. xxii. 4. — <sup>b</sup> Ch. xiii. 1. — <sup>c</sup> Heb. come into days. — <sup>d</sup> Deut. xxxi. 23. Ch. xxiv. 1. 1 Chron. xxviii. 1.

Verse 1. *A long time after that the Lord had given rest*] This is supposed to have been in the last or one hundred and tenth year of the life of Joshua, about thirteen or fourteen years after the conquest of Canaan, and seven after the division of the land among the tribes.

Verse 2. *Joshua called for all Israel*] There are four degrees of civil distinction mentioned here: 1. *Zekenim*, the elders or senate, the PRINCES of the tribes. 2. *Rashim*, or *rashey* aboth, the CHIEFS or HEADS of families. 3. *Shophetim*, the JUDGES who interpreted and decided according to the law. 4. *Shoterim*, the OFFICERS, *serjeants*, &c., who executed the decisions of the judges. Whether this assembly was held at *Tinnath-Serah*, where Joshua lived, or at *Shiloh*, where the ark was, or at *Shechem*, as in chap. xxiv. 1, we cannot tell. Some think that the meeting here, and that mentioned in chap. xxiv., were the same, and if so, *Shechem*

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the <sup>a</sup>LORD your God is he that hath fought for you.

4 Behold, 'I have divided unto you by lot these nations that remain to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea <sup>e</sup>westward.

<sup>e</sup> Exod. xiv. 14. Ch. x. 14, 42. — Ch. xiii. 2, 6. xviii. 10. — <sup>f</sup> Heb. at the sunset.

was the place of assembling; but it is more likely that the two chapters treat of two distinct assemblies, whether held at the same place or not.

Verse 3. *For the Lord your God is he that hath fought for you.*] There is much both of *piety* and *modesty* in this address. It was natural for the Israelites to say, "Had we not had such a commander, we had never got possession of this good land." Joshua corrects this opinion, and shows them that the battle was the Lord's, and not his; and that God alone should have the glory.

Verse 4. *I have divided—these nations that remain*] The whole of the promised land had been portioned out, but in many districts the old inhabitants remained, more through the supineness of the Israelites than through their own bravery.

From Jordan—unto the great sea.] All the land that lay

5 And the LORD your God, \* he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, <sup>b</sup> as the LORD your God hath promised unto you.

6 \* Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, <sup>c</sup> that ye turn not aside therefrom to the right hand or to the left;

7 That ye \* come not among these nations, these that remain among you; neither <sup>d</sup> make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 \* But <sup>e</sup> cleave unto the LORD your God, as ye have done unto this day.

9 <sup>f</sup> For <sup>g</sup> the LORD hath driven out from before you great nations and strong: but *as for you*, <sup>h</sup> no man hath been able to stand before you unto this day.

10 <sup>i</sup> One man of you shall chase a thousand: for the LORD your God, *he it is* that fighteth for you, <sup>j</sup> as he hath promised you.

11 \* Take good heed therefore unto <sup>k</sup> yourselves, that ye love the LORD your God.

12 Else if ye do in any wise <sup>l</sup> go back, and cleave unto the remnant of these nations, *even* these that

\* Exod. xxiii. 30. xxxiii. 2. xxxiv. 11. Dent. xi. 23. Ch. xlii. 6.—  
<sup>b</sup> Num. xxxiii. 53.—<sup>c</sup> Ch. i. 7.—<sup>d</sup> Dent. v. 32. xxviii. 14.—<sup>e</sup> Exod. xxiii. 38. Dent. vii. 2. 8. Prov. iv. 14. Eph. v. 11.—<sup>f</sup> Exod. xxiii. 18. Ps. xvi. 4. Jer. v. 7. Zeph. i. 5. See Num. xxxii. 38.—  
<sup>g</sup> Or, *For if ye will cleave, &c.*—<sup>h</sup> Dent. x. 20. xl. 22. xlii. 4. Ch. xlii. 5.—<sup>i</sup> Or, *Then the LORD will drive.*—<sup>j</sup> Dent. xi. 23.—<sup>k</sup> Ch. i. 5.—  
<sup>l</sup> Lev. xxvi. 8. Dent. xxxii. 30. See Judg. iii. 31. xv. 15.

between the river Jordan, from Phiala, where it rose, to the southern extremity of the Dead Sea, and to the Mediterranean Sea, through the whole extent of its coast, opposite to Jordan.

Verse 5. And drive them—out—and ye shall possess.] The same word is used here to signify to expel from an inheritance, and to succeed those thus expelled.

Verse 6. Be ye therefore very courageous to keep and to do, &c.] It requires no small courage to keep a sound creed in the midst of scoffers, and not less to maintain a goodly practice among the profane and profligate.

That is written in the book.] Nothing is to be received as an article of faith which God has not spoken.

Verse 7. Come not among these nations.] Have no civil or social contracts with them (see ver. 12), as these will infallibly lead to spiritual affinities, in consequence of which ye will make honourable mention of the name of their gods, swear by them as the judges of your motives and actions, serve them in their abominable rites, and bow yourselves unto them as your creators and preservers; and all this will follow from simply coming among them. He who walks in the counsel of the ungodly will soon stand in the way of sinners, and shortly sit in the seat of the scornful. "No man rises to the highest stages of iniquity but by degrees."

Verse 10. One man of you shall chase a thousand.] The Lord shall drive out nations great and strong; and under his direction and influence one of you shall chase a thousand.

Verse 11. Take good heed—unto yourselves, that ye love the Lord.] Take heed to YOUR SOULS, literally; but *nephesh* signifies the whole self, as well as soul and life.

Verse 12. Else if ye do—go back.] These were the Lord's soldiers, and if they drew back they drew back unto perdition, their lives being forfeited by their infidelity.

Verse 18. They shall be snares.] A net or gin, set by the artful fowler to catch heedless birds.

remain among you, and shall <sup>a</sup> make marriages with them, and go in unto them, and they to you.

13 Know for a certainty that <sup>b</sup> the LORD your God will no more drive out *any* of these nations from before you; <sup>c</sup> but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day <sup>d</sup> I am going the way of all the earth: and ye know in all your hearts, and in all your souls, that <sup>e</sup> not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass upon you, and not one thing hath failed thereof.

15 <sup>f</sup> Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you <sup>g</sup> all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

2 Sam. xxiii. 8.—<sup>a</sup> Exod. xiv. 14. xxiii. 27. Dent. iii. 22.—<sup>b</sup> Ch. xxi. 6.—<sup>c</sup> Heb. your souls.—<sup>d</sup> Heb. x. 38, 39. 2 Pet. ii. 20, 21.—  
<sup>e</sup> Dent. vii. 3.—<sup>f</sup> Judg. ii. 3.—<sup>g</sup> Exod. xxiii. 33. Num. xxxiii. 55. Dent. vii. 16. 1 Kings xi. 4.—<sup>h</sup> 1 Kings ii. 2. See Heb. ix. 27.—  
<sup>i</sup> Ch. xli. 45. Luke xxi. 33.—<sup>j</sup> Dent. xxviii. 63.—<sup>k</sup> Lev. xxvi. 16. Dent. xxviii. 15, 16, &c. Judg. iii. 8, 12. iv. 1, 2. vi. 1. x. 6, 7. xiii. 1. 2 Chron. xxxvi. 16, 17.

And traps.] *Mokesh*, any snare, toil, or trap placed on the ground to catch the unwary traveller or wild beast by the foot.

Scourges in your sides, and thorns in your eyes.] Nothing can be conceived more vexatious and distressing than a continual goad in the side, or thorn in the eye.

Verse 14. The way of all the earth.] I am about to die; I am going into the grave.

Not one thing hath failed, &c.] God had so remarkably and literally fulfilled his promises, that not one of his enemies could state that even the smallest of them had not had its most literal accomplishment.

Verse 15. So shall the Lord bring upon you all evil things.] His faithfulness in fulfilling his promises is a proof that he will as faithfully accomplish his threatenings, for the veracity of God is equally pledged for both.

In all this exhortation, we see how closely Joshua copies the example of his great master Moses. He was tenderly concerned for the welfare of the people, and with a deeply affected heart he spoke to their hearts. No people ever were more fairly and fully warned, and no people profited less by it. The threatenings pronounced here were accomplished in the Babylonish captivity, but more fully in their general dispersion since the crucifixion of our Lord. And should not every Christian fear when he reads, *If God spared not the natural branches, take heed that he spare not thee?* Surely a worldly, carnal, and godless Christian has no more reason to expect indulgence from the justice of God than a profligate Jew. We have a goodly land, but the justice of God can decree a captivity from it, or a state of bondage in it. The privileges that are abused are thereby forfeited. And this is as applicable to the individual as to the whole system.



CHAPTER XXIV.

*Joshua gathers all the tribes together at Shechem, 1; and gives them a history of God's gracious dealings with Abraham, 2, 3; Isaac, Jacob, and Esau, 4; Moses and Aaron, and their fathers in Egypt, 5, 6. His judgments on the Egyptians, 7. On the Amorites, 8. Their deliverance from Balak and Balaam, 9, 10. Their conquests in the promised land, and their establishment in the possession of it, 11-13. Exhorts them to abolish idolatry, and informs them of his and his family's resolution to serve Jehovah, 14, 15. The people solemnly promise to serve the Lord alone, and mention his merciful dealings towards them, 16-18. Joshua shows them the holiness of God, and the danger of apostasy, 19, 20. The people again promise obedience, 21. Joshua calls them to witness against themselves, that they had promised to worship God alone, and exhorts them to put away the strange gods, 22, 23. They promise obedience, 24. Joshua makes a covenant with the people, writes it in a book, sets up a stone as a memorial of it, and dismisses the people, 25-28. Joshua's death, 29, and burial, 30. The people continue faithful during that generation, 31. They bury the bones of Joseph in Shechem, 32. Eleazar, the high-priest, dies also, 33.*

**AND** Joshua gathered all the tribes of Israel to <sup>a</sup>Shechem, and <sup>b</sup>called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they <sup>c</sup>presented themselves before God.

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, <sup>a</sup>Your fathers dwelt on the other side of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and <sup>c</sup>they served other gods.

3 And <sup>d</sup>I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and <sup>e</sup>gave him Isaac.

4 And I gave unto Isaac <sup>b</sup>Jacob and Esau: and I gave unto <sup>f</sup>Esau Mount Seir, to possess it; <sup>g</sup>but Jacob and his children went down into Egypt.

5 <sup>h</sup>I sent Moses also and Aaron, and <sup>i</sup>I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I <sup>j</sup>brought your fathers out of Egypt: and <sup>k</sup>ye came unto the sea; <sup>l</sup>and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea.

7 And when they <sup>m</sup>cried unto the Lord, <sup>n</sup>he put darkness between you and the Egyptians, <sup>o</sup>and brought the sea upon them, and covered them; and <sup>p</sup>your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness <sup>q</sup>a long season.

8 And I brought you into the land of the Amorites, which dwell on the other side Jordan; <sup>r</sup>and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then <sup>s</sup>Balak the son of Zippor, king of Moab, arose and warred against Israel, and <sup>t</sup>sent and called Balaam the son of Beor to curse you:

10 <sup>u</sup>But I would not hearken unto Balaam; <sup>v</sup>therefore he blessed you still: so I delivered you out of his hand.

11 And <sup>w</sup>ye went over Jordan, and came unto Jericho: and <sup>x</sup>the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And <sup>yy</sup>I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* <sup>zz</sup>not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and <sup>aa</sup>cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not, ye eat.

14 <sup>bb</sup>Now therefore fear the Lord, and serve him in <sup>cc</sup>sincerity and in truth: and <sup>dd</sup>put away the gods which your fathers served on the other side of the flood, and <sup>ee</sup>in Egypt; and serve ye the Lord.

<sup>a</sup> Gen. xxxv. 4.—<sup>b</sup> Ch. xliii. 2.—<sup>c</sup> 1 Sam. x. 19.—<sup>d</sup> Gen. xi. 26, 31. Judith v. 6, 7.—<sup>e</sup> Gen. xxxi. 53.—<sup>f</sup> Gen. xii. 1. Acts vii. 2, 3.—<sup>g</sup> Gen. xxi. 2, 3. Ps. cxxvii. 3.—<sup>h</sup> Gen. xxv. 24, 25, 26.—<sup>i</sup> Gen. xxxvi. 8. Deut. ii. 6.—<sup>j</sup> Gen. xli. 1, 6. Acts vii. 15.—<sup>k</sup> Exod. iii. 10.—<sup>l</sup> Exod. vii. viii., ix., x., xii.—<sup>m</sup> Exod. xii. 37, 51.—<sup>n</sup> Exod. xiv. 2.—<sup>o</sup> Exod. xiv. 9.—<sup>p</sup> Exod. xiv. 10.—<sup>q</sup> Exod. xiv. 20.—<sup>r</sup> Exod. xiv. 27, 28.—<sup>s</sup> Deut. iv. 34. xxix. 2.—<sup>t</sup> Ch. v. 6.—<sup>u</sup> Num. xxi. 21, 33. Deut.

ii. 32. iii. 1.—<sup>v</sup> See Judg. xi. 25.—<sup>w</sup> Num. xxii. 5. Deut. xliii. 4.—<sup>x</sup> Deut. xliii. 5.—<sup>y</sup> Num. xxiii. 11, 20. xxiv. 10.—<sup>z</sup> Ch. iii. 14, 17. iv. 10, 11, 12.—<sup>aa</sup> Ch. vi. 1. x. 1. xi. 1.—<sup>bb</sup> Exod. xliii. 28. Deut. vii. 20.—<sup>cc</sup> Ps. xlv. 3, 6.—<sup>dd</sup> Deut. vi. 10, 11. Ch. xi. 18.—<sup>ee</sup> Deut. x. 12. 1 Sam. xii. 24.—<sup>ff</sup> Gen. xlvii. 1. xx. 5. Deut. xviii. 18. Ps. cix. 1. 2 Cor. i. 12. Eph. vi. 24.—<sup>gg</sup> Ver. 2, 23. Lev. xvii. 7. Ezek. xx. 18.—<sup>hh</sup> Ezek. xx. 7, 8. xliii. 3.

Verse 1. *Joshua gathered all the tribes*] This must have been a different assembly from that mentioned in the preceding chapter, though probably held not long after the former.

*To Shechem*] As it is immediately added that *they presented themselves before God*, this must mean the *tabernacle*; but at this time the tabernacle was not at Shechem, but at *Shiloh*. Many suppose that *Shiloh* is the original reading. Perhaps there is more of imaginary than real difficulty in the text. As Joshua was now old and incapable of travelling, he certainly had a right to assemble the representatives of the tribes wherever he found most convenient, and to bring the ark of the covenant to the place of assembling; and this was probably done on this occasion. Shechem is a place famous in the patriarchal history. Here Abraham settled on his first coming into the land of Canaan, and here the patriarchs were buried. And as Shechem lay between Ebal and Gerizim, where Joshua had before made a covenant with the people, the very circumstance of the place

would be undoubtedly friendly to the solemnity of the present occasion. [The phrase, "they presented themselves before God" may indicate only the religious character of the ceremony.]

Verse 2. *On the other side of the flood*] The river *Euphrates*.

*They served other gods.*] Probably Abraham as well as Terah his father was an idolater, till he received the call of God to leave that land.

Verse 9. *Then Balak—arose and warred against Israel*] Probably the *warring* here mentioned means no more than his attempts to destroy them by the curses of Balaam, and the wiles of the Midianitish women.

Verse 11. *The men of Jericho fought against you*] The people of Jericho are said to have fought against the Israelites, because they *opposed* them by *shutting their gates*, &c., though they did not attempt to meet them in the field.

Verse 14. *Fear the Lord*] Reverence him as the sole object of your religious worship.

15 And if it seem evil unto you to serve the LORD, \*choose you this day whom ye will serve; whether <sup>b</sup>the gods which your fathers served that were on the other side of the flood, or <sup>c</sup>the gods of the Amorites, in whose land ye dwell: <sup>d</sup>but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *is* it that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drove out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD: for he *is* our God.

19 And Joshua said unto the people, \*Ye cannot serve the Lord: for he *is* an <sup>e</sup>holy God; he *is* <sup>f</sup>a jealous God; <sup>g</sup>he will not forgive your transgressions nor your sins.

20 <sup>h</sup>If ye forsake the LORD, and serve strange gods, <sup>i</sup>then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye are wit-

nesses against yourselves that <sup>k</sup>ye have chosen you the LORD, to serve him. And they said, *We are witnesses.*

23 Now therefore <sup>l</sup>put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua <sup>m</sup>made a covenant with the people that day, and set them a statute and an ordinance <sup>n</sup>in Shechem.

26 And Joshua <sup>o</sup>wrote these words in the book of the law of God, and took <sup>p</sup>a great stone, and <sup>q</sup>set it up there <sup>r</sup>under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be <sup>s</sup>a witness unto us; for <sup>t</sup>it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So <sup>u</sup>Joshua let the people depart, every man unto his inheritance.

29 <sup>v</sup>And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in <sup>w</sup>Timmath-serah, which *is* in Mount Ephraim, on the north side of the hill of Gaash.

31 And <sup>x</sup>Israel served the LORD all the days of

\* See Ruth i. 16. 1 Kings xviii. 21. Ezek. xx. 39. John vi. 67.—<sup>b</sup> Ver. 14.—Exod. xxiii. 24, 32, 33. xxxiv. 15. Deut. xlii. 7. xxix. 18. Judg. vi. 10.—<sup>c</sup> Gen. xlviii. 19.—<sup>d</sup> Mat. vi. 24.—<sup>e</sup> Lev. xix. 2. 1 Sam. vi. 20. Ps. cxc. 5, 9. Isa. v. 16.—<sup>f</sup> Exod. xx. 5.—<sup>g</sup> Exod. xxiii. 21.—<sup>h</sup> 1 Chron. xxviii. 9. 2 Chron. xv. 2. Ezra viii. 22. Isa. i. 28. lxxv. 11, 12. Jer. xvii. 13.—<sup>i</sup> Ch. xxiii. 15. Isa. lxiii. 10.

*Serve him*] Perform his will by obeying his commands.  
*In sincerity*] Having your whole heart engaged in his worship.

*And in truth*] According to the directions he has given you in his infallible word.

*Put away the gods, &c.*] From this exhortation of Joshua we learn of what sort the gods were, to the worship of whom these Israelites were still attached. 1. Those which their fathers worshipped on the other side of the flood: i.e. the gods of the CHALDEANS, *fire, light, the sun*. 2. Those of the EGYPTIANS, *Apis, Anubis, the ape, serpents, vegetables, &c.* 3. Those of the CANAANITES, MOABITES, &c., *Baal-peor or Priapus, Astarte or Venus, &c., &c.*

How astonishing that there should still be found among them both *idols and idolaters*! But what excuse can be made for such stupid, not to say brutish, blindness? Probably they thought they could the better represent the divine nature by using *symbols and images*, and perhaps they professed to worship God through the *medium* of these. At least this is what has been alleged in behalf of a gross class of Christians who are notorious for image worship.

Verse 15. *Choose you this day whom ye will serve*] He calls upon the people to make their choice, for God himself would not force them—they must serve him *with all their heart* if they served him at all. As to himself and family, he shows them that their choice was already fixed, for they had taken JEHOVAH for their portion.

Verse 16. *God forbid that we should forsake the Lord*] That they were now sincere cannot be reasonably doubted, for they served the Lord all the days of Joshua, and the elders that outlived him, ver. 31; but afterwards they turned aside, and did serve other gods.

Verse 19. *Ye cannot serve the Lord: for he is an holy God*] If we are to take this literally, we cannot blame the Israelites for their defection from the worship of the true God. The meaning of the place must be, "Ye cannot serve the Lord, for he is holy and jealous, *unless* ye put away the gods which your fathers served beyond the flood."

Verse 21. *And the people said—Nay; but we will serve, &c.*] So they understood the words of Joshua to imply no moral impossibility on their side.

Acts vii. 12.—<sup>k</sup> Ps. cxix. 173.—<sup>l</sup> Ver. 14. Gen. xxxv. 2. Judg. x. 16. 1 Sam. vii. 3.—<sup>m</sup> See Exod. xv. 25. 2 Kings xi. 17.—<sup>n</sup> Ver. 26.—<sup>o</sup> Deut. xxxi. 21.—<sup>p</sup> See Judg. ix. 6.—<sup>q</sup> See Gen. xxviii. 18. Ch. iv. 3.—<sup>r</sup> Gen. xxxv. 4.—<sup>s</sup> See Gen. xxxi. 45, 52. Deut. xxxi. 19, 21, 26. Ch. xxii. 27, 28, 34.—<sup>t</sup> Deut. xxxi. 1.—<sup>u</sup> Judg. ii. 6.—<sup>v</sup> Judg. ii. 8.—<sup>w</sup> Ch. xix. 50. Judg. ii. 9.—<sup>x</sup> Judg. ii. 7.

Verse 22. *Ye are witnesses against yourselves*] Ye have been sufficiently apprised of the difficulties in your way; and now ye deliberately make your choice. Remember then, that ye are witnesses against yourselves, and your own conscience will be *witness, judge, and executioner*.

Verse 23. *Now therefore put away*] A man's promise to serve God soon loses its moral hold of his conscience, if he do not instantaneously begin to put it in practice.

Verse 25. *Joshua made a covenant*] Literally, *Joshua cut the covenant*, alluding to the sacrifice offered on the occasion.

*And set them a statute and an ordinance*] He made a solemn and public act of the whole, which was signed and witnessed by himself and the people, in the presence of Jehovah; and having done so, he wrote the words of the covenant in the book of the law of God, probably in some part of the skin constituting the great roll, on which the laws of God were written, and of which there were some blank columns to spare. Having done this, he took a great stone and set it up under an oak—that this might be *ed or witness* that, at such a time and place, this covenant was made, the terms of which might be found written in the book of the law, which was laid up beside the ark.

Verse 27. *This stone—hath heard all the words*] That is, the stone itself, from its permanency, shall be in all succeeding ages as competent and as substantial a witness as one who had been present at the transaction, and heard all the words which on both sides were spoken on the occasion.

Verse 29. *Joshua the son of Nun—died*] This event probably took place shortly after this public assembly; for he was old and stricken in years when he held the assembly mentioned chap. xxii. 2; and as his work was now all done, and his soul ripened for a state of blessedness, God took him to himself, being one hundred and ten years of age; exactly the same age as that of the patriarch Joseph.

Verse 30. *And they buried him—in Timmath-serah*] This was his own inheritance, as we have seen chap. xix. 50. It is very strange that there is no account of any public mourning for the death of this eminent general; probably, as he was buried in his own inheritance, he had forbidden all funeral pomp, and it is likely was privately interred.

Joshua, and all the days of the elders that <sup>a</sup>overlived Joshua, and which had <sup>b</sup>known all the works of the LORD, that he had done for Israel.

32 And <sup>c</sup>the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground <sup>d</sup>which Jacob bought

<sup>a</sup> Heb. prolonged their days after Joshua.—<sup>b</sup> See Deut. xi. 2. xxxi. 13.—<sup>c</sup> Gen. i. 25. Exod. xiii. 19.

Verse 31. *And Israel served the Lord, &c.*] Though there was private idolatry among them, for they had strange gods, yet there was no public idolatry all the days of Joshua and of the elders that overlived Joshua; most of whom must have been advanced in years at the death of this great man.

Verse 32. *And the bones of Joseph*] This burying of the bones of Joseph probably took place when the conquest of the land was completed, and each tribe had received its inheritance; for it is not likely that this was deferred till after the death of Joshua.

Verse 33. *And Eleazar—died*] Probably about the same time as Joshua, or soon after; though some think he outlived him six years. Thus, nearly all the persons who had witnessed the miracles of God in the wilderness were gathered to their fathers; and their descendants left in possession of the great inheritance, with the law of God in their hands, and the bright example of their illustrious ancestors before their eyes.

*A hill that pertained to Phinehas his son*] This grant was probably made to Phinehas as a token of the respect of the whole nation, for his zeal, courage, and usefulness: for the priests had properly no inheritance.

It does not appear that Joshua was ever married, or that he had any children. That he was high in the estimation of God, we learn from his being chosen to succeed Moses in the government of the people. He is called *the servant of God*, as was Moses; and was, of all men of that generation, next in eminence to that great Legislator.

Like his great master, he neither provided for *himself* nor his *relatives*; though he had it constantly in his power so to do. His countrymen, it is true, gave him an inheritance among them, chap. xix. 50. This, we might suppose, was

of the sons of Hamor the father of Shechem for an hundred <sup>a</sup>pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* <sup>b</sup>Phinehas his son, which was given him in Mount Ephraim.

<sup>d</sup> Gen. xxxiii. 19.—<sup>e</sup> Or, lambs.—<sup>f</sup> Exod. vi. 25. Judg. xx. 28.

in consideration of his eminent services, and this, we might naturally expect, was the best inheritance in the land! No! they gave him *Timnath-Serah*, in the barren mountains of Ephraim, and even this he *asked*, chap. xix. 50. But was not this the best city in the land? No—it was even *no city*; evidently no more than the *ruins* of one that had stood in that place; and hence it is said, *he builded the city and dwelt therein*—he, with some persons of his own tribe, revived the stones out of the rubbish, and made it habitable.

Joshua believed there was a God; he loved him, acted under his influence, and endeavoured to the utmost of his power to promote the glory of his Maker, and the welfare of man; and he expected his recompence in another world.

Like HIM of whom he was an illustrious *type*, he led a painful and laborious life, devoting himself entirely to the service of God and the public good. How unlike was Joshua to those men who, for certain services, get elevated to the highest honours: but not content with the recompence thus awarded them by their country, use their new influence for the further aggrandizement of themselves and dependents, at the expense and often to the ruin of their country!

Joshua retires only from labour when there is no more work to be done, and no more dangers to be encountered. He was the *first* in the *field*, and the *last* out of it; and never attempted to take rest till all the tribes of Israel had got their possessions, and were settled in their inheritances!

Behold this man retiring from office and from life without any kind of emolument! the greatest man of all the tribes of Israel; the most patriotic, and the most serviceable; and yet the worst provided for. That man alone who truly fears and loves God, credits his revelation, and is made a partaker of his Spirit, is capable of performing *disinterested* services to his country and to mankind!



## PREFACE TO THE BOOK

OF

## J U D G E S.

THE persons called *Judges*, *Shophetim*, from *shaphat*, to judge, discern, regulate, and direct, were the heads or chiefs of the Israelites who governed the Hebrew Republic from the days of Moses and Joshua till the time of Saul. The word *judge* is not to be taken here in its usual signification, *i.e.* one who determines controversies, and denounces the judgment of the law in criminal cases, but one who directs and rules a state or nation with sovereign power, administers justice, makes peace or war, and leads the armies of the people over whom he presides. But they were neither hereditary governors, nor were they chosen by the people: they were properly vice-gerents or lieutenants of the supreme God; and were always, among the Israelites, chosen by Him in a supernatural way. They had no power to make or change the laws; they were only to execute them under the direction of the Most High. God, therefore, was king in Israel: the government was a *theocracy*; and the judges were His deputies. The office, however, was not *continual*, as there appear intervals in which there was no judge in Israel. And, as they were extraordinary persons, they were only raised up on extraordinary occasions to be instruments in the hands of God of delivering their nation from the oppression and tyranny of the neighbouring powers. They had neither pomp nor state; nor, probably, any kind of emoluments.

The Chronology of the Book of Judges is extremely embarrassed and difficult; and there is no agreement among learned men concerning it. When the deliverances, and consequent periods of *rest*, so frequently mentioned in this Book, took place, cannot be satisfactorily ascertained.

Who the author of the *Book of Judges* was, is not known; some suppose that each Judge wrote his own history, and that the Book has been compiled from those separate accounts; which is very unlikely. Others ascribe it to *Phinehas*, to *Samuel*, to *Hezekiah*, and some to *Ezra*. But it is evident that it was the work of one individual, and of a person who lived posterior to the time of the Judges (see ch. ii. 10, &c.), and most probably of *Samuel*.

The duration of the government of the Israelites by Judges, from the death of Joshua to the commencement of the reign of Saul, was about three hundred and thirty-nine years. But as this Book does not include the government of *Eli*, nor that of *Samuel*, but ends with the death of *Samson*, which occurred in A. M. 2887; consequently, it includes only three hundred and seventeen years.

I have my doubts whether the author of this book ever designed to produce the subject in a strict chronological series. The book, in several places, appears to have been composed of *historical memoranda* having very little relation to each other, or among themselves; and particularly what is recorded in the beginning and the end. There is, however, one light in which the whole book may be viewed, which renders it invaluable; it is a most remarkable history of the long-suffering of God towards the Israelites, in which we find the most signal instances of his *justice* and his *mercy* alternately displayed; the people *sinned*, and were *punished*; they *repented*, and found *mercy*. Something of this kind we meet in every page. And these things are written for our warning. None should *presume*, for God is *JUST*: none need *despair*, for God is *MERCIFUL*.





# THE BOOK

OF

## JUDGES.

### CHAPTER I.

*After the death of Joshua the Israelites purpose to attack the remaining Canaanites; and the tribe of Judah is directed to go up first, 1, 2. Judah and Simeon unite, attack the Canaanites and Perizzites, kill one thousand of them, take Adoni-bezek prisoner, cut off his thumbs and great toes, and bring him to Jerusalem, where he dies, 3-7. Jerusalem conquered, 8. A new war with the Canaanites under the direction of Caleb, 9-11. Kirjath-sepher taken by Othniel, on which he receives, as a reward, Achsah, the daughter of Caleb, and with her a south land with springs of water, 12-15. The Kenites dwell among the people, 16. Judah and Simeon destroy the Canaanites in Zephath, Gaza, &c., 17-19. Hebron is given to Caleb, 20. Of the Benjaminites, house of Joseph, tribe of Manasseh, &c., 21-27. The Israelites put the Canaanites to tribute, 28. Of the tribes of Ephraim, Zebulun, Asher, and Naphtali, 29-33. The Amorites force the children of Dan into the mountains, 34-36.*

**N**OW after the death of Joshua it came to pass, that the children of Israel <sup>a</sup>asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, <sup>b</sup>Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; <sup>c</sup>and I likewise will go with thee into thy lot. So Simeon went with him.

<sup>a</sup> Num. xxvii. 21. Ch. xx 18.—<sup>b</sup> Gen. xlix. 8.—<sup>c</sup> Ver. 17.

Verse 1. *Now after the death of Joshua*] How long after the death of Joshua this happened we cannot tell; it is probable that it was not long. The enemies of the Israelites, finding their champion dead, would naturally avail themselves of their unsettled state, and make incursions on the country.

*Who shall go up?*] Joshua had left no successor, and every thing relative to the movements of this people must be determined either by caprice, or an especial direction of the Lord.

Verse 2. *The Lord said, Judah shall go up*] They had inquired of the Lord by Phinehas the high-priest; and he had communicated to them the divine counsel.

Verse 3. *Come up with me into my lot*] It appears that the portions of Judah and Simeon had not been cleared of the Canaanites, or that these were the parts which were now particularly invaded.

Verse 5. *And they found Adoni-bezek*] The word *matsa* is used to express a hostile encounter between two parties; to attack, surprise, &c. This is probably its meaning here. *Adoni-bezek* is literally the lord of Bezek. It is very probable that the different Canaanitish tribes were governed by a sort of chieftains, similar to those among the clans of the ancient Scottish Highlanders. *Bezek* is said by some to have been in the tribe of Judah. Eusebius and St. Jerome mention two villages of this name, not in the tribe of Judah, but about seventeen miles from Shechem.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in <sup>d</sup>Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having <sup>e</sup>their thumbs and their great toes

<sup>d</sup> 1 Sam. xi. 8.—<sup>e</sup> Heb. the thumbs of their hands and of their feet.

Verse 6. *Cut off his thumbs*] That he might never be able to draw his bow or handle his sword; and great toes, that he might never be able to pursue or escape from an adversary.

Verse 7. *Threescore and ten kings*] Chieftains, heads of tribes, or military officers. For the word *king* cannot be taken here in its proper and usual sense.

*Gathered their meat under my table*] That this was an ancient mode of treating enemies we learn from *Ælian*, who tells us, *Var. Hist.* l. ii., c. 9, that "the Athenians, at the instigation of Cleon, son of Cleænetus, made a decree that all the inhabitants of the island of *Ægina* should have the thumb cut off from the right hand, so that they might ever after be disabled from holding a spear, yet might handle an oar." It was a custom among those Romans who did not like a military life, to cut off their own thumbs, that they might not be capable of serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army.

*Gathered their meat under my table*] I think this was a proverbial mode of expression, to signify reduction to the meanest servitude; for it is not at all likely that seventy kings, many of whom must have been contemporaries, were placed under the table of the king of Bezek, and there fed; as in the houses of poor persons the dogs are fed with crumbs and offal, under the table of their owners.

*So God hath requited me.*] The king of Bezek seems to

cut off, <sup>a</sup>gathered *their meat* under my table: <sup>b</sup>as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 Now <sup>c</sup>the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 <sup>d</sup>And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the <sup>e</sup>valley.

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was <sup>f</sup>Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 <sup>g</sup>And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:

12 <sup>h</sup>And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, <sup>i</sup>Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 <sup>j</sup>And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off <sup>k</sup>her ass; And Caleb said unto her, What wilt thou?

15 And she said unto him, <sup>l</sup>give me a blessing: for thou hast given me a south land; Give me also

springs of water. And Caleb gave her the upper springs and the nether springs.

16 <sup>m</sup>And the children of the Kenite, Moses' father in law, went up out <sup>n</sup>of the city of palm-trees with the children of Judah into the wilderness of Judah, which <sup>o</sup>lieth in the south of <sup>p</sup>Arad; <sup>q</sup>and they went and dwelt among the people.

17 <sup>r</sup>And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called <sup>s</sup>Hormah.

18 Also Judah took <sup>t</sup>Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And <sup>u</sup>the Lord was with Judah; and <sup>v</sup>he drave out <sup>w</sup>the inhabitants of the mountains; but could not drive out the inhabitants of the valley, because they had <sup>x</sup>chariots of iron.

20 <sup>y</sup>And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 <sup>z</sup>And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 And the house of Joseph, they also went up against Beth-el: <sup>aa</sup>and the Lord <sup>ab</sup>was with them.

23 And the house of Joseph <sup>ac</sup>sent to descry Beth-el. (Now the name of the city before was <sup>ad</sup>Luz.)

<sup>a</sup>Or, gleaned.—<sup>b</sup>Lev. xxiv. 19. 1 Sam. xv. 33. James ii. 13.—<sup>c</sup>See Josh. xv. 63.—<sup>d</sup>Josh. x. 36. xi. 21. xv. 19.—<sup>e</sup>Or, low country.—<sup>f</sup>Josh. xiv. 15. xv. 13, 14.—<sup>g</sup>Josh. xv. 15.—<sup>h</sup>Josh. x. 16, 17.—<sup>i</sup>Ch. iii. 9.—<sup>j</sup>Josh. xv. 18, 19.—<sup>k</sup>Gen. xxxiii. 11.—<sup>l</sup>Ch. iv. 11, 17. 1 Sam. xv. 6. 1 Chron. ii. 55. Jer. xxxv. 2.—<sup>m</sup>Deut. xxxiv. 3.

have had the knowledge of the true God, and a proper notion of a divine providence. He now feels himself reduced to that state to which he had cruelly reduced others. Those acts in him were acts of tyrannous cruelty; the act towards him was an act of retributive justice.

And there he died.] How long he lived after his disgrace we know not.

Verse 8. *Had fought against Jerusalem*] We read this verse in a parenthesis, because we suppose that it refers to the taking of this city by Joshua. It is possible, however, that the Jebusites, who had been discomfited by Joshua, had again become sufficiently strong to possess themselves of Jerusalem; and that they were now defeated, and the city itself set on fire: but that they still were able to keep possession of their strong fort on Mount Zion, which appears to have been the citadel of Jerusalem.

Verse 9. *The Canaanites, that dwell in the mountain*] The territories of the tribe of Judah lay in the most southern part of the promised land, which was very mountainous, though towards the west it had many fine plains. In some of these the Canaanites had dwelt; and the expedition marked here was for the purpose of finally expelling them. But probably this is a recapitulation of what is related, Josh. x. 36, xi. 21, xv. 13.

Verse 16. *The city of palm-trees*] This seems to have been some place near Jericho, which city is expressly called the city of palm-trees, Deut. xxxiv. 8; and though destroyed by Joshua, it might have some suburbs remaining where these harmless people had taken up their residence.

The Kenites, the descendants of Jethro, the father-in-law of Moses, were always attached to the Israelites: they received a lot with the tribe of Judah, and remained in the city of palm-trees during the life of Joshua; but after his death, not contented with their portion, or molested by the original inhabitants, they united with the tribe of Judah, and went with them to attack Arad. After the conquest of that country the Kenites established themselves there, and remained in it till the days of Saul, mingled with the Amalekites. When this king received a commandment from God to destroy the Amalekites, he sent a message to the Kenites to depart from among them, as God would not destroy them with the Amalekites. From them came Hemath, who was the father of the house of Rechab, 1 Chron. ii. 55, and the

<sup>aa</sup>Num. xxi. 1.—<sup>ab</sup>Num. x. 32.—<sup>ac</sup>Ver. 3.—<sup>ad</sup>Num. xxi. 8. Josh. xix. 4.—<sup>ae</sup>Josh. xi. 22.—<sup>af</sup>Ver. 2. 2 Kings xviii. 7.—<sup>ag</sup>Or, he possessed the mountain.—<sup>ah</sup>Josh. xvii. 16, 18.—<sup>ai</sup>Num. xiv. 24. Deut. i. 36. Josh. iv. 13. xv. 13, 14.—<sup>aj</sup>See Josh. xv. 63. xviii. 28.—<sup>ak</sup>Ver. 19.—<sup>al</sup>Josh. ii. 1. vii. 2. Ch. xviii. 2.—<sup>am</sup>Gen. xxviii. 19.

*Rechabites*, of whom we have a remarkable account, Jer. xxxv. 1, &c.

Verse 17. *The city was called Hormah.*] This appears to be the same transaction mentioned Num. xxi. 1, &c.

Verse 18. *Judah took Gaza—and Askelon—and Ekron*] There is a most remarkable variation here in the Septuagint. "But Judah did not possess Gaza, nor the coasts thereof; neither Askelon, nor the coasts thereof; neither Ekron, nor the coasts thereof; neither Azotus nor its adjacent places: and the Lord was with Judah." The whole history shows that these cities were not in the possession of the Israelites but of the Philistines; and if the Israelites did take them at this time, as the Hebrew text states, they certainly lost them in a very short time after.

Verse 19. *And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.*] Strange! were the iron chariots too strong for Omnipotence? The whole of this verse is improperly rendered. The first clause, *The Lord was with Judah*, should terminate the 18th verse, and this gives the reason for the success of this tribe: *The Lord was with Judah*, and therefore he slew the Canaanites that inhabited Zephath, &c., &c. Here then is a complete period: the remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused him to withdraw his support.

Verse 21. *The Jebusites dwell with the children of Benjamin*] Jerusalem was situated partly in the tribe of Judah, and partly in the tribe of Benjamin, the northern part belonging to the latter tribe, the southern to the former. The Jebusites had their strongest position in the part that belonged to Benjamin, and from this place they were not wholly expelled till the days of David. What is said here of Benjamin is said of Judah, Josh. xv. 63. There must be an interchange of the names in one or other of these places.

Unto this day.] As the Jebusites dwelt in Jerusalem till the days of David, by whom they were driven out, and the author of the book of Judges states them to have been in possession of Jerusalem when he wrote; therefore this book was written before the reign of David.

Verse 22. *The house of Joseph, they also went up against Beth-el*] That is, the tribe of Ephraim and the half tribe of

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, \*and we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

27 <sup>b</sup> Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor, and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 <sup>c</sup> Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the <sup>d</sup> inhabitants of Nahalol; but the

Canaanites dwelt among them, and became tributaries.

31 <sup>e</sup> Neither did Asher drive out the inhabitants of Acccho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob;

32 But the Asherites <sup>f</sup> dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 <sup>g</sup> Neither did Naphtali drive out the inhabitants of Beth-she mesh, nor the inhabitants of Beth-anath; but he <sup>h</sup> dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-she mesh, and of Beth-anath <sup>i</sup> became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in Mount Heres <sup>j</sup> in Ajalon, and in Shaalbim: yet the hand of the house of Joseph <sup>k</sup> prevailed, so that they became tributaries.

36 And the coast of the Amorites was <sup>l</sup> from <sup>m</sup> the going up to Akkrabbim, from the rock, and upward.

\* Josh. ii. 12, 14.—<sup>b</sup> Josh. xvii. 11, 12, 13.—<sup>c</sup> Josh. xvi. 10. 1 Kings ix. 16.—<sup>d</sup> Josh. xix. 15.—<sup>e</sup> Josh. xix. 24-30.—<sup>f</sup> Ps. cvi. 31, 35

Manasseh, who dwelt beyond Jordan. Beth-el was not taken by Joshua, though he took Ai, which was nigh to it.

Verse 24. *Shew us—the entrance into the city*] Taken in whatever light we choose, the conduct of this man was execrable. He was a traitor to his country, and he was accessory to the destruction of the lives and property of his fellow-citizens, which he most sinfully betrayed in order to save his own. According to the rules and laws of war, the children of Judah might avail themselves of such men and their information; but this does not lessen, on the side of this traitor, the turpitude of the action.

Verse 26. *The land of the Hittites*] Probably some place beyond the land of Canaan, in Arabia, whither this people emigrated when expelled by Joshua. The man himself appears to have been a Hittite, and to perpetuate the name of his city he called the new one which he now founded Luz, this being the ancient name of Beth-el.

Verse 27. *Beth-shean*] Called by the Septuagint *Scythopolis*, or the city of the Scythians.

Verse 31. *Acccho*] Supposed to be the city of Ptolemais, near to Mount Carmel.

—<sup>g</sup> Josh. xix. 38.—<sup>h</sup> Ver. 32.—<sup>i</sup> Ver. 30.—<sup>j</sup> Josh. xix. 42.—<sup>k</sup> Heb. was heavy.—<sup>l</sup> Num. xxxiv. 4. Josh. xv. 3.—<sup>m</sup> Or, Maaleh-akrabbim.

Verse 34. *The Amorites forced the children of Dan, &c.*] Just as the ancient Britons were driven into the mountains of Wales by the Romans; and the native Indians driven back into the woods by the British settlers in America.

Verse 35. *The Amorites would dwell in Mount Heres*] They perhaps agreed to dwell in the mountainous country, being unable to maintain themselves on the plain, and yet were so powerful that the Danites could not totally expel them; they were, however, laid under tribute, and thus the house of Joseph had the sovereignty.

Verse 36. *Akrabbim*] Of scorpions; probably so called from the number of those animals in that place.

*From the rock, and upward.*] The Vulgate understand by a rock, the city Petra, which was the capital of Arabia Petraea.

The whole of this chapter appears to be designed as a sort of supplement to those places in the Book of Joshua, which are referred to in the notes and in the margin; nor is there anything in it worthy of especial remark.

## CHAPTER II.

An angel comes to the Israelites at Bochim, and gives them various reproofs, at which they are greatly affected, 1-5. They served the Lord during the days of Joshua, and the elders who succeeded him, 6, 7. Joshua having died, and all that generation, the people revolted from the true God and served idols, 8-13. The Lord, being angry, delivered them into the hands of spoilers, and they were greatly distressed, 14, 15. A general account of the method which God used to reclaim them, by sending them judges whom they frequently disobeyed, 16-19. Therefore God left the various nations of the land to plague and punish them, 20-23.

AND an <sup>a</sup> angel of the LORD came up from Gilgal <sup>b</sup> to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your

<sup>a</sup> Or, messenger.—<sup>b</sup> Ver. 5.—<sup>c</sup> Gen. xxi. 7.

Verse 1. *An angel of the Lord*] This chapter, and the first eight verses of the next, may be considered as an epitome of the whole book, in which we see on one hand, the crimes of the Israelites; and on the other the punishments inflicted on them by the Lord; their repentance, and

fathers: and <sup>c</sup> I said, I will never break my covenant with you.

2 And <sup>d</sup> ye shall make no league with the inhabitants of this land; <sup>e</sup> ye shall throw down their

<sup>d</sup> Deut. vii. 2.—<sup>e</sup> Deut. xii. 3.

return to their allegiance; and the long-suffering and mercy of God, shown in pardoning their backslidings, and delivering them out of the hands of their enemies.

The angel of the Lord mentioned here, is variously interpreted; some think it was Phinehas, the high-priest, which

altars: \*but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be <sup>b</sup>as thorns in your sides, and <sup>c</sup>their gods shall be a <sup>d</sup>snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place <sup>e</sup>Bochim: and they sacrificed there unto the LORD.

6 And when <sup>f</sup>Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 <sup>g</sup>And the people served the LORD all the days of Joshua, and all the days of the elders that <sup>h</sup>out-lived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And <sup>i</sup>Joshua, the son of Nun, the servant of the LORD, died, <sup>j</sup>being an hundred and ten years old.

9 <sup>k</sup>And they buried him in the border of his inheritance in <sup>l</sup>Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which <sup>m</sup>knew not the LORD nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they <sup>n</sup>forsook the LORD God of their

fathers, which brought them out of the land of Egypt, and followed <sup>o</sup>other gods, of the gods of the people that <sup>p</sup>were round about them, and <sup>q</sup>bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, <sup>r</sup>and served Baal and Ashtaroth.

14 <sup>s</sup>And the anger of the LORD was hot against Israel, and he <sup>t</sup>delivered them into the hands of spoilers that spoiled them, and <sup>u</sup>he sold them into the hands of their enemies round about, so that they <sup>v</sup>could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and <sup>w</sup>as the LORD had sworn unto them: and they were greatly distressed.

16 Nevertheless <sup>x</sup>the LORD raised up judges, which <sup>y</sup>delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they <sup>z</sup>went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

18 And when the LORD raised them up judges, then <sup>aa</sup>the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: <sup>ab</sup>for it repented the LORD because of their groanings, by reason of them that oppressed them and vexed them.

\* Ver. 20. Ps. cvi. 84.—Josh. xiii. 13.—Ch. iii. 6.—Exod. xlii. 33. xxxiv. 12. Deut. vii. 16. Ps. cvi. 36.—<sup>a</sup>That is, weepers.—Josh. xii. 6. xiv. 28.—<sup>b</sup>Josh. xiv. 31.—<sup>c</sup>Heb. prolonged days after Joshua.—Josh. xxv. 29.—Josh. xxiv. 30.—<sup>d</sup>Josh. xix. 50. xxiv. 30. Timnath-serah.—<sup>e</sup>Exod. v. 2. 1 Sam. ii. 12. 1 Chr. xvi. 13. Jer. ix. 3. xxi. 16. Gal. iv. 8. 2 Thess. i. 8. Tit. i. 16.

—<sup>m</sup>Deut. xxxi. 16.—<sup>n</sup>Deut. vi. 14.—<sup>o</sup>Exod. xx. 5.—<sup>p</sup>Ch. iii. 7. x. 6. Ps. cvi. 36.—<sup>q</sup>Ch. iii. 8. Ps. cvi. 40, 41, 42.—<sup>r</sup>2 Kings xvii. 20.—<sup>s</sup>Ch. iii. 8. iv. 2. Ps. xlv. 12. Isa. i. 1.—<sup>t</sup>Lev. xxvi. 37. Josh. vii. 12, 13.—<sup>u</sup>Lev. xxvi. Deut. xxviii.—<sup>v</sup>Ch. iii. 9, 10, 15. 1 Sam. xii. 11. Acts xiii. 20.—<sup>w</sup>Heb. saved.—<sup>x</sup>Exod. xxxiv. 15, 16. Lev. xvii. 7.—<sup>y</sup>Josh. i. 5.—<sup>z</sup>See Gen. vi. 6. Deut. xxxii. 36. Ps. cvi. 41, 46.

is possible; others, that it was a *prophet*, sent to the place where they were now assembled with an extraordinary commission from God, to reprove them for their sins, and to show them the reason why God had not rooted out their enemies from the land; this is the opinion of the Chaldee paraphrast, consequently of the ancient Jews; others think that an *angel*, properly such, is intended; and several are of opinion that it was the *Angel of the Covenant*, the *Captain of the Lord's host*, which had appeared unto Joshua, chap. v. 14, and no less than the Lord Jesus Christ himself. I think it more probable that some extraordinary *human messenger* is meant, as such messengers, and indeed prophets, apostles, &c., are frequently termed *angels*, that is, *messengers of the Lord*. The person here mentioned appears to have been a resident at *Gilgal*, and to have come to *Bochim* on this express errand. [The best authorities favour the view that the angel was no other than the Lord. In simple historical narrative no prophet or messenger is ever called *Malach Jehova*.]

I will never break my covenant] Nor did God ever break it. A covenant is never broken but by him who violates the conditions of it: when any of the contracting parties violates any of the conditions, the covenant is then broken, and by that party alone; and the conditions on the other side are null and void.

Verse 8. I will not drive them out from before you] Their transgressions, and breach of the covenant, were the reasons why they were not put in entire possession of the promised land.

Verse 5. They called the name of that place Bochim] The word *bochim* signifies weepings or lamentations; and it is supposed that the place derived its name from these lamentations of the people. Some think the place itself, where the people were now assembled, was *Shiloh*, now named *Bochim*, because of the above circumstance. [This is improbable.] It should be observed, that the angel speaks here in the person of God, by whom he was sent; as the prophets frequently do.

Verse 6. When Joshua had let the people go] The author of this book is giving here a history of the people from the

division of the land by Joshua to the time in which the angel speaks.

Verse 11. Served Baalim] The word *baalim* signifies lords. Their false gods they considered *supernatural rulers or governors*, each having his peculiar district and office; but when they wished to express a particular *baal*, they generally added some particular epithet, as *Baal-zephon*, *Baal-peor*, *Baal-zebub*, *Baal-shamayim*, &c., as Calmet has well observed. The two former were adored by the *Moabites*; *Baal-zebub*, by the *Ephraimites*. *Baal-berith* was honoured at *Shechem*; and *Baal-shamayim*, the *lord or ruler of the heavens*, was adored among the *Phœnicians*, *Syrians*, *Chaldeans*, &c. And whenever the word *baal* is used without an epithet, this is the god that is intended; and probably, among all these people, it meant the sun.

Verse 12. Which brought them out of the land of Egypt] This was one of the highest aggravations of their offence; they forsook the God who brought them out of Egypt; a place in which they endured the most grievous oppression, and from which they never could have rescued themselves; and they were delivered by such a signal display of the power, justice, and mercy of God, as should never have been forgotten, because the most stupendous that had ever been exhibited.

Verse 13. Served Baal and Ashtaroth.] In a general way, probably, *Baal* and *Ashtaroth* mean the sun and moon; but in many cases *Ashtaroth* seems to have been the same among the *Canaanites* as *Venus* was among the Greeks and Romans, and to have been worshipped with the same obscene rites.

Verse 14. The hands of spoilers] Probably marauding parties of the *Canaanites*, making frequent incursions in their lands, carrying away cattle, spoiling their crops, &c.

Verse 15. The hand of the Lord was against them] They not only had not God with them but they had God against them.

Verse 16. The Lord raised up judges] That is, leaders, generals, and governors, raised up by an especial appointment of the Lord, to deliver them from, and avenge them on, their adversaries.

Verse 17. Went a whoring after other gods] Idolatry, or

19 And it came to pass, <sup>a</sup>when the judge was dead, *that* they returned, and <sup>b</sup>corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they <sup>c</sup>ceased not from their own doings, nor from their stubborn way.

20 <sup>d</sup>And the anger of the LORD was hot against Israel: and he said, Because that this people hath <sup>e</sup>transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

<sup>a</sup> Ch. iii. 12. iv. 1. viii. 33.—<sup>b</sup> Or, were corrupt.—<sup>c</sup> Heb. they let nothing fall of their.—<sup>d</sup> Ver. 14.—<sup>e</sup> Josh. xxiii. 16.

the worship of strange gods, is frequently termed *adultery, fornication, whoredom*, in the sacred writings. As many of their idolatrous practices were accompanied with *impure rites*, the term was not only metaphorically but literally proper.

Verse 18. *The Lord was with the judge*] God himself was king, and the judge was his representative.

*It repented the Lord*] He changed his purpose towards them; he purposed to destroy them because of their sin; they repented and turned to him, and he changed this purpose.

Verse 19. *When the judge was dead*] It appears that in general the office of the judge was for life.

*Their stubborn way*] Their hard or difficult way. Most sinners go through great tribulation, in order to get to eternal perdition; they would have had less pain in their way to heaven.

Verse 20. *The anger of the Lord was hot*] They were as fuel by their transgressions; and the displeasure of the Lord was as a fire about to kindle and consume that fuel.

21 <sup>f</sup>I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 <sup>g</sup>That through them I may <sup>h</sup>prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

23 Therefore the LORD <sup>i</sup>left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

<sup>f</sup> Josh. xxiii. 13.—<sup>g</sup> Ch. iii. 1, 4. <sup>h</sup> Deut. viii. 2, 16. xiii. 3.—<sup>i</sup> Or, suffered.

Verse 21. *I will not henceforth drive out*] As a people, they never had personal courage, discipline, or valour, sufficient to stand before their enemies; the advantages they gained were by the peculiar interference of God.

Verse 22. *That through them I may prove Israel*] There appeared to be no other way to induce this people to acknowledge the true God, but by permitting them to fall into straits from which they could not be delivered but by his especial providence. These words are spoken after the manner of men; and the metaphor is taken from the case of a master or father, who distrusts the fidelity or obedience of his servant or son, and places him in such circumstances that, by his good or evil conduct, he may justify his suspicions, or give him proofs of his fidelity.

Verse 23. *Without driving them out hastily*] Had God expelled all the ancient inhabitants at once, we plainly see, from the subsequent conduct of the people, that they would soon have abandoned his worship, and in their prosperity forgotten their deliverer.

### CHAPTER III.

*An account of the nations that were left to prove Israel, 1-4. How the people provoked the Lord, 5-7. They are delivered into the power of the king of Mesopotamia, by whom they are enslaved eight years, 8. Othniel is raised up as their deliverer; he discomfits the king of Mesopotamia, delivers Israel, and the land enjoys peace for forty years, 9-11. They again rebel, and are delivered into the hand of the king of Moab, by whom they are enslaved eighteen years, 12-14. They are delivered by Ehud, who kills Eglon king of Moab, and slays ten thousand Moabites, and the land rests fourscore years, 15-30.*

**N**OW these are <sup>a</sup>the nations which the LORD left, to prove Israel by them, *even* as many of Israel as had not known all the wars of Canaan:

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 *Namely*, <sup>b</sup>five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in Mount Lebanon, from Mount Bala-hermon unto the entering in of Hamath.

4 <sup>c</sup>And they were to prove Israel by them, to

<sup>a</sup> Ch. ii. 21, 22.—<sup>b</sup> Josh. xiii. 3.—<sup>c</sup> Ch. ii. 22.—<sup>d</sup> Ps. cvi. 35.—<sup>e</sup> Exod. xxxiv. 16. <sup>f</sup> Deut. vii. 3.

Verse 1. *Now these are the nations*] Those who were left to be proved were those Israelites that had not seen all the wars of Canaan.

Verse 2. *That—Israel might know, to teach them war*] This was another reason why the Canaanites were left in the land, that the Israelites might not forget military discipline, but habituate themselves to the use of arms. Had they been faithful to God, they would have had no need of learning the art of war; but now arms became a sort of necessary substitute for that spiritual strength which had departed from them. Thus God in his judgments leaves one iniquitous nation to harass and torment another. Were all to turn to God, men need learn war no more.

know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 <sup>d</sup>And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites;

6 And <sup>e</sup>they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 <sup>f</sup>And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, <sup>g</sup>and served Baalim and <sup>h</sup>the groves.

<sup>f</sup> Ch. ii. 11.—<sup>g</sup> Ch. ii. 13.—<sup>h</sup> Exod. xxxiv. 13. Deut. xvi. 21. Ch. vi. 25.

Verse 4. *To know whether they would hearken*] This would be the consequence of the Canaanites being left among them; if they should be faithful to God, their enemies would not be able to enslave them; should they be rebellious, the Lord would abandon them to their foes.

Verse 6. *And they took their daughters*] They formed matrimonial alliances with those proscribed nations, served their idols, and thus became one with them in *politics* and *religion*.

Verse 7. *Served Baalim and the groves*] No groves were ever worshipped, but the *deities* who were supposed to be resident in them; and in many cases temples and altars were built in groves, and the superstition of *consecrating groves*

8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

10 And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm-trees.

[Ch. ii. 14.—Hab. iii. 7.—Heb. *Aram-naharayim*.—Ver. 15. Ch. iv. 3. vi. 7. x. 10. 1 Sam. xii. 10. Neh. ix. 27. Ps. xxii. 5. cvi. 44. cvii. 18, 19.—Ch. ii. 16.—Heb. *genour*.—Ch. i. 13.—See Num. xxvii. 18. Ch. vi. 34. xi. 29. xiii. 25. xiv. 6, 19. 1 Sam. xi. 6. 2 Chron. xv. 1.—Heb. *was*.—Heb. *Aram*.—Ch. ii. 19.—

and woods to the honour of the deities was a practice very usual with the ancients.

Verse 8. *King of Mesopotamia*] King of *Aram naharayim*, "Syria of the two rivers;" translated *Mesopotamia* by the *Septuagint* and *Vulgate*. It was situated between the *Tigris* and *Euphrates*.

*Served Chushan—eight years.*] He overran their country, and forced them to pay a very heavy tribute.

Verse 9. *Raised up—Othniel, the son of Kenaz*] This noble Hebrew was of the tribe of Judah, and nephew and son-in-law to Caleb, whose praise stands without abatement in the sacred records. Othniel had already signalized his valour in taking Kirjath-sepher, which appears to have been a very hazardous exploit. By his natural valour, experience in war, and the peculiar influence of the Divine Spirit, he was well qualified to inspire his countrymen with courage, and to lead them successfully against their oppressors.

Verse 10. *His hand prevailed.*] "We are not told of what nature this war was, but it was most decisive; and the consequence was an undisturbed peace of forty years, during the whole life of Othniel. As he was judge, and had many offices to fulfil besides that of a general, he had need of the Spirit of God, in the proper sense of the word, to enable him to guide and govern this most refractory and fickle people; and his receiving it for these purposes, shows that the political state of the Jews was still a theocracy. No man attempted to do any thing in that state without the immediate inspiration of God, the pretension to which was always justified by the event. [It does not follow that Othniel lived through the forty years of rest.]

Verse 12. *The children of Israel did evil.*] They forgot the Lord and became idolaters, and God made those very people, whom they had imitated in their idolatrous worship, the means of their chastisement.

*The Lord strengthened Eglon the king of Moab*] The success he had against the Israelites was by the especial appointment and energy of God.

*Eglon* is supposed to have been the immediate successor of *Balak*. Some great men have borne names which, when reduced to their grammatical meaning, appear very ridiculous: the word *Eglon* signifies a little calf!

Verse 13. *The city of palm-trees.*] This the Targum renders the city of *Jericho*; but *Jericho* had been destroyed by Joshua, and certainly was not rebuilt till the reign of Ahab, long after this, 1 Kings xvi. 34. However, as *Jericho* is expressly called the city of palm-trees, Deut. xxxiv. 8, the city in question must have been in the vicinity or plain of *Jericho*, and the king of Moab had seized it as a frontier town, contiguous to his own estates. [The city of *Jericho* had certainly been rebuilt, but not as a fortress.]

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king; who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

[1 Sam. xii. 9.—Ch. v. 14.—Ch. i. 16.—Deut. xxviii. 40.—Ver. 9. Ps. lxxviii. 34.—Or, the son of Geraim.—Heb. shut of his right hand. Ch. x. 18. 1 Chron. xii. 2.—Josh. iv. 20.—Or, graven images.—Heb. a parlour of cooling. See Amos iii. 15.]

Verse 15. *Ehud the son of Gera—a man left-handed*] A man lame in his right hand, and therefore obliged to use his left. *Sent a present unto Eglon*] This is generally understood to be the tribute money which the king of Moab had imposed on the Israelites.

Verse 16. *A dagger which had two edges, of a cubit length*] The word which we translate *cubit*, is of very doubtful signification. As the root seems to signify *contracted*, it probably means an instrument made for the purpose shorter than usual, and something like the Italian *stiletto*.

*Upon his right thigh*] Because he was left-handed. Ordinarily the sword is on the left side, that it may be readily drawn out by the right hand; but as Ehud was left-handed, to be convenient his sword must be on the right side.

Verse 18. *Made an end to offer the present*] Presents, tribute, &c., in the eastern countries were offered with very great ceremony; and to make the more parade several persons, ordinarily slaves, sumptuously dressed, and in considerable number, were employed to carry what would not be a burden even to one. This appears to have been the case in the present instance.

Verse 19. *He turned—from the quarries*] Some of the Versions understand this word as meaning *idols* or *graven images*, or some spot where the Moabites had a place of idolatrous worship. As *pascal* signifies to cut, hew, or engrave, it may be applied to the images thus cut, or to the place or quarry whence they were digged: but it is most likely that *idols* are meant. Some think that *trenches* are meant, and that *pesilim* here may mean the boundaries of the two countries; and when Ehud had got thus far, he sent away the people that were with him, under pretence of having a secret message to Eglon, and so got rid of his attendants, in presence of whom he could not have executed his scheme, nor could have secured his escape afterwards. [Stone-quarries is the better rendering.]

Verse 20. *He was sitting in a summer parlour*] This was a chamber, with some contrivance to mitigate the heat, which was the more necessary, as he appears to have kept his court at *Jericho*, ver. 13, 28, where the heat is so excessive as sometimes to prove fatal. [The "room of cooling" was placed upon the flat roof of the house, which was open to currents of air.]

*I have a message from God unto thee*] A word of the gods to me, unto thee. It is very likely that the word *elohim* is used here to signify *idols*. Ehud, having gone so far as this place of idolatry, might feign he had there been worshipping, and that the *pesilim* had inspired him with a message for the king; and this was the reason why the king commanded silence, why every man went out, and why he rose from his seat or throne, that he might receive it with the



21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

22 And the haft also went in after the blade: and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and

<sup>a</sup> Or, it came out at the fundament. — <sup>b</sup> Or, doeth his easement. 1 Sam. xiv. 3. — Ch. v. 14. vi. 34. 1 Sam. xiii. 3. — <sup>c</sup> Josh. xvii. 15. Ch. vii. 24. xvii. 1. xix. 1. — <sup>d</sup> Ch. vii. 9, 15. 1 Sam. xvii. 47. — <sup>e</sup> Josh. ii. 7. Ch. xii. 5. — <sup>f</sup> Heb. fat. — <sup>g</sup> Ver. 11. — Ch. v. 6, 8. 1 Sam. xiii.

greater respect. This, being an idolater, he would not have done to any message coming from the God of Israel. [It is very unlikely that Ehud used the word *Elohim* in any other sense than that of God.]

Verse 22. *The haft also went in after the blade*] As the instrument was very short, and Eglon very corpulent, this might readily take place.

*And the dirt came out.*] This is variously understood: either the contents of the bowels issued through the wound, or he had an evacuation in the natural way through the fright and anguish.

Verse 24. *He covereth his feet*] He has lain down on his sofa in order to sleep; when this was done they dropped their slippers, lifted up their feet, and covered them with their long loose garments. But the *Versions*, in general, seem to understand it as implying a certain natural act.

Verse 26. *Passed beyond the quarries*] Beyond the *Pesilim*, which appear to have been the Moabish borders, where they had set up those hewn stones as landmarks, or sacred boundary stones. [But see above on ver. 19.]

Verse 28. *Took the fords of Jordan*] It is very likely that the Moabites, who were on the western side of Jordan, hearing of the death of Eglon, were panic-struck, and endeavoured to escape over Jordan at the fords near Jericho, when Ehud blew his trumpet in the mountains of Ephraim, and thus to get into the land of the Moabites, which lay on the east of Jordan; but Ehud and his men, seizing the only pass by which they could make their escape, slew ten thousand of them in their attempt to cross at those fords.

Verse 29. *All lusty, and all men of valour*] Picked, chosen troops, which Eglon kept among the Israelites, to reduce and overawe them.

Verse 30. *The land had rest fourscore years.*] This is usually reckoned from the deliverance under Othniel, that being a term from which they dated every transaction, as in other cases they dated from the *exodus*, from the building of Solomon's temple, &c.; and as other nations did from particular events: the ROMANS, from the building of the city; the MOHAMMEDANS, from the *Hijrah*, or flight of Mohammed to Medina; the CHRISTIANS, from the birth of Christ, &c., &c.

Verse 31. *Slew—six hundred men with an ox-goad*] This instrument is differently understood by the *Versions*: the *Vulgate* has *plough-share*, a dreadful weapon in the hand of a man endowed with so much strength; the *Septuagint* has *plough-share of the oxen*; the *Chaldee*, *Syriac*, and *Arabic* understand it of the goad, as does our translation.

It appears that Shamgar was merely a labouring man; that the Philistines were making an inroad on the Israelites

passed beyond the quarries and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him, from the mount, and he before them.

28 And he said unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

19, 22. It seems to concern only the country next to the Philistines. — 1 Sam. xvii. 47, 50. — Ch. ii. 16. — So part is called Israel. Ch. iv. 1, 3, &c. x. 7, 17. xi. 4, &c. 1 Sam. iv. 1.

when the latter were cultivating their fields; that Shamgar and his neighbours successfully resisted them; that they armed themselves with their more portable agricultural instruments; and that Shamgar, either with a plough-share or an ox-goad, slew six hundred of those marauders.

The case of Ehud killing Eglon is a very serious one; and how far he was justified in this action is with all a question of importance, and with not a few a question of difficulty. "Is it right to slay a tyrant?" I, without hesitation, answer, No individual has a right to slay any man, except it be in his own defence, when a person attacks him in order to take away his life. "But may not any of his oppressed subjects put an end to the life of a tyrant?" No. The state alone can judge whether a king is ruling contrary to the laws and constitution of that state; and if that state have provided laws for the punishment of a ruler who is endeavouring to destroy or subvert that constitution, then let him be dealt with according to those laws. But no individual or number of individuals in that state has any right to dispose of the life of the ruler but according to law. To take his life in any other way is no less than murder. It is true God, the author of life and the judge of all men, may commission one man to take away the life of a tyrant. But the pretension to such a commission must be strong, clear, and unequivocal; in short, if a man think he have such a commission, to be safe, he should require the Lord to give him as full an evidence of it as he did to Moses; and when such a person comes to the people, they should require him to give as many proofs of his divine call as the Hebrews did Moses, before they should credit his pretensions. "But had not Ehud a divine call?" I cannot tell. If he had, he did not murder Eglon; if he had not, his act, however it succeeded, was a murderous act; and if he had no message from God (and there is no proof that he had), then he was a most base and hypocritical assassin.

The life of any ruler can only be at the disposal of the constitution, or that system of rules, laws, and regulations, by which the people he rules should be governed; if he rule not according to these, he is, *ipso facto*, deposed from his government. If he break the constitution, to the great injury or ruin of his subjects, then he is to be judged by those laws according to which he must have pledged himself to govern. If a king be deposed on any other account, it is rebellion. If his life be taken away by any means but those provided by the constitution, it is murder. No pretended or proved tyranny can justify his being taken off in any other way, or on any other account. And what constitution in the civilized world provides for the death of the supreme magistrate?

## CHAPTER IV.

*The Israelites again rebel against God, and they are delivered into the hands of Jabin, king of Canaan, 1, 2. They cry unto God, and he raises up Deborah and Barak to deliver them, 3-10. Some account of Heber the Kenite, 11. Barak attacks Sisera, captain of Jabin's army, at the river Kishon, and gives him a total overthrow, 12-16. Sisera leaves his chariot, and flies away on foot; enters the tent of Jael, the wife of Heber, by whom he is slain, while secreting himself in her apartment, 17-24.*

**AND** \* the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD <sup>b</sup> sold them into the hand of Jabin king of Canaan, that reigned in <sup>c</sup> Hazor; the captain of whose host was <sup>d</sup> Sisera, which dwelt in <sup>e</sup> Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred <sup>f</sup> chariots of iron; and twenty years <sup>g</sup> he mightily oppressed the children of Israel.

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 <sup>h</sup> And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in Mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called <sup>i</sup> Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And <sup>j</sup> I will draw unto thee, to the <sup>k</sup> river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall <sup>l</sup> sell Sisera

into the hand of a woman. And Deborah arose, and went with Barak to Kadesh.

10 And Barak called <sup>m</sup> Zebulun and Naphtali to Kadesh; and he went up with ten thousand men <sup>n</sup> at his feet: and Deborah went up with him.

11 Now Heber <sup>o</sup> the Kenite, *which was of the children of <sup>p</sup> Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, <sup>q</sup> which is by Kadesh.*

12 And they shewed Sisera that Barak the son of Abinoam was gone up to Mount Tabor.

13 And Sisera <sup>r</sup> gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand; <sup>s</sup> is not the LORD gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him.

15 And <sup>t</sup> the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not <sup>u</sup> a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said

\* Ch. ii. 19.—<sup>b</sup> Ch. ii. 14.—<sup>c</sup> Josh. xi. 1, 10. xix. 36.—<sup>d</sup> 1 Sam. xii. 9. Ps. lxxxiii. 9.—<sup>e</sup> Ver. 13, 16.—<sup>f</sup> Ch. i. 19.—<sup>g</sup> Ch. v. 8. Ps. cvi. 42.—<sup>h</sup> Gen. xxxv. 8.—<sup>i</sup> Heb. xi. 32.—<sup>j</sup> Josh. xix. 37.—<sup>k</sup> Exod. xiv. 4.—<sup>l</sup> Ch. v. 21. 1 Kings xviii. 40. Ps. lxxxiii. 9, 10.—<sup>m</sup> Ch. ii. 14.—

Verse 1. *When Ehud was dead.*] Why not *when Shamgar was dead*? Does this not intimate that Shamgar was not reckoned in the number of the judges?

Verse 2. *Jabin king of Canaan.*] Probably a descendant of the Jabin mentioned, Josh. xi. 1, &c., who had gathered together the wrecks of the army of that Jabin defeated by Joshua.

Verse 3. *Nine hundred chariots of iron.*] Chariots armed with iron scythes, as is generally supposed; they could not have been made all of iron, but they might have been *shod with iron*, or had iron scythes projecting from the axle on each side, by which infantry might be easily cut down or thrown into confusion. The ancient Britons are said to have had such chariots. [These chariots were simply tipped with iron, the use of scythes being unknown.]

Verse 4. *Deborah, a prophetess.*] One on whom the Spirit of God descended, and who was the instrument of conveying to the Israelites the knowledge of the divine will, in things sacred and civil.

*She judged Israel.*] That is, I believe, the first instance of female government on record. Deborah seems to have been supreme both in civil and religious affairs; and *Lapidoth*, her husband, appears to have had no hand in the government. But the original may as well be translated *a woman of Lapidoth, as the wife of Lapidoth*.

Verse 6. *She sent and called Barak.*] She appointed him to be general of the armies on this occasion; which shows that she possessed the supreme power in the state.

<sup>n</sup> Ch. v. 18.—<sup>o</sup> See Exod. xi. 8. 1 Kings xx. 10.—<sup>p</sup> Ch. i. 16.—<sup>q</sup> Num. x. 29.—<sup>r</sup> Ver. 6.—<sup>s</sup> Heb. *gathered by cry or proclamation*.—<sup>t</sup> Deut. ix. 8. 2 Sam. v. 24. Ps. lxxviii. 7. Isa. lli. 12.—<sup>u</sup> Ps. lxxxiii. 9, 10. See Josh. x. 10.—<sup>v</sup> Heb. *unto one*.

*Mount Tabor.*] This mountain is very difficult of ascent; with its grand area on the summit, it made a very proper place for the rendezvous of Barak's army. Antiochus used it for the same purpose in his wars; and Josephus appears to have fortified it; and Placidus, one of Vespasian's generals, was sent to reduce it.

Verse 9. *The Lord shall sell Sisera into the hand of a woman.*] Does not this mean, If I go with thee, the conquest shall be attributed to me, and thou wilt have no honour? Or, is it a prediction of the exploit of Jael? In both these senses the words have been understood. It seems, however, more likely that Jael is intended.

Verse 10. *Ten thousand men at his feet.*] Ten thousand footmen. He had no chariots; his army was all composed of infantry. ["At his feet," means simply, "in his train."]

Verse 14. *Up; for this is the day.*] She told him the precise time in which he was to make the attack: *Up; for this is the day in which the Lord hath delivered Sisera into thine hand.*

*Went down from Mount Tabor.*] He had probably encamped his men on and near the summit of this mount.

Verse 15. *The Lord discomfited Sisera.*] CONFOUNDED, *threw them all into confusion, drove them pell-mell—*caused chariots to break and overthrow chariots, and threw universal disorder into all their ranks. There is no doubt all this was done by a supernatural agency; God sent his angel and confounded them.

Verse 18. *Jael went out to meet Sisera.*] He preferred the

unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a \*mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened <sup>b</sup>a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife <sup>c</sup>took a nail of the tent, and <sup>d</sup>took an hammer in her hand, and went softly unto him, and smote the nail into his temples,

\* Or, rug; or, blanket.—<sup>b</sup> Ch. v. 25.—<sup>c</sup> Ch. v. 26.—<sup>d</sup> Heb. put.

woman's tent because of secrecy: for, according to the etiquette of the eastern countries, no person ever intrudes into the apartments of the women. And in every dwelling the women have a separate apartment.

Verse 19. *She opened a bottle of milk*] She gave more than he requested; and her friendship increased his confidence and security.

Verse 20. *Stand in the door of the tent*] As no man would intrude into the woman's apartment without permission, her simply saying, *There is no man in my tent*, would preclude all search.

Verse 21. *A nail of the tent*] One of the spikes by which they fasten to the ground the cords which are attached to the cloth or covering.

*He was fast asleep and weary.*] As he lay on one side, and was overwhelmed with sleep through the heat and fatigues of the day, the piercing of his temples must have in a moment put him past resistance.

Verse 22. *Behold, Sisera lay dead*] What impression this made on the victorious Barak is not said; it could not give him much pleasure, especially when he learned the circumstances of his death.

Verse 24. *The hand of the children of Israel prospered*] *It went, going*—they followed up this victory, and the consequence was, they utterly destroyed Jabin and his kingdom.

It will naturally be expected that something should be said to justify the conduct of Jael; it must be owned that she slew Sisera in circumstances which cause the whole transaction to appear exceedingly questionable. They are the following:

1. There was peace between her family and the king of Canaan.

2. That peace was no doubt made with a sacrifice and an oath.

3. Sisera, knowing this, came to her tent with the utmost confidence.

4. She met him with the most friendly greetings and assurances of safety.

5. Having asked for water, to show her friendship and respect she gave him cream, and that in a vessel suitable to his dignity.

and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 So <sup>e</sup>God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel <sup>f</sup>prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

\* Ps. xviii. 47.—<sup>f</sup> Heb. going, went, and was hard.

6. She put him in the secret part of her own tent, and covered him in such a way as to evidence her good faith, and to inspire him with the greater confidence.

7. She agreed to keep watch at the door, and deny his being there to any that might enquire.

8. She was bound by the rules of Asiatic hospitality to have defended his life, even at the risk of her own.

9. Notwithstanding, she took the advantage of his weariness and deep sleep, and took away his life!

10. She exulted in her deed, met Barak, and showed him in triumph what she had done.

Now do we not find in all this bad faith, deceit, deep hypocrisy, lying, breach of treaty, contempt of religious rites, breach of the laws of hospitality, deliberate and unprovoked murder? But what can be said in her justification? All that can be said, and all that has been said, is simply this: "She might have been sincere at first, but was afterwards divinely directed to do what she did." If this was so, she is sufficiently vindicated by the fact, and probably the cup of Sisera's iniquity was full, and his life already forfeited to the justice of God. But does it appear that she received any such direction from God. There is no sufficient evidence of it: it is true that Deborah, a prophetess, declares her *blessed above women*; and this seems to intimate that her conduct was pleasing to God. But we do not find one word from Jael herself, stating how she was led to do an act repugnant to her feelings as a woman, contrary to good faith, and a breach of the rules of hospitality. Nor does the sacred penman say one word to explain the case; as in the case of Elud, he states the fact, and leaves his readers to form their own opinion.

To say, as has been said in the case of Eglon, that "Sisera was a public enemy, and any of the people whom he oppressed might be justified in taking away his life," is a very dangerous position, as it refers one of the most solemn acts of judgment and justice to the caprice, or prejudice, or enthusiastic feeling of every individual who may persuade himself that he is not only concerned in the business, but authorized by God to take vengeance by his own hand. While justice and law are in the world, God never will, as he never did, abandon cases of this kind to the caprice, prejudice, or party feeling, of any man.

## CHAPTER V.

*The triumphant song of Deborah and Barak, after the defeat of Sisera, captain of the armies of Jabin, king of Canaan.*

**THEN** <sup>a</sup>sang Deborah and Barak the son of Abinoam, on that day, saying,  
2 Praise ye the LORD for the <sup>b</sup>avenging of Israel; <sup>c</sup>when the people willingly offered themselves.

\* See Exod. xv. 1. Ps. xviii. title.—<sup>b</sup> Ps. xviii. 47.—<sup>c</sup> 2 Chron. xvii. 16. 1 Mac. ii. 42.—<sup>d</sup> Deut. xxii. 1, 3. Ps. ii. 10.—<sup>e</sup> Deut.

Verse 1. *Then sang Deborah and Barak*] There are many difficulties in this very sublime song; and learned men have toiled much to remove them. That there are several gross

3 <sup>d</sup>Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

4 LORD, <sup>e</sup>when thou wentest out of Seir, when thou marchedst out of the field of Edom, <sup>f</sup>the earth xxxiii. 2. Ps. lxxvii. 7.—<sup>g</sup> 2 Sam. xxii. 6. Ps. lxxviii. 8. Isa. lxi. 3. Hab. iii. 3, 10.

mistakes in our Version will be instantly acknowledged by all who can critically examine the original.

Verse 4. *When thou wentest out of Seir*] Here is an allu-

trembled, and the heavens dropped, the clouds also dropped water.

5 \*The mountains <sup>b</sup> melted from before the LORD, even <sup>c</sup> that Sinai from before the LORD God of Israel.

6 In the days of <sup>d</sup> Shamgar the son of Anath, in the days of <sup>e</sup> Jael, <sup>f</sup> the highways were unoccupied, and the <sup>g</sup> travellers walked through <sup>h</sup> by-ways.

7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose <sup>i</sup> a mother in Israel.

8 They <sup>j</sup> chose new gods; then *was* war in the gates: <sup>k</sup> was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that <sup>l</sup> offered themselves willingly among the people. Bless ye the LORD.

10 "Speak, <sup>m</sup> ye <sup>n</sup> that ride on white asses, <sup>o</sup> ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the <sup>p</sup> righteous <sup>q</sup> acts of the LORD, even the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

\*Deut. iv. 11. Ps. cxviii. 5.—<sup>b</sup> Heb. *flowed*.—<sup>c</sup> Exod. xix. 18.—<sup>d</sup> Ch. iii. 31.—<sup>e</sup> Ch. iv. 17.—<sup>f</sup> Lev. xxvi. 22. 2 Chron. xv. 5. Isa. xxxiii. 8. Lam. i. 4. iv. 8.—<sup>g</sup> Heb. *walkers of paths*.—<sup>h</sup> Heb. *crooked ways*.—<sup>i</sup> Isa. xlix. 23.—<sup>j</sup> Deut. xxxii. 16. Ch. ii. 12, 17.—<sup>k</sup> So 1 Sam. xiii. 10, 22. Ch. iv. 3.—<sup>l</sup> Ver. 2.—<sup>m</sup> Or, *Meditate*.—<sup>n</sup> Ps. cv. 2. cxlv. 5.—<sup>o</sup> Ch. x. 4. xii. 14.—<sup>p</sup> Ps. cviii. 32.—<sup>q</sup> Heb. *righteousness of the LORD*.—1 Sam. xii. 7. Ps. cxlv. 7.—<sup>r</sup> Ps. lvi.

sion to the giving of the law, and the manifestation of God's power and glory at that time; and as this was the most signal display of his majesty and mercy in behalf of their forefathers, Deborah very properly begins her song with a commemoration of this transaction.

Verse 6. *The highways were unoccupied*] The land was full of anarchy and confusion, being every where infested with banditti. No public road was safe; and in going from place to place, the people were obliged to use unfrequented paths.

Verse 7. *The villages ceased*] The people were obliged to live together in fortified places; or in great numbers, to protect each other against the incursions of bands of spoilers.

Verse 8. *They chose new gods*] This was the cause of all their calamities; they forsook Jehovah, and served other gods; and then was war in their gates—they were hemmed up in every place, and besieged in all their fortified cities; and they were defenceless, they had no means of resisting their adversaries; for, even among forty thousand men, there was neither spear nor shield to be seen.

Verse 10. *Ye that ride on white asses*] Perhaps it should be rendered *sleek or well-fed asses*; *shining asses*, in the Vulgate.

*Ye that sit in judgment*] Some have rendered this, *ye who dwell in Middin*. This was a place in the tribe of Judah, and is mentioned Josh. xv. 61. [Better rendering is, "Ye who sit on carpets," i.e. the rich and prosperous.]

*And walk by the way*.] Persons who go from place to place for the purposes of traffic.

Verse 11. *In the places of drawing water*] As wells were very scarce in every part of the East, and travellers in such hot countries must have water, robbers and banditti generally took their stations near tanks, pools, and springs, in order that they might suddenly fall upon those who came to drink: and when the country was badly governed, annoyances of this kind were very frequent. Instead of such danger and insecurity, Deborah intimates that they may sit down at the places of drawing water, and there rehearse the righteous acts of the Lord; the land being now every where in peace, order and good government being restored.

*Go down to the gates*.] They may go down to the gates to receive judgment and justice as usual. It is well known that the gate was the place of judgment in the East.

Verse 12. *Lead thy captivity captive*] Make those captives who have formerly captivated us.

12 \*Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and <sup>a</sup> lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth <sup>b</sup> have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 <sup>c</sup> Out of Ephraim *was there* a root of them <sup>d</sup> against Amalek: after thee, Benjamin, among thy people; out of <sup>e</sup> Machir came down governors, and out of Zebulun they that <sup>f</sup> handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also <sup>g</sup> Barak: he was sent on <sup>h</sup> foot into the valley. <sup>i</sup> For the divisions of Reuben *there were* great <sup>j</sup> thoughts of heart.

16 Why abodest thou <sup>k</sup> among the sheep-folds, to hear the bleatings of the flocks? <sup>l</sup> For the divisions of Reuben *there were* great searchings of heart.

17 <sup>m</sup> Gilad abode beyond Jordan: and why did Dan remain in ships? <sup>n</sup> Asher continued on the sea <sup>o</sup> shore, and abode in his <sup>p</sup> breaches.

18 <sup>q</sup> Zebulun and Naphtali *were* a people that <sup>r</sup> jeopardised their lives unto the death in the high places of the field.

8.—<sup>a</sup> Ps. lxxviii. 18.—<sup>b</sup> Ps. xlix. 14.—<sup>c</sup> Ch. iii. 27.—<sup>d</sup> Ch. iii. 13.—<sup>e</sup> Num. xxxii. 39, 40.—<sup>f</sup> Heb. *draw with the pen*, &c.—<sup>g</sup> Ch. iv. 14.—<sup>h</sup> Heb. *his feet*.—<sup>i</sup> Or, *in the divisions*, &c.—<sup>j</sup> Heb. *impressions*.—<sup>k</sup> Num. xxxii. 1.—<sup>l</sup> Or, *in*.—<sup>m</sup> See Josh. xiii. 25, 31.—<sup>n</sup> Josh. xix. 29, 31.—<sup>o</sup> Or, *port*.—<sup>p</sup> Or, *creeks*.—<sup>q</sup> Ch. iv. 10.—<sup>r</sup> Heb. *exposed to reproach*.

Verse 13. *Made him that remaineth*] This appears to be spoken of Barak, who is represented as being only a remnant of the people.

Verse 14. *Out of Ephraim—a root of them*] Deborah probably means that out of Ephraim and Benjamin came eminent warriors. Joshua, who was of the tribe of Ephraim, routed the Amalekites, a short time after the Israelites came out of Egypt, Exod. xvii. 10. Ehud, who was of the tribe of Benjamin, slew Eglon, and defeated the Moabites, the friends and allies of the Ammonites and Amalekites. Machir, in the land of Gilad, produced eminent warriors: and Zebulun produced eminent statesmen, and men of literature. Probably Deborah speaks here of the *past wars*, and not of any thing that was done on this occasion; for we know that no persons from Gilad were present in the war between Jabin and Israel.

Verse 15. *The princes of Issachar*] They were at hand, and came willingly forth, at the call of Deborah, to this important war.

*Barak—was sent on foot*] I have no doubt that this should be translated *with his footmen or infantry*.

*For the divisions of Reuben*] Either the Reubenites were divided among themselves into factions, which prevented their co-operation with their brethren, or they were divided in their judgment concerning the measures *now* to be pursued which prevented them from joining with the other tribes till the business was entirely settled. [A better translation of this obscure passage is possible. Some render it: "At the brooks of Reuben were great resolutions of heart."] The *thoughts of heart*, and *searchings of heart*, might refer to the doubts and uneasiness felt by the other tribes, when they found the Reubenites did not join them; for they might have conjectured that they were either unconcerned about their liberty, or were meditating a coalition with the Canaanites.

Verse 17. *Gilad abode beyond Jordan*] That is, the Gadites, who had their lot in those parts, and could not well come to the aid of their brethren at a short summons. But the words of Deborah imply a criminal neglect on the part of the Danites; they were intent upon their traffic, and trusted in their ships. Joppa was one of their seaports.

*Asher continued on the sea shore*] The lot of Asher extended along the Mediterranean Sea; and being contiguous to Zebulun and Naphtali, they might have easily succoured their brethren; but they had the pretence that their posts

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; \* they took no gain of money.

20 \* They fought from heaven: \* the stars in their \* courses fought against Sisera.

21 \* The river of Kishon swept them away, that ancient river the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the \* prancings, the prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; \* because they came not to the help \* of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall \* Jael the wife of Heber the Kenite be, \* blessed shall she be above women in the tent.

25 \* He asked water, *and* she gave him milk; she brought forth butter in a lordly dish.

26 \* She put her hand to the nail, and her right

\* Ch. iv. 16. Ps. xlv. 12. See ver. 30.—<sup>b</sup> See Josh. x. 11. Ps. lxxvii. 17, 18.—<sup>c</sup> Ch. iv. 15.—<sup>d</sup> Heb. *paths*.—<sup>e</sup> Ch. iv. 7.—<sup>f</sup> Or, *trappings*, or *plungings*.—<sup>g</sup> Ch. xxi. 9, 10. Neh. iii. 5.—<sup>h</sup> 1 Sam. xvii. 47. xviii. 17. xxv. 28.—<sup>i</sup> Ch. iv. 17.—<sup>j</sup> Luke i. 28.—<sup>k</sup> Ch. iv. 19.

were unguarded, and they abode in their *breaches*, in order to defend them.

Verse 18. *Zebulun and Naphtali—jeopardied their lives*] The original is very emphatic, *they desolated their lives to death*—they were determined to conquer or die, and therefore plunged into the thickest of the battle.

Verse 19. *The kings came and fought*] It is conjectured that Jabin and his confederates had invaded Manasseh, as both Taanach and Megiddo were in that tribe; and that they were discomfited by the tribes of Zebulun and Naphtali at Taanach and Megiddo; while Barak defeated Sisera at Mount Tabor.

*They took no gain of money.*] They expected much booty in the total rout of the Israelites; but they were defeated, and got no prey; or, if applied to the Israelites, They fought for liberty, not for plunder.

Verse 20. *They fought from heaven*] The angels of God came to the assistance of Israel: and the *stars in their orbits fought against Sisera*; probably some thunder storm, or great inundation from the river Kishon, took place at that time, which in poetic language was attributed to the stars.

Perhaps it means no more than this: the time which was measured and ruled by the heavenly bodies seemed only to exist for the destruction of the Canaanites. There may be also a reference to the sun and moon standing still in the days of Joshua.

Verse 21. *The river of Kishon swept them away*] This gives plausibility to the above conjecture, that there was a storm at this time which produced an inundation in the river Kishon, which the routed Canaanites attempting to ford were swept away.

Verse 22. *Then were the horsehoofs broken*] In very ancient times horses were not shod; nor are they to the present day in several parts of the East. Sisera had iron chariots when his hosts were routed; the horses that drew these, being strongly urged on by those who drove them, had their hoofs broken by the roughness of the roads: in consequence of which they became lame, and could not carry off their riders. This is marked as one cause of their disaster.

Verse 23. *Curse ye Meroz*] Where Meroz was is not known; some suppose it was the same as *Merom*, nigh to *Dothan*. It was certainly some city or district, the inhabitants of which would not assist in this war.

*Curse ye bitterly*] *Curse with cursing*—use the most awful execrations.

*Said the angel of the LORD*] That is, Barak, who was Jehovah's angel or messenger in this war; the person sent by God to deliver his people. [But see above chap. ii. 1.]

*To the help of the LORD*] That is, to the help of the people of the Lord.

*Against the mighty.*] "With the heroes;" that is, Barak and his men, together with Zebulun and Naphtali: these

hand to the workmen's hammer: and \* with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 \* At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down \* dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned \* answer to herself,

30 \* Have they not sped? have they not divided the prey; \* to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?

31 \* So let all thine enemies perish, O LORD: but let them that love him be \* as the sun \* when he goeth forth in his might. And the land had rest forty years.

—<sup>1</sup> Ch. iv. 21.—<sup>2</sup> Heb. *she hammered*.—<sup>3</sup> Heb. *Between*.—<sup>4</sup> Heb. *destroyed*.—<sup>5</sup> Heb. *her words*.—<sup>6</sup> Exod. xv. 9.—<sup>7</sup> Heb. *to the head of a man*.—<sup>8</sup> Ps. lxxxiii. 9, 10.—<sup>9</sup> 2 Sam. xxiii. 4.—<sup>10</sup> Ps. xix. 5.

were the mighty men, or heroes, with whom the inhabitants of Meroz would not join.

Verse 24. *Blessed above women shall Jael—be*] She shall be highly celebrated as a most heroic woman; all the Israelitish women shall glory in her. I do not understand these words as expressive of the divine approbation towards Jael. The word *bless*, both in *Hebrew* and *Greek*, often signifies to praise, to speak well of, to celebrate. This is most probably its sense here.

Verse 25. *She brought forth butter*] As the word *chemah*, here translated *butter*, signifies *disturbed*, *agitated*, &c., it is probable that *buttermilk* is intended. The Arabs form their buttermilk by agitating the milk in a leathern bag, and the buttermilk is highly esteemed because of its refreshing and cooling quality; but there is no reason why we may not suppose that Jael gave him cream: Sisera was not only thirsty, but was also exhausted with fatigue; and nothing could be better calculated to quench his thirst, and restore his exhausted strength, than a bowl of cream. It is evident that Deborah wishes to convey the idea that Jael was *more liberal and kind* than Sisera had requested. He asked for water, and she brought him cream; and she brought it to him, not in an ordinary pitcher, but in the most superb dish or bowl which she possessed.

Verse 26. *She smote off his head*] The original does not warrant this translation; nor is it supported by fact. *She smote his head*, and transfixed him through the temples. It was his head that received the death wound, and the place where this wound was inflicted was the temples.

Verse 27. *At her feet he bowed*] "Between her feet." After having stunned him she probably sat down, for the greater convenience of driving the nail through his temples.

*He bowed—he fell*] He probably made some struggles after he received the blow on the head, but could not recover his feet.

Verse 28. *Cried through the lattice*] This is very natural: in the women's apartments in the East the windows are latticed, to prevent them from sending or receiving letters, &c. The latticing is the effect of the jealousy which universally prevails in those countries.

*Why is his chariot so long in coming?*] Literally, Why is his chariot ashamed to come?

From this song, as well as from that of Moses, Dent. xxxii., we see that the first, as also the best, poets of antiquity were found among the Hebrews; and that the art of poetry was highly cultivated among them many hundreds of years before Greece, or any other country of the world, could boast of *ode*, or *epic*, or any kind of poetic composition. The idolizers of Greece and Italy should not forget this: to Hebrew models both Greeks and Romans owe much of their perfection. Why are not these more studied? Why do not we go to the "fountain head."

## CHAPTER VI.

*The Israelites again do evil, and are delivered into the hands of the Midianites, by whom they are oppressed seven years, 1, 2. Different tribes spoil their harvests, and take away their cattle, 3-5. They cry unto the Lord, and he sends them a prophet to reprehend and instruct them, 6-10. An angel appears unto Gideon, and gives him commission to deliver Israel, and works several miracles, to prove that he is divinely appointed to this work, 11-23. Gideon builds an altar to the Lord, under the name of Jehovah-Shalom; and throws down the altar of Baal, 24-27. His townsmen conspire against him; he expostulates with them, and they are pacified, 28-32. The Midianites and Amalekites gather together against Israel; Gideon summons Manasseh, Asher, Zebulun, and Naphtali, who join his standard, 33-35. The miracle of the fleece of wool, 36-40.*

**AND** <sup>a</sup>the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand <sup>b</sup>of Midian seven years.

2 And the hand of Midian <sup>c</sup>prevailed against Israel: and because of the Midianites the children of Israel made them <sup>d</sup>the dens which are in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and <sup>e</sup>the Amalekites, <sup>f</sup>and the children of the East, even they came up against them;

4 And they encamped against them, and <sup>g</sup>destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither <sup>h</sup>sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came <sup>i</sup>as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel <sup>j</sup>cried unto the LORD.

<sup>a</sup> Ch. ii. 10.—<sup>b</sup> Hab. iii. 7.—<sup>c</sup> Heb. was strong.—<sup>d</sup> 1 Sam. xlii. 6. Heb. xi. 38.—<sup>e</sup> Ch. iii. 13.—<sup>f</sup> Gen. xxix. 1. Ch. vii. 12. viii. 10. 1 Kings iv. 30. Job i. 3.—<sup>g</sup> Lev. xxvi. 16. Deut. xxviii. 30, 33, 51. Mic. vi. 15.—<sup>h</sup> Or, goat.—<sup>i</sup> Ch. vii. 12.—<sup>j</sup> Ch. iii. 15. Hos. v. 15.—

Verse 1. *Delivered them into the hand of Midian*] The Midianites were among the most ancient and inveterate of the enemies of Israel. They joined with the Moabites to seduce them to idolatry, and were nearly extirpated by them: Num. xxxi. The Midianites dwelt on the eastern borders of the Dead Sea, and their capital was Arnon.

Verse 2. *Made them the dens which are in the mountains*] Nothing can give a more distressing description of the state of the Israelites than what is here related. They durst not reside in the plain country, but were obliged to betake themselves to dens and caves of the mountains, and live like wild beasts, and were hunted like them by their adversaries.

Verse 3. *Children of the East*] Probably those who inhabited Arabia Deserta, Ishmaelites.

Verse 4. *Encamped against them*] Wandering hordes of Midianites, Amalekites, and Ishmaelites came in the times of harvest, and autumn, and carried away their crops, their fruit, and their cattle. And they appear to have come early, encamped in the plains, and watched the crops till they were ready to be carried off. This is frequently the case even to the present day.

*Till thou come unto Gaza*] That is, the whole breadth of the land, from Jordan to the coast of the Mediterranean Sea. Thus the whole land was ravaged, and the inhabitants deprived of the necessities of life.

Verse 5. *They came up with their cattle and their tents*] All this proves that they were different tribes of wanderers, who had no fixed residence; but, like their descendants the Bedouins or wandering Arabs, removed from place to place to get prey for themselves and forage for their cattle.

Verse 6. *The Lord sent a prophet*] The Jews say that this was Phinehas; but it is more likely that it was some prophet or teacher raised up by the Lord to warn and instruct them.

Verse 11. *There came an angel of the Lord*] The prophet came to teach and exhort; the angel comes to confirm the

7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent <sup>k</sup>a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and <sup>l</sup>drove them out from before you, and gave you their land;

10 And I said unto you, I am the LORD your God; <sup>m</sup>fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash <sup>n</sup>the Abi-ezrite: and his son <sup>o</sup>Gideon threshed wheat by the winepress, <sup>p</sup>to hide it from the Midianites.

12 And the <sup>q</sup>angel of the LORD appeared unto him, and said unto him, The LORD is <sup>r</sup>with thee, thou mighty man of valour.

<sup>k</sup> Heb. a man a prophet.—<sup>l</sup> Ps. xlii. 2, 3.—<sup>m</sup> 2 Kings xvii. 35, 37, 38. Jer. x. 2.—<sup>n</sup> Josh. xvii. 2.—<sup>o</sup> Heb. xi. 32, called Gideon.—<sup>p</sup> Heb. to cause it to flee.—<sup>q</sup> Ch. xiii. 3. Luke i. 11, 28.—<sup>r</sup> Josh. i. 5.

words of the prophet, to call and commission him who was intended to be their deliverer, and to work miracles. In order to inspire him with supernatural courage and a confidence of success.

*Ophrah*] Or *Ephra*, was a city, or village rather, in the half tribe of Manasseh, beyond Jordan.

*His son Gideon threshed wheat*] This is not the only instance in which a man taken from agricultural employments was made general of an army, and the deliverer of his country. *Shamgar* was evidently a ploughman, and with his ox-goad he slew many Philistines, and became one of the deliverers of Israel. *Cincinnatus* was taken from the plough, and was made dictator and commander-in-chief of the Roman armies. There is a great similarity between his case and that of Gideon.

*Threshed wheat by the wine-press*] This was a place of privacy; he could not make a threshing-floor in open day as the custom was, and bring either the wheel over the grain, or tread it out with the feet of the oxen, for fear of the Midianites, who were accustomed to come and take it away as soon as threshed. He got a few sheaves from the field, and brought them home to have them *privately* threshed [or "knocked out" with a stick] for the support of the family. As there could be no *vintage* among the Israelites in their present distressed circumstances, the winepress would never be suspected by the Midianites to be the place of threshing corn.

Verse 12. *The Lord is with thee*] It appears that Gideon had proved himself, on former occasions, to be a man of courage and personal prowess; and this would naturally excite the confidence of his countrymen. God chooses for his work those instruments which, in the course of his operations in nature and providence, he has qualified for his purpose. The instruments thus chosen are generally *unlikely*, but they will ever be found the best qualified for the divine employment.



13 And Gideon said unto him, Oh my LORD, if the LORD be with us, why then is all this befallen us? and "where be all his miracles? which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: "have not I sent thee?

15 And he said unto him, Oh, my LORD, where-with shall I save Israel? behold, "my "family is poor in Manasseh, and I am the least in my father's house.

16 And the LORD said unto him, "Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then "shew me a sign that thou talkest with me.

18 "Depart not hence, I pray thee, until I come unto thee, and bring forth my "present, and set it before thee. And he said, I will tarry till thou come again.

19 "And Gideon went in, and made ready "a kid,

and unleavened cakes of an ophah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of the LORD said unto him, Take the flesh and the unleavened cakes, and "lay them upon this rock, and "pour out the broth. And he did so.

21 Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and "there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O LORD God! "for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, "Peace be unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it "Jehovah-shalom: unto this day it is yet "in Ophrah of the Abi-ezrites.

25 And it came to pass the same night, that the

\*So Ps. lxxxix. 49. Isa. lix. 1. lxi. 15.—b Ps. xlv. 1.—c 2 Chron. xv. 2.—d 1 Sam. xii. 11. Heb. xl. 32, 34.—e Josh. i. 9. Ch. iv. 6.—f See 1 Sam. ix. 21.—g Heb. my thousand is the meanest. Exod. xviii. 21, 25. Mic. v. 2.—h Exod. iii. 12. Josh. i. 5.—i Exod. iv. 1-8. Ver. 36, 37. 2 Kings xx. 8. Ps. lxxxvi. 17. Isa. vii. 11.—j Gen. xviii. 3, 5. Ch. xiii. 15.—k Or, meat-offering.

Verse 13. *And Gideon said unto him*] This speech is remarkable for its energy and simplicity; it shows indeed a measure of despondency, but not more than the circumstances of the case justified.

Verse 14. *Go in this thy might*] What does the angel mean? He had just stated that *Jehovah was with him*; and he now says, *Go in this thy might*, i.e. in the might of Jehovah, who is with thee.

Verse 15. *Wherewith shall I save Israel?*] I have neither men nor money.

*Behold, my family is poor in Manasseh*] *Behold, my thousand is impoverished*. Tribes were anciently divided into tens, and fifties, and hundreds, and thousands; the thousands therefore marked grand divisions, and consequently numerous families; Gideon here intimates that the families of which he made a part were very much diminished. But if we take *alpey* for the contracted form of the plural, which is frequently in Hebrew nouns joined with a verb in the singular, then the translation will be, "The thousands in Manasseh are thinned;" i.e. this tribe is greatly reduced, and can do little against their enemies.

Verse 16. *Thou shalt smite the Midianites as one man.*] Thou shalt as surely conquer all their host as if thou hadst but one man to contend with; or, Thou shalt destroy them to a man.

Verse 17. *Shew me a sign*] Work a miracle, that I may know that thou hast wisdom and power sufficient to authorize and qualify me for the work.

Verse 18. *And bring forth my present*] My *minchah*; generally an offering of bread, wine, oil, flour, and such like. It seems from this that Gideon supposed the person to whom he spoke to be a divine person. Nevertheless, what he prepared and brought out appears to be intended simply as an entertainment to refresh a respectable stranger.

Verse 19. *Make ready a kid—the flesh he put in a basket, and he put the broth in a pot*] May we not suppose that Gideon, presenting some slight refreshment to the supposed prophet, according to the present Arab mode, desired him to stay till he could provide something more substantial; that he immediately killed a kid, seethed part of it, and when ready brought out the stewed meat in a pot, with unleavened cakes of bread which he had baked; and the other part, the *kab-ab*, in a basket, for him to carry with him for some after-repast in his journey?

*Brought it out unto him under the oak*] Probably where he had a tent, which, with the shade of the oak, sheltered them from the heat of the sun, and yet afforded the privi-

—l Gen. xviii. 6, 7, 8.—m Heb. a kid of the goats.—n Ch. xiii. 19.—o See 1 Kings xviii. 33, 34.—p Lev. ix. 24. 1 Kings xviii. 38. 2 Chron. vii. 1.—q Ch. xiii. 21.—r Gen. xvi. 13. xxxii. 30. Exod. xxxiii. 20. Ch. xiii. 22.—s Dan. x. 19.—t That is, the LORD send peace: See Gen. xxii. 14. Exod. xvii. 15. Jer. xxxiii. 16. Ezek. xlviii. 35.—u Ch. viii. 32.

lege of the refreshing breeze. Under a shade in the open air, the Arabs to the present day are accustomed to receive their guests.

Verse 20. *Take the flesh, &c.*] The angel intended to make the flesh and bread an offering to God, and the broth a libation.

Verse 21. *The angel—put forth the end of the staff*] He appeared like a traveller, with a staff in his hand: this he put forth, and having touched the flesh, fire rose out of the rock and consumed it. Here was the most evident proof of supernatural agency.

*Then the angel—departed out of his sight.*] Though the angel vanished out of his sight, yet God continued to converse with him either by secret inspiration in his own heart, or by an audible voice.

Verse 22. *Alas, O Lord God! for because I have seen*] This is an elliptical sentence, a natural expression of the distressed state of Gideon's mind: as if he had said, Have mercy on me, O Lord God! else I shall die; because I have seen an angel of Jehovah face to face. We have frequently seen that it was a prevalent sentiment, as well before as under the law, that if any man saw God, or his representative angel, he must surely die. On this account Gideon is alarmed, and prays for his life.

Verse 23. *Fear not; thou shalt not die.*] Here the discovery is made by God himself: Gideon is not curiously prying into forbidden mysteries, therefore he shall not die.

Verse 24. *Gideon built an altar—and called it Jehovah-shalom*] The words *Jehovah shalom* signify *The Lord is my peace, or The peace of Jehovah*; and this name he gave the altar, in reference to what God had said, ver. 23, *Peace be unto thee, shalom lecha*, "Peace to thee;" which implied, not only a wish, but a prediction of the prosperous issue of the enterprise in which he was about to engage. It is likely that this is the altar which is mentioned in verse 26, and is spoken of here merely by anticipation.

Verse 25. *Take thy father's young bullock, even the second bullock*] There is some difficulty in this verse, for, according to the Hebrew text, two bullocks are mentioned here; but there is only one mentioned in verses 26 and 28. But what was this second bullock? Some think that it was a bullock that was fattened in order to be offered in sacrifice to Baal. This is very probable, as the second bullock is so particularly distinguished from another which belonged to Gideon's father. As the altar was built upon the ground of Joash, yet appears to have been public property (see verses 29, 30), so this second ox was probably reared and fattened at the expense

LORD said unto him, Take thy father's young bullock, \* even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and <sup>b</sup> cut down the grove that is by it:

26 And build an altar unto the LORD thy God upon the top of this <sup>c</sup> rock <sup>d</sup> in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar that *was* built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because *one* hath cast down his altar.

\* Or, and.—<sup>b</sup> Exod. xxxiv. 13. Deut. vii. 5.—<sup>c</sup> Heb. strong place.—<sup>d</sup> Or, in an orderly manner.—<sup>e</sup> That is, Let Baal plead.—<sup>f</sup> 1 Sam. xii. 11. 2 Sam. xi. 21, Jerubbesheth; that is, Let the shameful thing plead. See Jer. xi. 13. Hos. ix. 10.—<sup>g</sup> Ver. 3.—<sup>h</sup> Josh. xvii. 16.

of the men of that village, else why should they so particularly *resent* its being offered to Jehovah? [Probably there was but one bullock, *that one* the second of his father's herd.]

Verse 26. *With the wood of the grove*] It is probable that *Asherah* here signifies *Astarte*; and that there was a wooden image of this goddess on the altar of Baal. Baal-peor was the same as *Priapus*, *Astarte* as *Venus*; these two impure idols were proper enough for the same altar. In early times and among rude people, the images of the gods were made of wood. [This was probably a wooden pillar.]

Verse 27. *He feared his father's household*] So it appears that his father was an idolater: but as Gideon had ten men of his own servants whom he could trust in this matter, it is probable that he had preserved the true faith, and had not bowed his knee to the image of Baal.

Verse 28. *The second bullock was offered*] It appears that the second bullock was offered, because it was just seven years old, ver. 25, being calved about the time that the Midianitish oppression began; and it was now to be slain to indicate that their slavery should end with its life.

Verse 29. *Gideon the son of Joash hath done this thing.*] They fixed on him the more readily because they knew he had not joined with them in their idolatrous worship.

32 Therefore on that day he called him \* Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 Then all <sup>a</sup> the Midianites and the Amalekites and the children of the east were gathered together and went over, and pitched in <sup>b</sup> the valley of Jezreel.

34 But <sup>c</sup> the Spirit of the LORD <sup>d</sup> came upon Gideon, and he <sup>e</sup> blew a trumpet; and Abi-ezer <sup>f</sup> was gathered after him.

35 And he sent messengers throughout all Manassah; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 <sup>a</sup> Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand as thou hast said.

38 And it was so; for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, <sup>a</sup> Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

—<sup>1</sup> Ch. iii. 10. 1 Chron. xii. 18. 2 Chron. xxiv. 20.—<sup>2</sup> Heb. clothed.—<sup>3</sup> Num. x. 3. Ch. iii. 27.—<sup>4</sup> Heb. was called after him.—<sup>5</sup> See Exod. iv. 3, 4, 6, 7.—<sup>6</sup> Gen. xviii. 32.

Verse 30. *The men of the city said*] They all felt an interest in the continuance of rites in which they had often many sensual gratifications.

Verse 31. *Will ye plead for Baal?*] The words are very emphatic: "Will ye plead in earnest for Baal? Will ye really save him? If he be God, *Elohim*, let him contend for himself, seeing his altar is thrown down." Joash could not slay his son; but he was satisfied he had insulted Baal: if Baal were the true God, he would avenge his own injured honour. This was a sentiment among the heathens.

Verse 32. *He called him Jerubbaal*] That is, *Let Baal contend*; changed, 2 Sam. xi. 21, into *Jerubbesheth*, he shall contend against confusion or shame; thus changing *baal*, lord, into *bosheth*, confusion or ignominy.

Verse 33. *Then all the Midianites*] Hearing of what Gideon had done, and apprehending that this might be a forerunner of attempts to regain their liberty, they formed a general association against Israel.

Verse 34. *The Spirit of the Lord came upon Gideon*] He was endued with preternatural courage and wisdom.

Verse 36. *If thou wilt save Israel*] Gideon was very bold, and God was very condescending. But probably the request itself was suggested by the Divine Spirit.

## CHAPTER VII.

*The Lord commands Gideon to make a selection of a small number of his men to go against the Midianites. Three hundred only are selected; and into the hands of these God promises to deliver the whole Midianitish host, 1-8. Gideon is directed to go down unto the host in the night, that he may be encouraged on hearing what they say, 9-12. He obeys, and hears a Midianite tell a remarkable dream unto his fellow, which predicted the success of his attack, 13-15. He takes encouragement, divides his men into three companies, and gives each a trumpet with a lighted lamp concealed in a pitcher, with directions how to use them, 16-18. They come to the Midianitish camp at night, when all suddenly blowing their trumpets and exposing their lamps, the Midianites are thrown into confusion, fly, and are stopped by the Ephraimites at the passage of Jordan, and slain, 19-24. Oreb and Zeeb, two Midianitish princes, are slain, 25.*

**THEN** <sup>a</sup> Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel <sup>b</sup> vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, <sup>c</sup> Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting

their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, <sup>d</sup> By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 And it came to pass the same <sup>e</sup> night, that the LORD said unto him, Arise, get thee down unto the host: for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say: and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the <sup>f</sup> armed men that were in the host:

12 And the Midianites and the Amalekites and <sup>g</sup> all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said,

<sup>a</sup> Ch. vi. 32.—<sup>b</sup> Deut. viii. 17. Isa. x. 13. 1 Cor. i. 29. 2 Cor. iv. 7.—<sup>c</sup> Deut. xx. 8. 1 Mac. iii. 56.—<sup>d</sup> 1 Sam. xiv. 6.—<sup>e</sup> Gen. xlii. 2.

Verse 1. *Then Jerubbaal, who is Gideon*] It appears that Jerubbaal was now a surname of Gideon, from the circumstance mentioned chap. vi. 32.

*The well of Harod*] If this was a town or village it is nowhere else mentioned. Probably, as *charad* signifies to shake or tremble through fear, the fountain in question may have had its name from the terror and panic with which the Midianitish host was seized at this place.

Verse 2. *The people that are with thee are too many*] Had he led up a numerous host against his enemies, the excellence of the power by which they were discomfited might have appeared to be of man and not of God. By the manner in which this whole transaction was conducted, both the Israelites and Midianites must see that the thing was of God. This would inspire the Israelites with confidence, and the Midianites with fear.

Verse 3. *Whosoever is fearful and afraid, let him return—from Mount Gilead*] Gideon was certainly not at Mount Gilead at this time, but rather near Mount Gilboa. Gilead was on the other side of Jordan. There must either have been two Gileads, which does not from scripture appear to be the case, or the Hebrew text is here corrupted, and for Gilead we should read Gilboa.

*There returned of the people twenty and two thousand*] Gideon's army was at this time thirty-two thousand strong, and after the above address twenty-two thousand went away. How astonishing, that in thirty-two thousand men there should be found not less than twenty-two thousand

3.—<sup>f</sup> Ver. 13, 14, 15. See Gen. xlv. 14. 1 Sam. xiv. 9, 10.—<sup>g</sup> Or, ranks by fives. Exod. xiii. 18.—<sup>h</sup> Ch. vii. 5, 33. viii. 10.

poltroons, who would neither fight for God nor their oppressed country! A state of slavery debases the mind of man, and renders it incapable of being influenced by the pure principles of patriotism or religion.

Verse 5. *Every one that lappeth of the water—as a dog*] The original word *yalok* is precisely the sound which a dog makes when he is drinking.

Verse 6. *The number of them that lapped*] From this account it appears that some of the people went down on their knees, and, putting their mouths to the water, sucked up what they needed; the others stooped down, and, taking up water in the hollow of their hands, applied it to their mouth.

Verse 8. *So the people took victuals*] The three hundred men that he reserved took the victuals necessary for the day's expenditure, while the others were dismissed to their tents and their houses as they thought proper.

Verse 9. *I have delivered it into thine hand*] I have determined to do it, and it is as sure as if it were done.

Verse 11. *Unto the outside of the armed men*] No doubt the vast multitudes of Midianites, &c., which came merely for plunder were wholly unarmed; but they had a guard of armed men, as all the caravans have, and those guards were on the outside of the multitudes; it was to those that Gideon and his servant came.

Verse 13. *Told a dream*] Both the dream and the interpretation were inspired by God for the purpose of increasing the confidence of Gideon, and appalling his enemies.

Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, *This is nothing else save the sword of Gideon the son of Josah, a man of Israel: for into his hand hath God delivered Midian, and all the host.*

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the LORD, and of Gideon.*

19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets,

and brake the pitchers, that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, *The sword of the LORD, and of Gideon.*

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 And Gideon sent messengers throughout all Mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the other side Jordan.

\* Heb. the breaking thereof.—<sup>b</sup> Heb. trumpets in the hand of all of them.—<sup>c</sup> Or, firebrands, or torches.—<sup>d</sup> Ver. 18, 22.—<sup>e</sup> Ver. 18.—<sup>f</sup> Exod. xiv. 13, 14. 2 Chron. xx. 17.—<sup>g</sup> 2 Kings vii. 7, 15.—<sup>h</sup> Josh. vi. 4, 16, 20. See 2 Cor. iv. 7.—<sup>i</sup> Ps. lxxxi. 9. Isa. ix. 4.—<sup>j</sup> 1 Sam. xiv.

Verse 14. *Into his hand hath God delivered Midian*] This is a full proof that God had inspired both the dream and its interpretation.

Verse 16. *He divided the three hundred men*] Though the victory was to be from the Lord, yet he knew that he ought to use prudential means; and those which he employed on this occasion were the best calculated to answer the end. If he had not used these means, it is not likely that God would have delivered the Midianites into his hands. Sometimes, even in working a miracle, God will have natural means used: *Go, dip thyself seven times in the river Jordan. Go, wash in the pool Siloam.*

Verse 18. *The sword of the Lord and of Gideon*] The word *chereb*, "sword," is not found in this verse, though it is necessarily implied, and is found in verse 20.

Verse 20. *Blew the trumpets, and brake the pitchers*] How astonishing must the effect be, in a dark night, of the sudden glare of three hundred torches, darting their splendour in the same instant on the half-awakened eyes of the terrified Midianites, accompanied with the clangour of three hundred trumpets, alternately mingled with the thundering shout of "A sword for the Lord and for Gideon!"

Verse 21. *They stood every man in his place*] Each of the three companies kept its station, and continued to sound their trumpets. The Midianites seeing this, and believing that they wore the trumpets of a numerous army which had then penetrated their camp, were thrown instantly into confusion; and supposing that their enemies were in the midst of them, they turned their swords against every man they met, while at the same time they endeavoured to escape for their lives. No stratagem was ever better imagined, better executed, or more completely successful.

20. 2 Chron. xx. 23.—<sup>k</sup> Or, toward.—<sup>l</sup> Heb. lip.—<sup>m</sup> Ch. iii. 27.—<sup>n</sup> Ch. iii. 28.—<sup>o</sup> John i. 23.—<sup>p</sup> Ch. viii. 3. Ps. lxxxi. 11.—<sup>q</sup> Isa. x. 26.—<sup>r</sup> Ch. viii. 4.

Verse 22. *Fled to Beth-shittah*] This is nowhere else mentioned in scripture.

*Zererath*] This and *Tabbath* are nowhere else to be found. *Abel-meholah*] This was the birth-place of the prophet Elisha, 1 Kings xix. 16. It was beyond Jordan, in the tribe of Manasseh, 1 Kings iv. 12. The *Zartanah* mentioned in this last quoted verse, was probably the same as *Zererath*. Its situation corresponds well with *Abel-meholah*.

Verse 23. *The men of Israel gathered*] It is very likely that these were some persons whom Gideon had sent home the day before, who, now hearing that the Midianites were routed, went immediately in pursuit.

Verse 24. *Take before them the waters unto Beth-barah*] This is probably the same place as that mentioned John i. 28, where the Hebrews forded Jordan under the direction of Joshua. To this place the Midianites directed their flight that they might escape into their own country; and here, being met by the Ephraimites, they appear to have been totally overthrown, and their two generals taken.

Verse 25. *They slew Oreb upon the rock Oreb*] These two generals had taken shelter, one in the cavern of the rock, the other in the vat of a wine-press; both of which places were, from this circumstance, afterwards called by their names.

*Brought the heads of Oreb and Zeeb to Gideon*] *Oreb* signifies a raven, and *Zeeb* a wolf. In all ancient nations we find generals and princes taking their names from both birds and beasts; the Romans had their *Gracchi*, jackdaws; *Corvini*, crows; *Aquilini*, eagles, &c. Among barbarous nations the head of the conquered chief was often brought to the conqueror. Pompey's head was brought to Cæsar; Cicero's head, to Mark Antony; the heads of Ahab's children, to Jehu; &c.

CHAPTER VIII.

The Ephraimites are angry with Gideon because he did not call them particularly to his assistance: he pacifies them, 1-3. Gideon and his three hundred men pass over Jordan, pursuing the Midianites; and, being faint, ask victuals from the princes of Succoth, but are refused, 4-7. They make the like application to the people of Penuel, and are also refused, 8, 9. Gideon defeats Zebah and Zalmunna, the two kings of Midian, and takes them prisoners, 10-12. He chastises the men of Succoth and Penuel, 13-17. He slays Zebah and Zalmunna, who had killed his brethren, 18-21. The Israelites offer him the kingdom, which he refuses, 22, 23. He requires from them the gold rings which they had taken from the Ishmaelites, and makes an ephod, which he sets up at Ophrah; and it became an instrument of idolatry, 24-27. The land enjoys peace forty years; Gideon dies, having seventy-one sons, 28-32. The Israelites fall into idolatry, and forget their obligations to Gideon's family, 33-35.

AND <sup>a</sup>the men of Ephraim said unto him, <sup>b</sup>Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him <sup>c</sup>sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?

3 <sup>d</sup>God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their <sup>e</sup>anger <sup>f</sup>was abated toward him, when he had said that.

4 And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of <sup>g</sup>Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, <sup>h</sup>Are the hands of Zebah and Zalmunna now in thine hand, that <sup>i</sup>we should give bread unto thine army?

7 And Gideon said, Therefore, when the Lord hath delivered Zebah and Zalmunna into mine hand, <sup>j</sup>then I will <sup>k</sup>tear your flesh with the thorns of the wilderness and with briars.

8 And he went up thence <sup>l</sup>to Penuel, and spake

<sup>a</sup> See ch. xii. 1. 2 Sam. xix. 41.—<sup>b</sup> Heb. What thing is this thou hast done unto us?—<sup>c</sup> Heb. strongly.—<sup>d</sup> Ch. vii. 24, 25. Phil. ii. 3.—<sup>e</sup> Heb. spirit.—<sup>f</sup> Prov. xv. 1.—<sup>g</sup> Gen. xxxiii. 17. Ps. lx. 6.—<sup>h</sup> See 1 Kings xx. 11.—<sup>i</sup> See 1 Sam. xxv. 11.—<sup>j</sup> Ver. 16.—<sup>k</sup> Heb. thresh.—<sup>l</sup> Gen. xxxii. 30. 1 Kings xii. 25.—<sup>m</sup> 1 Kings xxii. 27.—<sup>n</sup> Ver. 17.—

Verse 1. *The men of Ephraim said.*] This account is no doubt displaced; for what is mentioned here could not have taken place till the return of Gideon from the pursuit of the Midianites; for he had not yet passed Jordan, ver. 4. And it was when he was beyond that river that the Ephraimites brought the heads of Oreb and Zeeb to him, chap. vii. 25.

Verse 2. *Is not the gleanings, &c.*] That is, The Ephraimites have performed more important services than Gideon and his men; and he supports the assertion by observing that it was they who took the two Midianitish generals, having discomfited their hosts at the passes of Jordan.

Verse 3. *Then their anger was abated.*] A soft answer turneth away wrath. He might have said that he could place but little dependance on his brethren when, through faint-heartedness, 22,000 left him at one time; but he passed this by, and took a more excellent way.

Verse 4. *Faint, yet pursuing.*] The Vulgate paraphrases this, "And, through fatigue, unable to pursue the fugitives."

Verse 5. *Give, I pray you, loaves of bread.*] As Gideon was engaged in the common cause of Israel, he had a right to expect succour from the people at large.

Verse 6. *Are the hands of Zebah and Zalmunna now in thine hand?*] They feared to help Gideon, lest, if he should be overpowered, the Midianites would revenge it upon them; and they dared not trust God.

Verse 7. *I will tear your flesh.*] What this punishment

unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Penuel, saying, When I <sup>m</sup>come again in peace, <sup>n</sup>I will break down this tower.

10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of <sup>o</sup>all the hosts of the children of the East: for there fell <sup>p</sup>an hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwelt in tents on the east of <sup>q</sup>Nobah and Joghchah, and smote the host: for the host was <sup>r</sup>secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and <sup>s</sup>took the two kings of Midian, Zebah and Zalmunna, and <sup>t</sup>discomfited all the host.

13 And Gideon the son of Joash returned from battle before the sun was up,

14 And caught a young man of the men of Succoth, and inquired of him; and he <sup>u</sup>described unto him the princes of Succoth, and the elders thereof; even threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did <sup>v</sup>upbraid me, saying, *Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?*

16 <sup>w</sup>And he took the elders of the city, and thorns

<sup>o</sup> Ch. vii. 12.—<sup>p</sup> Or, an hundred and twenty thousand, every one drawing a sword. Ch. xx. 2, 15, 17, 25. 2 Kings iii. 26.—<sup>q</sup> Num. xxxii. 35, 42.—<sup>r</sup> Ch. xviii. 27. 1 Thess. v. 3.—<sup>s</sup> Ps. lxxxiii. 11.—<sup>t</sup> Heb. terrified.—<sup>u</sup> Heb. writ.—<sup>v</sup> Ver. 6.—<sup>w</sup> Ver. 7.

consisted in, I cannot say; it must mean a severe punishment; as if he had said, I will thresh your flesh with briars and thorns, as corn is threshed out with threshing instruments; or, Ye shall be trodden down under the feet of my victorious army, as the corn is trodden out with the feet of the ox.

Succoth was beyond Jordan, in the tribe of Gad. Penuel was also in the same tribe, and not far distant from Succoth.

Verse 9. *I will break down this tower.*] Probably they had not only denied him, but insultingly pointed to a tower in which their chief defence lay; and intimated to him that he might do his worst, for they could amply defend themselves.

Verse 10. *Zebah and Zalmunna were in Karkor.*] If this were a place, it is nowhere else mentioned in scripture. Some contend that karkor signifies rest; and thus the Vulgate understood it: Zebah and Zalmunna rested, with all their army. And this seems the most likely, for it is said, ver. 11, that Gideon smote the host, for the host was secure.

Verse 13. *Returned from battle before the sun was up.*] This should be rendered from the ascent of Chares: this is the reading of the Septuagint, the Syriac, and the Arabic.

Verse 14. *He described unto him the princes of Succoth.*] The young man probably gave him the names of seventy

of the wilderness and briars, and with them he taught the men of Succoth.

17<sup>b</sup> And he beat down the tower of <sup>c</sup> Penuel, and slew the men of the city.

18 Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at <sup>d</sup> Tabor? And they answered, As thou art, so were they; each one <sup>e</sup> resembled the children of a king.

19 And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the <sup>f</sup> ornaments that were on their camels' necks.

22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule

over you, neither shall my son rule over you: <sup>h</sup> the Lord shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. (For they had golden ear-rings, <sup>i</sup> because they were Ishmaelites.)

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and <sup>j</sup> collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.

27 And Gideon <sup>k</sup> made an ephod thereof, and put it in his city, even <sup>l</sup> in Ophrah: and all Israel <sup>m</sup> went thither a whoring after it: which thing became <sup>n</sup> a snare unto Gideon, and to his house.

28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. <sup>o</sup> And the country was in quietness forty years in the days of Gideon.

29 And Jerubbaal the son of Joash went and dwelt in his own house.

<sup>a</sup> Heb. made to know.—<sup>b</sup> Ver. 9.—<sup>c</sup> 1 Kings xii. 25.—<sup>d</sup> Ch. iv. 6. Ps. lxxxix. 12.—<sup>e</sup> Heb. according to the form, &c.—<sup>f</sup> Ps. lxxxiii. 11.—<sup>g</sup> Or, ornaments like the moon.—<sup>h</sup> 1 Sam. viii. 7. x. 10. xii. 12.—

<sup>i</sup> Gen. xxv. 13. xxxvii. 25, 28.—<sup>j</sup> Or, sweet jewels.—<sup>k</sup> Ch. xvii. 5.—<sup>l</sup> Ch. vi. 21.—<sup>m</sup> Ps. cvi. 39.—<sup>n</sup> Deut. vii. 16.—<sup>o</sup> Ch. v. 31.

persons, the chief men of Succoth, who were those who were most concerned in refusing him and his men the refreshment he requested.

Verse 16. *He taught the men of Succoth.*] Instead of *he taught*, Houbigant reads *he tore*; and this is not only agreeable to what Gideon had threatened, ver. 7, but is supported by the *Vulgate*, *Septuagint*, *Chaldee*, *Syriac*, and the *Arabic*. The Hebrew text might have been easily corrupted in this place by the change of two letters very similar to each other. [There is no ground for this criticism.]

Verse 18. *What manner of men were they whom ye slew at Tabor?*] We have no antecedent to this question; and are obliged to conjecture one: it seems as if Zebah and Zalmunna had massacred the family of Gideon, while he was absent on this expedition. Gideon had heard some confused account of it, and now questions them concerning the fact. They boldly acknowledge it, and describe the persons whom they slew, by which he found they were his own brethren. This determines him to avenge their death by slaying the Midianitish kings, whom he otherwise was inclined to save. He might have heard that his brethren had been taken prisoners, and might have hoped to have exchanged them for the kings now in his hand; but when he found they had been all slain, he decrees the death of their murderers.

Verse 20. *He said unto Jether his first-born.*] By the ancient laws of war, prisoners taken in war might be either slain, sold, or kept for slaves. To put a captive enemy to death no executioner was required. Gideon slays Zebah and Zalmunna with his own hand. So Samuel is said to have hewn Agag in pieces, 1 Sam. xv. 33. Benaiah slew Joab, 1 Kings ii. 25. Saul orders his guards to slay the priests who had contributed to the escape of David, 1 Sam. xxii. 17; and David caused one of his attendants to slay the Amalekite who pretended to have slain Saul, 2 Sam. i. 15.

Verse 21. *Then Zebah and Zalmunna said, Rise thou, and fall upon us.*] It was disgraceful to fall by the hands of a child; and the death occasioned by the blows of such a person must be much more lingering and tormenting. Some have even employed children to despatch captives.

*The ornaments that were on their camels' necks.*] The heads, necks, bodies, and legs of camels, horses, and elephants, are highly ornamented in the eastern countries; and indeed this was common, from the remotest antiquity in all countries.

Instead of ornaments, the *Septuagint* translate the crescents or half-moons; and this is followed by the *Syriac* and *Arabic*. The worship of the moon was very ancient, and, with that of the sun, constituted the earliest idolatry of mankind.

Verse 22. *Rule thou over us, both thou, and thy son, and thy son's son.*] That is, Become our king, and let the crown be hereditary in thy family. What a weak, foolish, and inconstant people were these! As yet their government was a theocracy; and now, dazzled with the success of a man who was only an instrument in the hands of God to deliver them from their enemies, they wish to throw off the divine yoke, and shackle themselves with an unlimited hereditary monarchy! An unlimited monarchy is a curse; a limited monarchy may be a blessing: the latter may be an appointment of God; the former never can. Those who cast off their allegiance to their Maker, are guilty of folly and extravagance of every kind.

Verse 23. *The Lord shall rule over you.*] Few with such power at their command would have acted as Gideon. His speech calls them back to their first principles, and should have excited in them both shame and contrition.

Verse 24. *Give me every man the ear-rings of his prey.*] The spoils taken from their enemies in this warfare. This is a transaction very like to that of the Israelites and Aaron; when they brought him their golden ear-rings, out of which he made the molten calf, Exod. xxxii. 2, &c. Whether Gideon designed this ephod for an instrument of worship, or merely as a trophy, is not very clear. It is most likely that he had intended to establish a place of worship at Ophrah; and he took this occasion to provide the proper sacerdotal vestments.

Verse 26. *The weight of the golden ear-rings—was a thousand and seven hundred shekels of gold.*] Taking the shekel at half an ounce weight, the sum of the gold collected in ear-rings was seventy pounds ten ounces; and worth, as gold now rates, about £3,100 sterling.

Verse 27. *Gideon made an ephod thereof.*] That is, he made an ephod out of this mass of gold; but he could not employ it all in making this one garment, for it is not likely that any man could wear a coat of nearly one hundred pounds' weight. It is likely that he made a whole tabernacle service in miniature out of this gold. [Or, better still, he spent the gold in the making of this ephod. It was garnished probably with precious stones.]

*All Israel went thither a whoring after it.*] This form of speech often occurs, and has been often explained. All Israel paid idolatrous worship to the ephod or sacerdotal establishment made by Gideon at Ophrah, and this is called going a whoring after it; see on ver. 33.

Verse 28. *Forty years in the days of Gideon.*] The Midianites were so completely humbled that they could make head no more against Israel during the forty years in which the government of Gideon lasted.



30 And Gideon had <sup>a</sup>threescore and ten sons <sup>b</sup>of his body begotten: for he had many wives.

31 <sup>c</sup>And his concubine that *was* in Shechem, she also bare him a son, whose name he <sup>d</sup>called Abimelech.

32 And Gideon the son of Joash died <sup>e</sup>in a good old age, and was buried in the sepulchre of Joash his father, <sup>f</sup>in Ophrah of the Abiezrites.

33 And it came to pass, <sup>g</sup>as soon as Gideon was

<sup>a</sup> Ch. ix. 2, 5.—<sup>b</sup> Heb. *going out of his thigh*.—<sup>c</sup> Ch. ix. 1.—<sup>d</sup> Heb. *not*.—<sup>e</sup> Gen. xxv. 8. Job v. 26.—<sup>f</sup> Ver. 27. Ch. vi. 24.—<sup>g</sup> Ch. ii.

Verse 31. *His concubine*] A lawful but secondary wife, whose children could not inherit.

*Whose name he called Abimelech.*] That is, *my father is king, or my father hath reigned*. This name was doubtless given by the mother, and so it should be understood here; she wished to raise her son to the supreme government, and therefore gave him a name which might serve to stimulate him to seek that which she hoped he should enjoy in his father's right.

Verse 32. *Gideon—died in a good old age*] Supposed to have been A.M. 2799, B.C. 1205.

Verse 33. *A whoring after Baalim*] This term has probably a different meaning here from what it has, ver. 7; for it is very likely that in most parts of the pagan worship there were many impure rites, so that *going a whoring after Baalim* may be taken in a literal sense.

*Baal-berith*] Literally, *the lord of the covenant*; the same as *Jupiter fœderis*, or *Mercury*, among the Romans; the deity whose business it was to preside over compacts, leagues, treaties, covenants, &c.

Verse 34. *Remembered not the Lord their God*] They attributed their deliverance to some other cause, and did not give him the glory of their salvation.

Verse 35. *Neither shewed they kindness to the house of—Gideon*] They were both *unthankful and unlovely*. Though they had the clearest proofs of God's power and goodness before their eyes, yet they forgot him. And although they were under the greatest obligations to Gideon, and were once so sensible of them that they offered to settle the kingdom on him and his family, yet they forgot him also; for becoming foes to God, they could not be friends to MAN.

dead, that the children of Israel turned again, and <sup>a</sup>went a whoring after Baalim, <sup>b</sup>and made Baal-berith their god.

34 And the children of Israel <sup>c</sup>remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side:

35 <sup>d</sup>Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

19.—<sup>b</sup> Ch. ii. 17.—<sup>c</sup> Ch. ix. 4, 46.—<sup>d</sup> Ps. lxxviii. 11, 42. cvi. 13, 21.—<sup>e</sup> Ch. ix. 16, 17, 18. Eccles. ix. 14, 15.

*Jerubbaal, namely, Gideon*.—This is improper; it should be *Jerubbaal Gideon*, as we say *Simon Peter*, or call any man by his *Christian name and surname*.

Of Gideon the most we can say is that which the angel said, he was a *mighty man of valour*.

He was also a *true patriot*; he loved his country and hazarded his life for it; and yet he would not stir till he had the most incontestable proofs that God would, by supernatural assistance, make him victorious.

He was most evidently *disinterested*, and void of *ambition*; he refused the kingdom when it was offered to him, and to his heirs after him. But consistently with the belief he had in God, he could not accept it, as this would have been a complete alteration of the Jewish constitution, which acknowledged no ruler but God himself.

His motive in making the ephod is not well understood; probably it was done with no reprehensible *design*. But the act was totally wrong; he had no divine authority to make such an innovation in the religious worship of his country. The ark was at Shechem; and there was the proper and only accredited priest. The act therefore can never be excused, whatever may be said of his *motive*.

His private character does not appear to have been very exemplary; he had *many wives*, and seventy sons by them, besides one by a concubine, which he kept at Shechem, where he was often obliged to go as *judge*, for the purpose of administering justice. In short, there is scarcely a trait in his character, worthy to be compared with any thing in the conduct of the Redeemer of mankind, to whom many of the Fathers have likened him.

## CHAPTER IX.

*Abimelech is made king; and, to secure himself in the kingdom, slays his brethren; Jotham, the youngest, only escapes, 1-6. Jotham reproves him and the Shechemites by a curious and instructive parable, 7-21. Abimelech having reigned three years, the Shechemites, headed by Gaal the son of Ebed, conspire against him, 22-29. Zebul, governor of the city, apprises Abimelech of the insurrection, who comes with his forces, and discomfits Gaal, 30-40. Abimelech assaults the city, takes, beats it down, and sows it with salt, 41-45. Several of the Shechemites take refuge in the temple of Baal-berith; Abimelech sets fire to it, and destroys in it about one thousand men and women, 46-50. He afterwards besieges and takes Thebez; but while he is assaulting the citadel, a woman threw a piece of a mill-stone upon his head, and killed him. Thus God requited him and the men of Shechem for their wickedness, and their ingratitude to the family of Gideon, 51-57.*

AND Abimelech the son of Jerubbaal went to Shechem unto <sup>a</sup>his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men

<sup>a</sup> Ch. viii. 31.—<sup>b</sup> Heb. *What is good? whether, &c.*

Verse 1. *Abimelech—went to Shechem*] Shechem was the residence of his mother, and of all her relatives.

Verse 2. *Whether is better for you, either that all the sons*] This was a powerful argument: Whether will you have seventy tyrants, or only one? For as he had no right to the government, and God alone was king at that time in

of Shechem, <sup>b</sup>Whether is better for you, either that all the sons of Jerubbaal, *which are* <sup>c</sup>threescore and ten persons, reign over you, or that one reign over you? remember also that I am <sup>d</sup>your bone and your flesh.

3 And his mother's brethren spake of him in the

<sup>c</sup> Ch. viii. 30.—<sup>d</sup> Gen. xxix. 14.

Israel; so he must support his usurped rule by whatever means were most likely to effect it: a usurped government is generally supported by oppression and the sword.

Verse 3. *He is our brother*.] We shall be ruined to places of trust under him, and our city will be the capital of the kingdom.

ears of all the men of Shechem all these words: and their hearts inclined \* to follow Abimelech; for they said, He is our <sup>b</sup> brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of <sup>c</sup> Baal-berith, wherewith Abimelech hired <sup>d</sup> vain and light persons which followed him.

5 And he went unto his father's house <sup>e</sup> at Ophrah, and <sup>f</sup> slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone; notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, <sup>g</sup> by the plain of the pillar that *was* in Shechem.

7 And when they told it to Jotham, he went and stood in the top of <sup>h</sup> Mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

<sup>a</sup> Heb. after.—<sup>b</sup> Gen. xix. 15.—<sup>c</sup> Ch. viii. 33.—<sup>d</sup> Ch. xi. 3. 2 Chron. xiii. 7. Prov. xii. 11. Acts xvii. 5.—<sup>e</sup> Ch. vi. 24.—<sup>f</sup> 2 Kings xi. 1, 2.—<sup>g</sup> Heb. or, by the oak of the pillar: see Josh. xxiv. 26.—

Verse 4. *Threescore and ten pieces of silver*] Probably *shekels*; and this was the whole of his exchequer. As he was now usurping the government of God, he begins with a *contribution* from the idol temple. A work begun under the name and influence of the devil is not likely to end to the glory of God, or to the welfare of man.

*Hired vain and light persons*] Persons who were living on the public, and had nothing to lose. Such was the foundation of his *Babel* government. By a cunning management of such rascals most revolutions have been brought about.

Verse 5. *Slew his brethren*] His brothers by the father's side, chap. viii. 30. This was a usual way of securing an ill-gotten throne; the person who had no right destroying all those that had right, that he might have no competitors.

*Yet Jotham—was left*] That is, all the seventy were killed except Jotham, if there were not seventy *besides* Jotham.

Verse 6. *And all the house of Millo*] If *Millo* be the name of a place, it is nowhere else mentioned in the sacred writings. But it is probably the name of a person of note and influence in the city of Shechem—the men of Shechem, and the family of Millo. [It is more probably the name of the citadel of Shechem.]

Verse 7. *Stood in the top of Mount Gerizim*] *Gerizim* and *Ebal* were mounts very near to each other; the former lying to the north, the latter to the south, and at the foot of them Shechem.

*That God may hearken unto you.*] It appears that Jotham received this message from God, and that he spoke on this occasion by divine inspiration.

Verse 8. *The trees went forth on a time*] This is the oldest, and without exception the best, fable or apologue in the world.

It is not to be supposed that a fable, if well formed, requires much illustration; every part of this, a few expressions excepted, illustrates itself, and tells its own meaning.

*To anoint a king*] Hence it appears that *anointing* was usual in the installation of kings, long before there was any king in Israel; for there is much evidence that the Book of Judges was written before the days of Saul and David.

*The olive-tree*] The olive was the most useful of all the trees in the field or forest, as the *bramble* was the meanest and the most worthless.

Verse 9. *Wherewith—they honour God and man*] I believe the word *elohim* here should be translated *gods*, for the parable seems to be accommodated to the idolatrous state of the Shechemites.

Verse 11. *But the fig-tree said—Should I forsake my sweetness*] The fruit of the fig-tree is the *sweetest* or most *luscious* of all fruits. A full ripe fig, in its own climate, has an indescribable sweetness; so much so that it is almost impossible to eat it, till a considerable time after it is gathered from the trees, and has gone through an artificial preparation.

Verse 13. *Which cheereth God and man*] I believe *elohim*

8 <sup>1</sup> The trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, <sup>2</sup> Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, <sup>3</sup> wherewith by me they honour God and man, and <sup>4</sup> go to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, and reign over us,

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, and reign over us.

13 And the vine said unto them, Should I leave my wine, <sup>5</sup> which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the <sup>6</sup> bramble, Come thou, and reign over us.

15 And the bramble said unto the trees, if in truth ye anoint me king over you, *then come and*

<sup>b</sup> Deut. xi. 29. xxvii. 12. Josh. viii. 33. John iv. 20.—<sup>c</sup> See 2 Kings xiv. 9.—<sup>d</sup> Ch. viii. 22, 23.—<sup>e</sup> Ps. civ. 15.—<sup>f</sup> Heb. go up and down for other trees.—<sup>g</sup> Ps. civ. 15.—<sup>h</sup> Or, thistle.

here is to be taken in the same sense proposed on ver. 9. Vast libations of *wine*, as well as much *oil*, were used in heathenish sacrifices and offerings; and it was their opinion that the gods *actually partook* of, and were *delighted* with, both the *wine* and *oil*. It is not reasonable to suppose that Jotham makes any reference here to the sacrifices, oblations, and perfumes offered to the true God. This language the idolatrous Shechemites could scarcely understand. And it is not very likely that Jotham himself was well acquainted with the sacred rites of the Mosaic religion, as they had been little preached in his time.

Verse 14. *Then said all the trees unto the bramble*] The word *alad*, which we translate *bramble*, is supposed to mean the *rhamnus*, which is the largest of thorns, producing dreadful spikes, similar to darts.

There is much of the *moral* of this fable contained in the different kinds of trees mentioned. 1. The *olive*; the most *profitable* tree to its owner, having few equals either for food or medicine. 2. The *fig-tree*; one of the most *fruitful* of trees, and yielding one of the most delicious fruits, and superior to all others for *sweetness*. 3. The *vine*, which alone yields a liquor that, when properly prepared, and taken in strict moderation, is friendly both to the body and mind of man, having a most direct tendency to invigorate both.

4. The *bramble* or *thorn*, which, however useful as a hedge, is dangerous to come near; and is here the emblem of an impious, cruel, and oppressive king. As the *olive*, *fig*, and *vine* are said in this fable to refuse the royalty, because in consequence, they intimate, they should lose their *own privileges*, we learn that to be *invested with power for the public good* can be no *privilege* to the sovereign. If he discharge the office faithfully, it will plant his pillow with thorns, fill his soul with anxious cares, rob him of rest and quiet, and, in a word, will be to him a source of distress and misery. In short, we see from this most sensible fable, that the *beneficent*, *benevolent*, and highly *illuminated* mind, is ever averse from the love of power; and that those who *do seek* it are the *thoughtless*, the *vain*, the *ambitious*, and those who wish for power merely for the purpose of *self-gratification*; persons who have neither the *disposition* nor the *knowledge* to use power for the advantage of the *community*; and who, while they boast great things, and make great pretensions and promises, are the tyrants of the people; and often through their ambition, like the bramble in the fable, kindle a flame of foreign or domestic war, in which their subjects are consumed.

Verse 15. *Come and put your trust in my shadow*] The vain boast of the *would-be* sovereign; and of the man who is seeking to be put into power by the suffrages of the people. *All promise, no performance.*

*Let fire come out of the bramble*] A strong catachresis. The bramble was too low to give shelter to any tree; and so far from being able to *consume* others, that the smallest fire will reduce it to *ashes*, and that in the *shortest time*. Hence

put your trust in my <sup>a</sup>shadow: and if not, <sup>b</sup>let fire come out of the bramble, and devour the <sup>c</sup>cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him <sup>d</sup>according to the deserving of his hands;

17 (For my father fought for you, and <sup>e</sup>adventured his life far, and delivered you out of the hand of Midian:

18 'And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* <sup>f</sup>rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, <sup>h</sup>let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 When Abimelech had reigned three years over Israel,

23 Then <sup>i</sup>God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem <sup>k</sup>dealt treacherously with Abimelech:

24 <sup>l</sup>That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which <sup>m</sup>aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed

all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made <sup>n</sup>merry, and went into <sup>o</sup>the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, <sup>p</sup>Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of <sup>q</sup>Hamor the father of Shechem: for why should we serve him?

29 And <sup>r</sup>would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was <sup>s</sup>kindled.

31 And he sent messengers unto Abimelech <sup>t</sup>privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them <sup>u</sup>as thou shalt find occasion.

34 And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

<sup>a</sup> Isa. xxx. 2. Dan. iv. 12. Hos. xiv. 7.—<sup>b</sup> Ver. 20. Num. xxi. 28. Ezek. xix. 14.—<sup>c</sup> 2 Kings xiv. 9. Ps. civ. 16. Isa. ii. 13. xxxvii. 24. Ezek. xxxi. 3.—<sup>d</sup> Ch. viii. 35.—<sup>e</sup> Heb. cast his life.—<sup>f</sup> Ver. 5, 6.—<sup>g</sup> Isa. viii. 6. Phil. iii. 3.—<sup>h</sup> Ver. 16, 56, 57.—<sup>i</sup> 2 Sam. xx. 14.—<sup>j</sup> 1 Sam. xvi. 14. xviii. 9, 10. See 1 Kings xii. 15. xxii. 22. 2 Chron. x. 15. xviii. 19, &c. Isa. xix. 2, 14.—<sup>k</sup> Isa. xxxiii. 1.—

the very transitory mirth of fools is said to be like the crackling of thorns under a pot. Abimelech was the bramble; and the cedars of Lebanon, all the nobles and people of Israel. Could they therefore suppose that such a low-born, uneducated, cruel, and murderous man could be a proper protector, or a humane governor? He who could imbrue his hands in the blood of his brethren in order to get into power, was not likely to stop at any means to retain that power when possessed. If, therefore, they took him for their king, they might rest assured that desolation and blood would mark the whole of his reign.

The condensed moral of the whole fable is this: Weak, worthless, and wicked men will ever be foremost to thrust themselves into power; and, in the end, to bring ruin upon themselves, and on the unhappy people over whom they preside.

Verse 20. *Let fire come out from Abimelech*] As the thorn or bramble may be the means of kindling other wood, because it may be easily ignited; so shall Abimelech be the cause of kindling a fire of civil discord among you, that shall consume the rulers and great men of your country. A prophetic declaration of what would take place.

Verse 23. *God sent an evil spirit*] He permitted jealousies to take place which produced factions; and these factions produced insurrections, civil contentions, and slaughter.

Verse 25. *The men of Shechem set liers in wait*] It pleased God to punish this bad man by the very persons who had contributed to his iniquitous elevation. So God often makes the instruments of men's sins the means of their punishment. It is likely that although Abimelech had his chief residence

<sup>l</sup> 1 Kings ii. 32. Esth. ix. 25. Ps. vii. 16. Mat. xxiii. 35, 36.—<sup>m</sup> Heb. strengthened his hands to kill.—<sup>n</sup> Or, songs. See Isa. acti. 9, 10. Jer. xxv. 30.—<sup>o</sup> Ver. 4.—<sup>p</sup> 1 Sam. xxv. 10. 1 Kings xii. 16.—<sup>q</sup> Gen. xxxiv. 2, 6.—<sup>r</sup> 2 Sam. xv. 4.—<sup>s</sup> Or, hot.—<sup>t</sup> Heb. craftily, or, to Tormah.—<sup>u</sup> Heb. as thine hand shall find. 1 Sam. x. 7. xxv. 8. Eccles. ix. 10.

at Shechem, yet he frequently went to Ophrah, the city of his father; his claim to which there was none to oppose, as he had slain all his brethren. It was probably in his passage between those two places that the Shechemites had posted cut-throats, in order to assassinate him: as such men had no moral principle, they robbed and plundered all who came that way.

Verse 26. *Gaal the son of Ebed*] Of this person we know no more than is here told. He was probably one of the descendants of the Canaanites, who hoped from the state of the public mind, and their disaffection to Abimelech, to cause a revolution, and thus to restore the ancient government as it was under Hamor the father of Shechem.

Verse 28. *Zebul his officer*] His overseer; probably governor of Shechem in his absence.

Verse 29. *Would to God this people were under my hand*] The very words and conduct of a sly hypocritical demagogue. *Increase thine army, and come out.*] When he found his party strong, and the public feeling warped to his side, then he appears to have sent a challenge to Abimelech, to come out and fight him.

Verse 31. *They fortify the city against thee.*] Under pretence of repairing the walls and towers, they were actually putting the place in a state of defence, intending to seize on the government as soon as they should find Abimelech coming against them. *Fortifying the city* may mean seducing the inhabitants from their loyalty to Abimelech.

Verse 35. *Stood in the entering of the gate*] Having probably got some intimation of the designs of Zebul and Abimelech.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men.

37 And Gaal spake again and said, See, there come people down by the <sup>a</sup> middle of the land, and another company come along by the plain of <sup>b</sup> Meonenim.

38 Then said Zebul unto him, Where is now thy mouth, wherewith thou <sup>c</sup> saidst, who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow that the people went out into the field; and they told Abimelech.

43 And he took the people and divided them into three companies, and laid wait in the field and looked, and behold, the people were come forth out of the city: and he rose up against them, and smote them.

44 And Abimelech, and the company that was with him rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them.

45 And Abimelech fought against the city all that day; and <sup>d</sup> he took the city, and slew the people that was therein, and <sup>e</sup> beat down the city, and sowed it with salt.

46 And when all the men of the tower of Shechem heard that, they entered into an hold of the house <sup>f</sup> of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to Mount <sup>g</sup> Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen <sup>h</sup> me do, make haste, and do as I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower,

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman <sup>i</sup> cast a piece of a millstone upon Abimelech's head, and all to break his skull.

54 Then <sup>j</sup> he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 <sup>k</sup> Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came <sup>l</sup> the curse of Jotham the son of Jerubbaal.

<sup>a</sup> Heb. nareel.—<sup>b</sup> Or, the regards of the times. Deut. xviii. 14.—<sup>c</sup> Ver. 28, 29.—<sup>d</sup> Ver. 20.—<sup>e</sup> Deut. xxix. 23. 1 Kings xii. 25. 2 Kings iii. 25.—<sup>f</sup> Ch. viii. 33.—<sup>g</sup> Ps. lxxviii. 14.—<sup>h</sup> Heb. I have done.

Verse 37. *By the plain of Meonenim.*] Some translate by the way of the oaks, or oaken groves; others, by the way of the magicians, or regards of the times, as in our margin. Probably it was a place in which augurs and soothsayers dwelt.

Verse 45. *And sowed it with salt.*] Intending that the destruction of this city should be a perpetual memorial of his achievements. The salt was not designed to render it barren, as some have imagined; for who would think of cultivating a city? but as salt is an emblem of *incorruption* and *perpetuity*, it was no doubt designed to *perpetuate* the memorial of this transaction, and as a token that he wished this desolation to be *eternal*. The sowing a place with salt was a custom in different nations to express *permanent desolation* and *abhorrence*.

Verse 46. *An hold of the house of the god Berith.*] This must mean the precincts of the temple, as we find there

were a thousand men and women together in that place.

Verse 53. *A piece of a millstone.*] A piece of a chariot wheel; but the word is used in other places for upper millstones, and is so understood here by the *Vulgate*, *Septuagint*, *Syriac*, and *Arabic*.

*And all to break his skull.*] A most nonsensical version of *vattarits eth gulgotto*, which is literally, *And she brake, or fractured, his skull*.

Verse 54. *Draw thy sword, and slay me.*] It was a disgrace to be killed by a woman; Abimelech was also afraid that if he fell thus mortally wounded into the hands of his enemies, they might treat him with cruelty and insult.

Verse 56. *Thus God rendered, &c.*] Both the fratricide Abimelech, and the unprincipled men of Shechem, had the iniquity visited upon them of which they had been guilty. Man's judgment may be avoided; but there is no escape from the judgments of God.

—<sup>2</sup> Sam. xi. 21.—<sup>3</sup> So 1 Sam. xxxi. 4.—<sup>4</sup> Ver. 21. Job xxxi. 3. Ps. xciv. 23. Prov. v. 22.—<sup>5</sup> Ver. 20.

CHAPTER X.

*Tola judges Israel twenty-three years, 1, 2. Jair is judge twenty-two years, 3-5. After him the Israelites rebel against God, and are delivered into the hands of the Philistines and Ammonites eighteen years, 6-9. They humble themselves, and God reproves them, 10-14. They put away their strange gods, and gather together against the Ammonites, 15-17. The chiefs of Gilead inquire concerning a captain, to head them against the Ammonites, 18.*

**AND** after Abimelech there <sup>a</sup>arose to <sup>b</sup>defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in Mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that <sup>d</sup>rode on thirty ass colts, and they had thirty cities, <sup>e</sup>which are called <sup>f</sup>Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And <sup>g</sup>the children of Israel did evil again in the sight of the LORD, and <sup>h</sup>served Baalim, and Ashtaroth, and <sup>i</sup>the gods of Syria, and the gods of <sup>j</sup>Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he <sup>k</sup>sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and <sup>l</sup>oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

<sup>a</sup> Ch. ii. 16.—<sup>b</sup> Or, deliver.—<sup>c</sup> Heb. save.—<sup>d</sup> Ch. v. 10. xii. 14.—<sup>e</sup> Deut. iii. 14.—<sup>f</sup> Or, the villages of Jair. Num. xxxii. 41.—<sup>g</sup> Ch. ii. 11. iii. 7. iv. 1. v. 1. xii. 1.—<sup>h</sup> Ch. ii. 13.—<sup>i</sup> Ch. ii. 12.—<sup>j</sup> 1 Kings xi. 33. Ps. cvi. 38.—<sup>k</sup> Ch. ii. 14. 1 Sam. xii. 9.—<sup>l</sup> Heb. crushed.—<sup>m</sup> 1 Sam. xii. 10.—<sup>n</sup> Exod. xiv. 90.—<sup>o</sup> Num. xxi. 21, 24, 25.—<sup>p</sup> Ch. iii. 12, 13.—<sup>q</sup> Ch. iii. 31.—<sup>r</sup> Ch. v. 19.—<sup>s</sup> Ch. vi. 3.

Verse 1. *Tola the son of Puah*] As this Tola continued twenty-three years a judge of Israel after the troubles of Abimelech's reign, it is likely that the land had rest, and that the enemies of the Israelites had made no hostile incursions into the land during his presidency and that of Jair; which, together, continued forty-five years.

Verse 4. *He had thirty sons, &c.*] It appears that there was both peace and prosperity during the time that Jair governed Israel; he had, it seems, provided for his family, and given a village to each of his thirty sons; which were, in consequence, called *Havoth Jair*, or the *villages of Jair*. Their riding on thirty ass colts seems to intimate that they were persons of consideration, and kept up a certain dignity in their different departments.

Verse 6. *And served Baalim*] They became universal idolaters, adopting every god of the surrounding nations. Baalim and Ashtaroth may signify gods and goddesses in general. These are enumerated: 1. The gods of Syria; Bel and Saturn, or Jupiter and Astarte. 2. Gods of Zidon; Ashtaroth, Astarte or Venus. 3. The gods of Moab; Chemosh. 4. Gods of the children of Ammon; Milcom. 5. Gods of the Philistines; Dagon.

Verse 7. *The anger of the Lord was hot*] This divine displeasure was manifested in delivering them into the hands of the Philistines and the Ammonites. The former dwelt on the western side of Jordan; the latter, on the eastern; and it appears that they joined their forces on this occasion to distress and ruin the Israelites, though the Ammonites were the most active.

10 <sup>u</sup>And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, Did not I deliver you <sup>v</sup>from the Egyptians, and <sup>w</sup>from the Amorites, <sup>x</sup>from the children of Ammon, <sup>y</sup>and from the Philistines?

12 <sup>z</sup>The Zidonians also, <sup>a</sup>and the Amalekites, and the Moabites, <sup>b</sup>did oppress you; and ye cried to me, and I delivered you out of their hand.

13 <sup>c</sup>Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and <sup>d</sup>cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 And the children of Israel said unto the LORD, We have sinned: <sup>e</sup>do thou unto us whatsoever <sup>f</sup>seemeth good unto thee; deliver us only, we pray thee, this day.

16 <sup>g</sup>And they put away the <sup>h</sup>strange gods from among them, and served the LORD: and <sup>i</sup>his soul <sup>jj</sup>was grieved for the misery of Israel.

17 Then the children of Ammon were <sup>kk</sup>gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in <sup>ll</sup>Mizpeh.

18 And the people and princes of Gilead said one to another, What man *is* he that will begin to fight against the children of Ammon? he shall <sup>mm</sup>be head over all the inhabitants of Gilead.

<sup>u</sup> Ps. cvi. 42, 43.—<sup>v</sup> Deut. xxxii. 15. Jer. ii. 13.—<sup>w</sup> Deut. xxxii. 37, 38. 2 Kings iii. 13. Jer. ii. 28.—<sup>x</sup> 1 Sam. iii. 18. 2 Sam. x. 26.—<sup>y</sup> Heb. *in good in thine eyes*—<sup>z</sup> 2 Chron. vii. 14. xv. 8. Jer. xviii. 7, 8.—<sup>a</sup> Heb. gods of strangers.—<sup>b</sup> Ps. cvi. 44, 55. Isa. lxiii. 9.—<sup>cc</sup> Heb. was shortened.—<sup>cd</sup> Heb. cried together.—<sup>dd</sup> Ch. xi. 11, 20. Gen. xxxi. 49.—<sup>ee</sup> Ch. xi. 8, 11.

Verse 11. *And the Lord said*] By what means these reproofs were conveyed to the Israelites, we know not: it must have been by an angel, a prophet, or some holy man inspired for the occasion.

Verse 15. *We have sinned*] The reprehension of this people was kind, pointed, and solemn; and their repentance, deep. And they gave proofs that their repentance was genuine, by putting away all their idols: but they were ever fickle and uncertain.

Verse 16. *And his soul was grieved for the misery of Israel.*] What a proof of the philanthropy of God! Here his compassions moved on a small scale; but it was the same principle that led him to give his Son Jesus Christ to be a sacrifice for the sins of the whole world. God grieves for the miseries to which his creatures are reduced by their own sins.

Verse 17. *The children of Ammon were gathered together*] Literally, they cried against Israel—they sent out criers in different directions to stir up all the enemies of Israel; and when they had made a mighty collection, they encamped in Gilead.

Verse 18. *What man is he that will begin to fight*] It appears that, although the spirit of patriotism had excited the people at large to come forward against their enemies, yet they had no general, none to lead them forth to battle. God, however, who had accepted their sincere repentance, raised them up an able captain in the person of Jephthah; and in him the suffrages of the people were concentrated, as we shall see in the following chapter.

In those ancient times much depended on the onset; a war was generally terminated in one battle; the first impression was therefore of great consequence, and it required a person *skilful, valorous, and strong*, to head the attack. Jephthah

was a person in whom all these qualifications appear to have met. When God purposes to deliver, he, in the course of his providence, will find out, employ, and direct the proper means.

## CHAPTER XI.

*The history of Jephthah, and his covenant with the Gileadites, 1-10. He is elected by the people, 11. Sends an embassy to the king of the Ammonites, to inquire why they invaded Israel; and receives an answer, to which he sends back a spirited reply, 12-27. This is disregarded by the Ammonites, and Jephthah prepares for battle, 28, 29. His vow, 30, 31. He attacks and defeats them, 32, 33. On his return to Mizpeh he is met by his daughter, whom, according to his vow, he dedicates to the Lord, 34-40.*

**NOW** \*Jephthah the Gileadite was <sup>b</sup>a mighty man of valour, and he was the son of <sup>c</sup>an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled <sup>d</sup>from his brethren, and dwelt in the land of Tob: and there were gathered <sup>e</sup>vain men to Jephthah, and went out with him.

4 And it came to pass <sup>f</sup>in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the children of Gilead, <sup>g</sup>Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 <sup>h</sup>And the elders of Gilead said unto Jephthah, Therefore we <sup>i</sup>turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be <sup>j</sup>our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If

ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, <sup>k</sup>The LORD <sup>l</sup>be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him <sup>m</sup>head and captain over them: and Jephthah uttered all his words <sup>n</sup>before the LORD in Mizpeh.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, <sup>o</sup>Because Israel took away my land, when they came up out of Egypt, from Arnon even unto <sup>p</sup>Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, <sup>q</sup>Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and <sup>r</sup>walked through the wilderness unto the Red Sea, and <sup>s</sup>came to Kadesh;

17 Then <sup>t</sup>Israel sent messengers unto the king

\* Heb. xi. 32, called *Jephthah*.—<sup>b</sup> Ch. vi. 12. 2 Kings v. 1.—<sup>c</sup> Heb. a woman an harlot.—<sup>d</sup> Heb. from the face.—<sup>e</sup> Ch. ix. 4. 1 Sam. xxii. 2.—<sup>f</sup> Heb. after days.—<sup>g</sup> Gen. xxvi. 27.—<sup>h</sup> Ch. x. 18.—<sup>i</sup> Luke xvii. 4.—<sup>j</sup> Ch. x. 18.—<sup>k</sup> Jer. xlii. 5.—<sup>l</sup> Heb. be the hearer between us.—<sup>m</sup> Ver.

8.—<sup>n</sup> Ch. x. 17. xx. 1. 1 Sam. x. 17. xi. 15.—<sup>o</sup> Num. xxi. 24, 25, 26.—<sup>p</sup> Gen. xxxii. 22.—<sup>q</sup> Deut. ii. 9, 19.—<sup>r</sup> Num. xiv. 25. Deut. i. 40. Josh. v. 6.—<sup>s</sup> Num. xiii. 26. xx. 1. Deut. i. 46.—<sup>t</sup> Num. xx. 14.

Verse 1. Now Jephthah—was the son of an harlot] I think the word *zonah*, which we here render *harlot*, should be translated, as is contended for on Josh. ii. 1, viz., a *hostess, keeper of an inn, or tavern*. She was very probably a Canaanite, as she is called ver. 2 a *strange woman, a woman of another race*; and on this account his brethren drove him from the family, as he could not have a full right to the inheritance, his mother not being an Israelite.

Verse 3. There were gathered vain men to Jephthah] Empty men—persons destitute of good sense, and profligate in their manners. The word may however mean in this place *poor persons*, without property and without employment. The Versions in general consider them as *plunderers*.

Verse 4. The children of Ammon made war] They had invaded the land of Israel, and were now encamped in Gilead.

Verse 6. Come, and be our captain] The Israelites were assembled in Mizpeh, but were without a captain to lead them against the Ammonites.

Verse 8. Therefore we turn again to thee now] We are convinced that we have dealt unjustly by thee, and we wish

now to repair our fault, and give thee this sincere proof of our regret for having acted unjustly, and of our confidence in thee.

Verse 11. Jephthah went with the elders] The elders had chosen him for their head; but, to be valid, this choice must be confirmed by the people; therefore, it is said, *the people made him head*. But even this did not complete the business; God must be brought in as a party to this transaction; and therefore Jephthah uttered all his words before the Lord—the terms made with the elders and the people, on which he had accepted the command of the army; and, being sure of the divine approbation, he entered on the work with confidence.

Verse 12. Jephthah sent messengers] He wished the Ammonites to explain their own motives for undertaking a war against Israel; as then the justice of his cause would appear more forcibly to the people.

Verse 13. From Arnon even unto Jabbok, and unto Jordan] That is, all the land that had formerly belonged to the Amorites, and to the Moabites, who it seems were confederates on this occasion.



of Edom, saying, Let me, I pray thee, pass through thy land: \* but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel <sup>b</sup>abode in Kadesh.

18 Then they went along through the wilderness, and <sup>c</sup>compassed the land of Edom, and the land of Moab, and <sup>d</sup>came by the east side of the land of Moab, <sup>e</sup>and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

19 And <sup>f</sup>Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, <sup>g</sup>Let us pass, we pray thee, through thy land into my place.

20 <sup>h</sup>But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they <sup>i</sup>smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed <sup>j</sup>all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it?

24 Wilt not thou possess that which <sup>k</sup>Chemosh thy god giveth thee to possess? So whomsoever <sup>l</sup>the Lord our God shall drive out from before us, them will we possess.

\* Num. xx. 18, 21.—<sup>b</sup> Num. xx. 1.—<sup>c</sup> Num. xxi. 4. Deut. ii. 1-8.—<sup>d</sup> Num. xxi. 11.—<sup>e</sup> Num. xxi. 13. xxi. 36.—<sup>f</sup> Num. xxi. 21. Deut. ii. 28.—<sup>g</sup> Num. xxi. 22. Deut. ii. 27.—<sup>h</sup> Num. xxi. 13. Deut. ii. 32.—<sup>i</sup> Num. xxi. 24, 25. Deut. ii. 33, 34.—<sup>j</sup> Deut. ii. 36.—<sup>k</sup> Num. xxi. 29. 1 Kings xi. 7. Jer. xlviii. 7.—<sup>l</sup> Deut. ix. 4, 5. xviii. 12. Josh. x. 25.—<sup>m</sup> Deut. xxii. 2. See Josh. xxiv. 9.—<sup>n</sup> Num. xxi. 15.—

Verse 22. *From the wilderness even unto Jordan.*] From Arabia Deserta on the east to Jordan on the west.

Verse 23. *The Lord God of Israel hath dispossessed the Amorites.*] Jephthah shows that the Israelites did not take the land of the Moabites or Ammonites, but that of the Amorites, which they had conquered from Sihon their king, who had, without cause or provocation, attacked them; and although the Amorites had taken the lands in question from the Ammonites, yet the title by which Israel held them was good, because they took them not from the Ammonites, but conquered them from the Amorites.

*So now the Lord—hath dispossessed the Amorites.*—The circumstances in which the Israelites were when they were attacked by the Amorites, plainly proved that, unless Jehovah had helped them, they must have been overcome. God defeated the Amorites, and made a grant of their lands to the Israelites; and they had, in consequence, possessed them for three hundred years. ver. 23.

Verse 24. *Wilt not thou possess that which Chemosh thy god giveth thee?*] You suppose that the land which you possess was given you by your god Chemosh; and therefore you will not relinquish what you believe you hold by a divine right. Now, we know that Jehovah, our God, has given the Israelites the land of the Amorites; and therefore we will not give it up. The ground of Jephthah's remonstrance was sound and good. The present pretensions of Ammon were unsupported and unjustifiable.

Verse 27. *The Lord the Judge be judge—between the children of Israel.*] If you be right, and we be wrong, then Jehovah, who is the sovereign and incorruptible Judge, shall determine in your favour; and to Him I submit the righteousness of my cause.

Verse 29. *Then the Spirit of the Lord came upon Jephthah.*] The Lord qualified him for the work he had called him to do, and thus gave him the most convincing testimony that his cause was good.

Verse 31. *Shall surely be the Lord's, and I will offer it up for a burnt-offering.*] The text is, *vehayah layhovah,*

25 And now *art* thou any thing better than <sup>m</sup>Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in <sup>n</sup>Heshbon and her towns, and in <sup>o</sup>Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord <sup>p</sup>the Judge <sup>q</sup>be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 Then <sup>r</sup>the Spirit of the Lord came upon <sup>s</sup>Jephthah, and he passed over Gilead, and Manasse, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah <sup>t</sup>vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be that <sup>u</sup>whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, <sup>v</sup>shall surely be the Lord's, <sup>w</sup>and <sup>x</sup>I will offer it up for a burnt-offering.

32 So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

33 And he smote them from Aroer, even till thou come to <sup>y</sup>Mimith, *even* twenty cities, and unto <sup>z</sup>the

\* Deut. ii. 36.—<sup>p</sup> Gen. xviii. 25.—<sup>q</sup> Gen. xvi. 5. xxxi. 13. 1 Sam. xxiv. 12, 15.—<sup>r</sup> Ch. iii. 10.—<sup>s</sup> Jephthah seems to have been judge only of North-east Israel.—<sup>t</sup> Gen. xxviii. 20. 1 Sam. i. 11.—<sup>u</sup> Heb. *that which cometh forth, which shall come forth.*—<sup>v</sup> See Lev. xxvii. 2, 3, &c. 1 Sam. i. 11, 28. ii. 18.—<sup>w</sup> Or, *or I will offer it, &c.*—<sup>x</sup> Ps. lxxv. 13. See Lev. xxvii. 11, 12.—<sup>y</sup> Ezek. xxvii. 17.—<sup>z</sup> Or, *Abel.*

*vehaalithahu olah*, the translation of which, according to the most accurate Hebrew scholars, is this: *I will consecrate it to the Lord, or I will offer it for a burnt-offering*; that is, "If it be a thing fit for a burnt-offering, it shall be made one; if fit for the service of God, it shall be consecrated to him." [This use of the conjunction is rare.] That conditions of this kind must have been implied in the vow, is evident enough; to have been made without them, it must have been the vow of a heathen or a madman. If a day had met him, this could not have been made a burnt-offering; and if his neighbour or friend's wife son, or daughter, &c., had been returning from a visit to his family, his vow gave him no right over them. Besides, *human sacrifices* were ever an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites, &c., because they offered their sons and daughters to Molech in the fire, i.e. made burnt-offerings of them, as is generally supposed. That Jephthah was a deeply pious man, appears in the whole of his conduct; and that he was well acquainted with the law of Moses, which prohibited all such sacrifices, and stated *what* was to be offered in sacrifice, is evident enough from his expostulation with the king and people of Ammon, ver. 14-27. Therefore it must be granted that he never made that rash vow which several suppose he did; nor was he capable, if he had, of executing it in that most shocking manner which some Christian writers ("tell it not in Gath.") have contended for. He could not commit a crime which himself had just now been an executor of God's justice to punish in others.

Those who assert that Jephthah did sacrifice his daughter, attempt to justify the opinion from the barbarous usages of those times: but in answer to this it may be justly observed, that Jephthah was now under the influence of the Spirit of God, ver. 29: and that Spirit could not permit him to imbrue his hands in the blood of his own child; and especially under the pretence of offering a *pleasing* sacrifice to that God who is the Father of mankind, and the Fountain of love, mercy, and compassion. [It is only right to add

plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth: forasmuch as the LORD hath taken vengeance for

thee of thine enemies, even of the children of Ammon.

37 And she said unto her father, Let this thing be done for me; let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel.

40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

\*Ch. x. 17. Ver. 11.—b Exod. xv. 20. 1 Sam. xviii. 6. Ps. lxxviii. 25. Jer. xxxi. 4.—c Or, he had not of his own either son or daughter.—d Heb. of himself.—e Gen. xxxvii. 29, 34.—f Eccles. v. 2.—g Num. xxx. 2.

that the opinion so strongly expressed by Dr. Clarke is not held by scholars of unchallenged reputation as critics and Christians. The argument in favour of the popular interpretation has much weight, and in modern times has won many advocates.]

Verse 33. *Twenty cities*] That is, he either took or destroyed twenty cities of the Ammonites, and completely routed their whole army.

Verse 34. *With timbrels and with dances*] From this instance we find that it was an ancient custom for women to go out to meet returning conquerors with musical instruments, songs, and dances; and that it was continued afterwards is evident from the instance given, 1 Sam. xviii. 6, where David was met, on his return from the defeat of Goliath and the Philistines, by women from all the cities of Israel, with singing and dancing, and various instruments of music.

Verse 35. *Thou hast brought me very low*] He was greatly distressed to think that his daughter, who was his only child, should be, in consequence of his vow, prevented from continuing his family in Israel; for it is evident that he had not any other child, for beside her, says the text, he had neither son nor daughter, ver. 34.

Verse 36. *And she said unto him*] What a pattern of filial piety and obedience! She was at once obedient,

pious, and patriotic. A woman to have no offspring was considered to be in a state of the utmost degradation among the Hebrews; but she is regardless of all this, seeing her father is in safety, and her country delivered.

Verse 37. *I and my fellows*.] Whether she meant the young women of her own acquaintance, or those who had been consecrated to God in the same way, though on different accounts, is not quite clear; but it is likely she means her own companions: and her going up and down upon the mountains may signify no more than her paying each of them a visit at their own houses, previously to her being shut up at the tabernacle; and this visiting of each at their own home might require the space of two months. This, I am inclined to think, is the meaning of this difficult clause.

Verse 39. *And she knew no man*.] She continued a virgin all the days of her life.

Verse 40. *To lament the daughter of Jephthah*] I am satisfied that this is not a correct translation of the original. Houbigant translates the whole verse thus: "But this custom prevailed in Israel, that the virgins of Israel went at different times, four days in the year, to the daughter of Jephthah, that they might comfort her." This verse also gives evidence that the daughter of Jephthah was not sacrificed: nor does it appear that the custom or statute referred to here lasted after the death of Jephthah's daughter.

## CHAPTER XII.

*The Ephraimites are incensed against Jephthah, because he did not call them to the war against the Ammonites; and threaten his destruction, 1. He vindicates himself, 2, 3; and arms the Gileadites against the men of Ephraim; they fight against them, and kill forty-two thousand Ephraimites at the passages of Jordan, 4-6. Jephthah dies, having judged Israel six years, 7. Ibzan judge seven years, 8. His posterity and death, 9, 10. Elon judge ten years, and dies, 11, 12. Abdon judge eight years, 13. His posterity and death, 14, 15.*

AND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedest thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon;

\*See ch. viii. 1.—b Heb. were called.

Verse 1. *The men of Ephraim gathered themselves together*] They called each other to arms; summoning all their tribe and friends to arm themselves to destroy Jephthah and the Gileadites, being jealous lest they should acquire too much power.

and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men

\*1 Sam. xix. 5. xxviii. 21. Job xiii. 14. Ps. cxix. 109.

Verse 3. *I put my life in my hands*] I exposed myself to the greatest difficulties and dangers. This phrase occurs in some other places of scripture; see 1 Sam. xix. 5, xxviii. 21.

Verse 4. *And fought with Ephraim*] Some commentators suppose that there were two battles in which the Ephraim-

of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye *Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.*

5 And the Gileadites took <sup>b</sup> the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art thou an Ephraimite?* If he said, *Nay*,

6 Then said they unto him, Say now *Shibboleth*: and he said *Sibboleth*: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one* of the cities of Gilead.

8 And after him <sup>d</sup> Ibzan of Beth-lehem judged Israel.

<sup>a</sup> See 1 Sam. xxv. 10. Ps. lxxviii. 9.—<sup>b</sup> Josh. xxii. 11. Ch. iii. 28, vii. 24.—<sup>c</sup> Which signifieth a stream or flood. Ps. lxxix. 2, 15. Isa. xxvii. 12.—<sup>d</sup> He seems to have been only a civil judge

ites were defeated: the first mentioned in the above clause; and the second occasioned by the taunting language mentioned in the conclusion of the verse, *Ye Gileadites are fugitives of Ephraim*. Where the point of this reproach lies, or what is the reason of it, cannot be easily ascertained.

Verse 6. *Say now Shibboleth; and he said Sibboleth*] The original differs only in the first letter *samech*, instead of *sheen*. The difference between *seen*, without a point, which when pointed is pronounced *sheen*, and *samech*, is supposed by many to be imperceptible. But there can be no doubt there was, to the ears of a Hebrew, a most sensible distinction. It is likely that the Ephraimites were, in reference to the pronunciation of *sh*, as different from the Gileadites as the people in some parts of the north of England are, in the pronunciation of the letter *r*, from all the other inhabitants of the land. The sound of *th* cannot be pronounced by the Persians in general; and yet it is a common sound among the Arabians.

Though the Ephraimites had not a different *dialect*, they had, it appears, a different pronunciation, which confounded, to others, letters of the same organ, and thus produced, not only a different sound, but even an opposite meaning. This was a sufficient test to find out an Ephraimite; and he who

9 And he had thirty sons and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 And after him <sup>a</sup> Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Ajalon in the country of Zebulun.

13 And after him <sup>a</sup> Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty <sup>a</sup> nephews, that <sup>b</sup> rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon, in the land of Ephraim, in <sup>c</sup> the mount of the Amalekites.

to do justice in North-east Israel.—<sup>a</sup> A civil judge in North-east Israel.—<sup>b</sup> A civil judge also in North-east Israel.—<sup>c</sup> Heb. sons' sons.—<sup>d</sup> Ch. v. 10. x. 4.—Ch. iii. 13, 27. v. 14.

spoke not as he was commanded, at the fords of Jordan spoke against his own life.

Verse 8. *And after him Ibzan*] It appears that during the administration of *Jephthah*—six years, *Ibzan*—seven years, *Elon*—ten years, and *Abdon*—eight years (in the whole thirty-one years), the Israelites had peace in all their borders; and we shall find by the following chapter that in this time of rest they corrupted themselves, and were afterwards delivered into the power of the Philistines.

1. We find that *Ibzan* had a numerous family, sixty children; and *Abdon* had forty sons and thirty grandsons; and that they lived splendidly, which is here expressed by their *riding on seventy young asses*.

2. It does not appear that any thing particular took place in the civil state of the Israelites during the time of these latter judges; nothing is said concerning their administration, whether it was good or bad: nor is anything mentioned of the state of religion. It is likely that they enjoyed peace without, and their judges were capable of preventing discord and sedition within. Yet, doubtless, God was at work among them, though there were none to record the operations either of his hand or his Spirit; but the people who feared him no doubt bore testimony to the word of his grace.

## CHAPTER XIII.

*The Israelites corrupt themselves, and are delivered into the hands of the Philistines forty years, 1. An Angel appears to the wife of Manoah, foretells the birth of her son, and gives her directions how to treat both herself and her child, who was to be a deliverer of Israel, 2-5. She informs her husband of this transaction, 6, 7. Manoah prays that the Angel may re-appear; he is heard, and the Angel appears to him and his wife, and repeats his former directions concerning the mother and the child, 8-14. Manoah presents an offering to the Lord, and the Angel ascends in the flame, 15-20. Manoah is alarmed, but is comforted by the judicious reflections of his wife, 21-23. Samson is born, and begins to feel the influence of the Divine Spirit, 24, 25.*

**A**ND the children of Israel <sup>a</sup> did <sup>b</sup> evil again in the sight of the LORD; <sup>c</sup> and the LORD delivered them <sup>c</sup> into the hand of the Philistines forty years.

<sup>a</sup> Heb. added to commit, &c.—<sup>b</sup> Ch. ii. 11. iii. 7. iv. 1. vi. 1. x. 6.  
—<sup>c</sup> This seems a partial captivity.

Verse 1. *Delivered them into the hand of the Philistines*] It does not appear that after *Shamgar*, to the present time, the Philistines were in a condition to oppress Israel, or God had not permitted them to do it; but now they have a commission, the Israelites having departed from the Lord. Nor is it evident that the Philistines had entirely subjected the

2 And there was a certain man of <sup>a</sup> Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the <sup>a</sup> angel of the LORD appeared unto the

<sup>a</sup> 1 Sam. xii. 9.—Josh. xix. 41.—Ch. vi. 12. Luke i. 11, 13, 28, 31.

Israelites, as there still appears to have been a sort of commerce between the two people.

Verse 2. *A certain man of Zorah*] A town in the tribe of Judah, but afterwards given to Dan.

Verse 3. *The angel of the Lord*] Generally supposed to have been the same that appeared to Moses, Joshua, Gideon,

woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

5 For, lo, thou shalt conceive and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

12 And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman, let her beware.

14 She may not eat of any thing that cometh of

the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

15 And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

16 And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord.

17 And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?

19 So Manoah took a kid with a meat-offering, and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

21 But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have shewed us all these things, nor would as at this time have told us such things as these.

24 And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

\* Ver. 14. Num. vi. 2, 3. Luke i. 15.—<sup>b</sup> Num. vi. 5. 1 Sam. i. 11.—<sup>c</sup> Num. vi. 2.—<sup>d</sup> See 1 Sam. vii. 13. 2 Sam. viii. 1. 1 Chron. xviii. 1.—<sup>e</sup> Deut. xxxiii. 1. 1 Sam. ii. 27. ix. 6. 1 Kings xvii. 24.—<sup>f</sup> Mat. xxviii. 3. Luke ix. 29. Acts vi. 15.—<sup>g</sup> Ver. 17, 18.—<sup>h</sup> Heb. What shall be the manner of the, &c.—<sup>i</sup> Or, what shall he do?—<sup>j</sup> Heb. what shall be his work?—<sup>k</sup> Ver. 4.—<sup>l</sup> Gen. xviii. 5. Ch. vi.

ix. 6.—<sup>m</sup> Heb. before thee.—<sup>n</sup> Gen. xxxii. 29.—<sup>o</sup> Or, wonderful. Isa. ix. 6.—<sup>p</sup> Ch. vi. 19, 20.—<sup>q</sup> Lev. ix. 24. 1 Chron. xxi. 16. Ezek. i. 28. Mat. xvii. 6.—<sup>r</sup> Ch. vi. 22.—<sup>s</sup> Gen. xxxii. 30. Exod. xxxiii. 20. Deut. v. 28. Ch. vi. 22.—<sup>t</sup> Heb. xi. 32.—<sup>u</sup> 1 Sam. iii. 19. Luke i. 80. ii. 52.—<sup>v</sup> Ch. iii. 12. 1 Sam. xi. 6. Mat. iv. 1.—<sup>w</sup> Heb. Mahaneh-dan, as ch. xviii. 10.—<sup>x</sup> Josh. xv. 38. Ch. xviii. 11.

&c., and no other than the Second Person of the ever-blessed Trinity.

Verse 4. *Beware—drink not wine*] As Samson was designed to be a Nazarite from the womb, it was necessary that, while his mother carried and nursed him, she should live the life of a Nazarite, neither drinking wine, nor any inebriating liquor, nor eating any kind of forbidden meat.

Verse 5. *He shall begin to deliver Israel*] Samson only began this deliverance, for it was not till the days of David that the Israelites were completely redeemed from the power of the Philistines.

Verse 9. *The angel of God came again*] This second appearance of the Angel was probably essential to the peace of Manoah, who might have been jealous of his wife had he not had this proof that the thing was of the Lord.

Verse 15. *Until we shall have made ready a kid*] Not knowing his quality, Manoah wished to do this as an act of hospitality.

Verse 16. *I will not eat of thy bread*] As I am a spiritual being, I subsist not by earthly food.

*And if thou wilt offer a burnt-offering*] Neither shall I receive that homage which belongs to God; thou must therefore offer thy burnt-offering to Jehovah.

Verse 18. *Seeing it is secret*] It was because it was secret that they wished to know it. The Angel does not

say that it was secret, but it is WONDERFUL; the very character that is given to Jesus Christ, Isa. ix. 6; and it is supposed by some that the Angel gives this as his name, and consequently that he was our blessed Lord.

Verse 19. *The angel did wondrously*] He acted according to his name; he, being wonderful, performed wonderful things; probably causing fire to arise out of the rock and consume the sacrifice, and then ascending in the flame.

Verse 23. *If the Lord were pleased to kill us, &c.*] This is excellent reasoning, and may be of great use to every truly religious mind in cloudy and dark dispensations of Divine Providence. It is not likely that God, who has preserved thee so long, borne with thee so long, and fed and supported thee all thy life long, girding thee when thou knewest him not, is less willing to save and provide for thee and thine now than he was, when, probably, thou trustedst less in him. He who freely gave his Son to redeem thee, can never be indifferent to thy welfare; and if he give thee power to pray and trust in him, is it at all likely that he is now seeking an occasion against thee, in order to destroy thee? Add to this the very sight that shows thee thy wretchedness, ingratitude, and disobedience, is in itself a proof that he is waiting to be gracious to thee; and the penitential pangs thou feelest, and thy bitter regret for thy unfaithfulness, argue that the light and fire are of God's

own kindling, and are sent to direct and refine, not to drive thee out of the way and destroy thee. *Nor would he have told thee such things of his love, mercy, and kindness, and unwillingness to destroy sinners, as he has told thee in his sacred word, if he had been determined not to extend his mercy to thee.*

Verse 24. *And called his name Samson*] The original *shimshon*, which is from the root *shamash*, to serve, probably means either a little sun, or a little servant; and this latter is so likely a name to be imposed on an only son, by maternal fondness, that it leaves but little doubt of the propriety of the etymology. [Others derive the name from a root which involves the idea of strength.]

*And the Lord blessed him.*] Gave evident proofs that the child was under the peculiar protection of the Most High;

causing him to increase daily in stature and extraordinary strength.

Verse 25. *The Spirit of the Lord began to move him*] He felt the degrading bondage of his countrymen, and a strong desire to accomplish something for their deliverance. These feelings and motions he had from the Divine Spirit.

*Camp of Dan*] Probably the place where his parents dwelt; for they were Danites, and the place is supposed to have its name from its being the spot where the Danites stopped when they sent some men of their company to rob Micah of his teraphim, &c.

As he had these influences between Zorah and Eshtaol, it is evident that this was while he dwelt at home with his parents. Thus God began, from his infancy, to qualify him for the work to which he had called him.

## CHAPTER XIV.

*Samson marries a wife of the Philistines, 1-4. Slays a young lion at Timnath, in the carcase of which he afterwards finds a swarm of bees, 5-9. He makes a feast; they appoint him thirty companions, to whom he puts forth a riddle, which they cannot expound, 10-14. They entice his wife to get the interpretation from him; she succeeds, informs them, and they tell the explanation, 15-18. He is incensed, and slays thirty of the Philistines, 19-20.*

**A**ND Samson went down <sup>a</sup>to Timnath, and <sup>b</sup>saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore <sup>c</sup>get her for me to wife.

3 Then his father and his mother said unto him, *Is there never a woman among the daughters of <sup>d</sup>thy brethren, or among all my people, that thou goest to take a wife of the <sup>e</sup>uncircumcised Philistines?* And Samson said unto his father, Get her for me; for <sup>f</sup>she-pleaseth me well.

4 But his father and his mother knew not that it was <sup>g</sup>of the LORD, that he sought an occasion against the Philistines: for at that time <sup>h</sup>the Philistines had dominion over Israel.

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared <sup>i</sup>against him.

<sup>a</sup> Gen. xxxviii. 13. Josh. xv. 10. <sup>b</sup> Gen. xxxiv. 2. <sup>c</sup> Gen. xxi. 21. xxxiv. 4. <sup>d</sup> Gen. xxiv. 3, 4. <sup>e</sup> Gen. xxxiv. 14. Exod. xxxiv. 16. Deut. vii. 8. <sup>f</sup> Heb. *she is right in mine eyes.*—<sup>g</sup> Josh. xi. 20.

Verse 1. *Went down to Timnath*] A frontier town of the Philistines, at the beginning of the lands belonging to the tribe of Judah, Josh. xv. 67; but afterwards given up to Dan, Josh. xix. 43. David took this place from the Philistines, but they again got possession of it in the reign of Ahaz, 2 Chron. xxviii. 18.

Verse 3. *Is there never a woman*] To marry with any that did not belong to the Israelitish stock, was contrary to the law, Exod. xxiv. 16, Deut. vii. 3. But this marriage of Samson was said to be of the Lord, ver. 4; that is, God permitted it (for in no other sense can we understand the phrase), that it might be a means of bringing about the deliverance of Israel.

*For she pleaseth me well.*] *She is right in my eyes.* This is what is supposed to be a sufficient reason to justify either man or woman in their random choice of wife or husband.

When the will has sufficient power, its determinations are its own rule of right. That will should be pure and well directed that says, *It shall be so, because I WILL it should be so.*

Verse 5. *A young lion roared against him.*] Came fiercely out upon him, ready to tear him in pieces.

Verse 6. *He rent him as he would have rent a kid*] Now it is not intimated that he did this by his own natural

6 And <sup>j</sup>the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was a swarm of bees and honey in the carcase of the lion.*

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 And Samson said unto them, I will now <sup>k</sup>put

1 Kings xii. 15. 2 Kings vi. 33. 2 Chron. x. 16. xxii. 7. xxv. 20. <sup>h</sup> Ch. xiii. 1. Dent. xxviii. 48. <sup>i</sup> Heb. *in meeting him.*—<sup>j</sup> Ch. iii. 10. xiii. 25. 1 Sam. xi. 8. <sup>k</sup> 1 Kings x. 1. Ezek. xvii. 2. Luke xiv. 7.

strength, but by the Spirit of the Lord coming mightily upon him: so that his strength does not appear to be his own, nor to be at his command; his might was, by the will of God, attached to his hair and to his Nazirate.

Verse 7. *And talked with the woman*] That is, concerning marriage; thus forming the espousals.

Verse 8. *And after a time*] Probably about one year; as this was the time that generally elapsed between espousing and wedding.

*A swarm of bees and honey in the carcase*] By length of time the flesh had been entirely consumed off the bones, and a swarm of bees had formed their combs within the region of the thorax: nor was it an improper place; nor was the thing unfrequent, if we may credit ancient writers; the carcases of slain beasts becoming a receptacle of wild bees. [Probably it was not in the skeleton, but in the carcase, dried by the heat of the sun.]

Verse 10. *Samson made there a feast*] The marriage-feast, when he went to marry his espoused wife.

Verse 11. *They brought thirty companions*] These are called in scripture *children of the bride-chamber, and friends of the bridegroom.*

Verse 12. *I will now put forth a riddle*] Probably this

forth a riddle unto you : if ye can certainly declare it me <sup>a</sup> within the seven days of the feast, and find it out, then I will give you thirty <sup>b</sup> sheets and thirty <sup>c</sup> change of garments :

13 But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day that they said unto Samson's wife, <sup>d</sup> Entice thy husband, that he may declare unto us the riddle, <sup>e</sup> lest we burn thee and thy father's house with fire : have ye called us <sup>f</sup> to take that we have ? *is it not so ?*

16 And Samson's wife wept before him, and said, <sup>g</sup> Thou dost but hate me, and lovest me not : thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto

her, Behold, I have not told it my father nor my mother, and shall I tell it thee ?

17 And she wept before him <sup>h</sup> the seven days, while their feast lasted : and it came to pass on the seventh day, that he told her, because she lay sore upon him : and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey ? and what is stronger than a lion ? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 And <sup>i</sup> the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their <sup>j</sup> spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife <sup>k</sup> was given to his companion, whom he had used as <sup>l</sup> his friend.

<sup>a</sup> Gen. xxix. 27.—<sup>b</sup> Or, shirts.—<sup>c</sup> Gen. xlv. 22. 2 Kings v. 22.—<sup>d</sup> Ch. xvi. 5.—<sup>e</sup> Ch. xv. 6.—<sup>f</sup> Heb. to possess, or, to impoverish us.—

<sup>g</sup> Ch. xvi. 15.—<sup>h</sup> Or, the rest of the seven days, &c.—<sup>i</sup> Ch. iii. 10. xiii. 25.—<sup>j</sup> Or, apparel.—<sup>k</sup> Ch. xv. 2.—<sup>l</sup> John iii. 29.

was one part of the amusements at a marriage feast ; each in his turn proposing a riddle, to be solved by any of the rest on a particular forfeit ; the proposer forfeiting, if solved, the same which the company must forfeit if they could not solve it.

*Thirty sheets*] I have no doubt that the Arab *hayk*, or *hyke*, is here meant ; a dress in which the natives of the East wrap themselves, as a Scottish highlander does in his *plaid*. When an Arab does not choose to wrap himself in the hayk, he throws it over his left shoulder, where it hangs till the weather, &c., obliges him to wrap it round him. The hayk is either *mean* or *elegant*, according to the quality of the cloth, and of the person who wears it. By the *changes of garments*, it is very likely that the *kumja* and *caftan* are meant, or at least the caftan ; but most likely both : for the Hebrew has *changes* or *succession of garments*.

Verse 14. *And he said unto them*] This was scarcely a fair riddle ; for unless the fact to which it refers were known, there is no rule of interpretation by which it could be found out. It was a custom among the ancient Greeks to propose at their festivals, what were called *griphoi*, riddles, enigmas, or very obscure sayings, both curious and difficult ; and to give a recompence to those who found them out, which generally consisted in either a festive crown, or a goblet full of wine. Those who failed to solve them were condemned to drink a large portion of fresh water, or of wine mingled with sea-water, which they were compelled to take down at one draught, without drawing their breath, their hands being tied behind their backs. Sometimes they gave the crown to the deity in honour of whom the festival was made : and if none could solve the riddle, the reward was given to him who proposed it.

Verse 17. *And she wept before him*] Not through any love to him, for it appears she had none, but to oblige her paramours ; and of this he soon had ample proof.

Verse 18. *If ye had not ploughed with my heifer*] If my wife had not been unfaithful to my bed, she would not have been unfaithful to my secret ; and, you being her paramours, your interest was more precious to her than that of her husband. She has betrayed me through her attachment to you.

Calmet has properly remarked that to *plough with one's heifer*, or to *plough in another man's ground*, are delicate turns of expression used both by the Greeks and Latins, as well as the Hebrews, to point out a wife's infidelities.

Verse 19. *The Spirit of the Lord came upon him*] He was inspired with unusual courage, and he felt strength proportioned to his wishes.

*He—slew thirty men—and took their spoil*] He took their *hayks*, their *kumjas*, and *caftans*, and gave them to the thirty persons who, by unfair means, had solved his riddle ; thus they had what our version calls *thirty-sheets, and thirty changes of raiment*.

Verse 20. *But Samson's wife was given to his companion*] This was the same kind of person who is called the friend of the bridegroom, John iii. 29. And it is very likely that she loved this person better than she loved her husband, and went to him as soon as Samson had gone to his father's house at Zorah. She might, however, have thought herself abandoned by him, and therefore took another ; this appears to have been the persuasion of her father, chap. xv. 2. But her betraying his secret and his interests to his enemies was a full proof he was not very dear to her ; though, to persuade him to the contrary, she shed many crocodile tears ; see ver. 16. He could not keep his own secret, and he was fool enough to suppose that another would be more faithful to him than he was to himself. If a man never let his secret out of his own bosom, it is impossible that he should ever be betrayed.

## CHAPTER XV.

*Samson, going to visit his wife, finds her bestowed on another, 1, 2. He is incensed, vows revenge, and burns the corn of the Philistines, 3-5. They burn Samson's wife and her father, 6. He is still incensed, makes a great slaughter among them, 7, 8. The Philistines gather together against Israel ; and to appease them, the men of Judah bind Samson, and deliver him into their hands, 9-13. The Spirit of the Lord comes upon him ; he breaks his bonds, finds the jawbone of an ass, and therewith kills a thousand men, 14-16. He is sorely fatigued ; and being thirsty, God miraculously produces water from an opening of the ground in Lehi, and he is refreshed, 17-19. He judges Israel in the time of the Philistines twenty years, 20.*



**BUT** it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

3 And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and burnt her and her father with fire.

7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

<sup>a</sup> Ch. xiv. 2.—<sup>b</sup> Ch. xiv. 16.—<sup>c</sup> Ch. xiv. 20.—<sup>d</sup> Heb. let her be thine.  
• Or, Now shall I be blameless from the Philistines, though, &c.—Or,

Verse 1. *Visited his wife with a kid*] On her betraying him, he had, no doubt, left her in great disgust. After some time his affection appears to have returned; and, taking a kid, or perhaps a fawn, as a present, he goes to make reconciliation, and finds her given to his bridegroom; probably the person to whom she betrayed his riddle.

Verse 2. *Thou hadst utterly hated her*] As he was conscious she had given him great cause to do so.

*Her younger sister*] The father appears to have been perfectly sincere in this offer.

Verse 4. *Went and caught three hundred foxes*] There has been much controversy concerning the meaning of the term *shualim*, some supposing it to mean foxes or jackals, and others *handfuls* or *sheaves* of corn. Much of the force of the objection against the common version will be diminished by the following considerations:—

1. Foxes, or jackals, are common and gregarious in that country.

2. It is not hinted that Samson collected them alone; he might have employed several hands in this work.

3. It is not said he collected them all in one day; he might have employed several days as well as many persons, to furnish him with these means of vengeance.

4. In other countries, where ferocious beasts were less numerous, great multitudes have been exhibited at once.

That foxes, or the creature called *shual*, abounded in Judea, is evident from their frequent mention in Scripture, and from several places bearing their name. 1. It appears they were so numerous that even their cubs ruined the vineyards; see Cant. ii. 15. Jeremiah complains that the foxes had occupied the mountains of Judea, Lam. v. 18. They are mentioned as making incursions into inclosures, &c., Neh. iv. 3. Ezekiel compares the numerous false prophets to these animals, chap. xiii. 4. In Josh. xv. 28, we find a place called *Hazel Shual*, "the court of the foxes;" and in chap. xix. 42 a place called *Shaalabbin*, "the foxes;" no doubt from the number of those animals in that district. And mention is made of the land of *Shual*, or of the fox, 1 Sam. xiii. 17.

The creature called *shual* is represented by travellers and naturalists who have been in Judea as an animal between a wolf and a fox. They are frequent in the East, and often destroy infirm persons and children.

I see no improbability in the common version.

*Turned tail to tail*] Had he put a firebrand to each, the creature, naturally terrified at fire, would have instantly taken to cover: and thus the design of Samson would have been frustrated. But, tying two of them together by their

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord

forsook him.—<sup>a</sup> Ch. xiv. 15.—<sup>b</sup> Ver. 19.—<sup>c</sup> Heb. went down.—<sup>d</sup> Ch. xiv. 4.—<sup>e</sup> Ch. iii. 10. xiv. 6.

tails, they would frequently thwart each other in running, pull hither and thither, and thus make the greater devastation.

Verse 6. *Burnt her and her father*] This was probably done to appease Samson: as they saw he had been unjustly treated both by his wife and her father; therefore they destroyed them both, that they might cause his wrath to cease from them. And this indeed seems intimated in the following verse: *And Samson said—Though ye have done this, yet will I be avenged of you*; that is, I am not yet satisfied: ye have done me great wrongs, I must have proportionate redress; then I shall rest satisfied.

Verse 8. *He smote them hip and thigh*] This also is variously understood; but the general meaning seems plain; he appears to have had no kind of defensive weapon, therefore he was obliged to grapple with them, and, according to the custom of wrestlers, trip up their feet, and then bruise them to death. Some translate *heaps upon heaps*; others, *he smote horsemen and footmen*; others, *he wounded them from their legs to their thighs, &c., &c.* Some think in their running away from him he kicked them down, and then trod them to death; thus his leg or thigh was against their hip; hence the expression. [No doubt the expression is proverbial, signifying unsparing slaughter.]

*The top of the rock Etam.*] It is very likely that this is the same place as that mentioned 1 Chron. iv. 32; it was in the tribe of Simeon, on the borders of Dan, and probably a fortified place.

Verse 10. *To bind Samson are we come up*] It seems they did not wish to come to an open rupture with the Israelites, provided they would deliver up him who was the cause of their disasters.

Verse 11. *Three thousand men of Judah went*] It appears evidently from this that Samson was strongly posted, and they thought that no less than three thousand men were necessary to reduce him.

Verse 12. *That ye will not fall upon me yourselves.*] He could not bear the thought of contending with and slaying his own countrymen; for there is no doubt that he could have as easily rescued himself from their hands as from those of the Philistines.

Verse 13. *They bound him with two new cords*] Probably his hands with one and his legs with the other.

Verse 14. *When he came unto Lehi*] This was the name of the place to which they brought him, either to put him to death, or keep him in perpetual confinement.

*Shouted against him*] His capture was a matter of public rejoicing.

came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands were loosed from off his hands.

15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, I have slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

\* Heb. were melted. — b Heb. moist. — c Ch. iii. 31. Lev. xxvi. 8. Josh. xlii. 10. — d Heb. an heap, two heaps. — e That is, the lifting up of the jawbone, or casting away of the jawbone. — f Ps. lli. 7. — g Or, Lehi. — h Gen. xlv. 27. Isa. xl. 29. — i That is, the well of him that

Verse 15. *He found a new jawbone of an ass*] I rather think that the word *teriyah*, which we translate *new*, and the margin *moist*, should be understood as signifying the *tabid* or *putrid state* of the ass from which this jawbone was taken. He found there a dead ass in a state of putrefaction; on which account he could the more easily separate the jaw from its integuments; this was a circumstance proper to be recorded by the historian, and a mark of the providence of God. But were we to understand it of a *fresh jawbone*, very lately separated from the head of an ass, the circumstance does not seem worthy of being recorded.

Verse 16. *With the jawbone of an ass, heaps upon heaps*] I cannot see the propriety of this rendering of the Hebrew words. I believe they should be translated thus:

“With the jawbone of this ass, an ass (the foal) of two asses; With the jawbone of this ass I have slain a thousand men.”

This appears to have been a triumphal song on the occasion; and the words are variously rendered both by the Versions, and by expositors.

18 And he was sore athirst, and called on the Lord, and said, ‘Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?’

19 But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof *En-hakkore*, which is in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

called or cried. Ps. xxxiv. 6. — j He seems to have judged South-west Israel during twenty years of their servitude of the Philistines. — k Ch. xiii. 1.

Verse 17. *Ramath-lehi.*] The lifting up or casting away of the jawbone. Lehi was the name of the place before, *Ramath* was now added to it here; he lifted up the jawbone against his enemies, and slew them.

Verse 18. *I die for thirst*] The natural consequence of the excessive fatigue he had gone through in this encounter.

Verse 19. *God clave an hollow place that was in the jaw*] That was in Lehi; that is, there was a hollow place in this Lehi, and God caused a fountain to spring up in it. Because the place was hollow it was capable of containing the water that rose up in it, and thus of becoming a well.

*En-hakkore*] The well of the implorer; this name he gave to the spot where the water rose, in order to perpetuate the bounty of God in affording him this miraculous supply.

*Which is in Lehi unto this day.*] Consequently not in the jawbone of the ass, a most unfortunate rendering.

Verse 20. *He judged Israel—twenty years.*] Instead of twenty years, the Jerusalem Talmud has forty years; but this reading is not acknowledged by any MS. or Version.

## CHAPTER XVI.

*Samson comes to Gaza; they lay wait for him; he rises by night, and carries away the city gates, 1-3. Falls in love with Delilah, 4. The lords of the Philistines promise her money if she will obtain from Samson the secret in which his strength lay, 5. By various artifices, she at last obtains this; and communicates it to the Philistines, who seize and bind him, put out his eyes, and cause him to grind in the prison-house, 6-21. At a public festival to Dagon he is brought out to make sport; when, being weary, he requests to be placed between the two pillars which supported the roof of the house, on which three thousand men and women were stationed to see him make sport, 22-27. He prays to God to strengthen him, and pulls down the pillars; by which (the house falling) both himself, the lords of the Philistines, and a vast multitude of the people, are slain, 28-30. His relatives come and take away his body, and bury it, 31.*

TH went Samson to Gaza, and saw there an harlot, and went in unto her.

2 And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the

\* Heb. a woman an harlot. — b Sam. xxiii. 26.

Verse 1. *Then went Samson to Gaza, and saw there an harlot*] Perhaps the word *zonah* is to be taken here in its double sense; one who keeps a house for the entertainment of travellers, and who also prostitutes her person.

Gaza was situated near the Mediterranean Sea, and was one of the most southern cities of Palestine. It has been supposed by some to have derived its name from the treasures deposited there by Cambyzes, king of the Persians; because they say *Gaza*, in Persian, signifies *treasure*; so Pomponius Mela, and others. But it is more likely to be a Hebrew word, and that this city derived its name *azzah* from *azas*, to be strong, it being a strong or well-fortified place,

gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the

Ps. cxviii. 10, 11, 12. Acts ix. 24. — c Heb. silent.

The Hebrew *ain* in this word is, by the Septuagint, the Arabic, and the Vulgate, rendered *G*; hence, instead of *azzah*, with a strong guttural breathing, we have *Gaza*, a name by which this town could not be recognized by an ancient Hebrew.

Verse 2. *They compassed him in*] They shut up all the avenues, secured the gates, and set persons in ambush near them, that they might attack him on his leaving the city early the next morning.

Verse 3. *Took the doors of the gate*] Though Samson was a very strong man, yet we do not find that he was a giant; consequently, we may conjecture that the gates of the city

city, and the two posts, and went away with them, <sup>a</sup>bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

4 And it came to pass afterward, that he loved a woman <sup>b</sup>in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, <sup>c</sup>Entice him, and see where in his great strength lieth, and by what means we may prevail against him, that we may bind him to <sup>d</sup>afflict him: and we will give thee every one of us eleven hundred pieces of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and where-with thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven <sup>e</sup>green withs that were never dried, then shall I be weak, and be as <sup>f</sup>another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it <sup>g</sup>toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes <sup>h</sup>that never were occupied, then shall I be weak, and be as another man.

<sup>a</sup> Heb. with the bar.—<sup>b</sup> Or, by the brook.—<sup>c</sup> Ch. xiv. 5. See Prov. ii. 16-19. v. 3-11. vi. 24, 25, 26. vii. 21, 22, 23.—<sup>d</sup> Or, humble.—<sup>e</sup> Or, new cords.—<sup>f</sup> Heb. moist.—<sup>g</sup> Heb. one.—<sup>h</sup> Heb. smelleth.—

were not very large, as he took at once the doors, the two posts, and the bar, with him. The cities of those days would appear to disadvantage among modern villages.

A hill—before Hebron.] Possibly there were two Hebrons; it could not be the city generally understood by the word Hebron, as that was about twenty miles distant from Gaza: unless we suppose that the original is to be understood of the road leading to Hebron; he carried all to the top of that hill which was on the road leading to Hebron.

Verse 4. He loved a woman in the valley of Sorek] Some think Samson took this woman for his wife; others that he had her as a concubine. It appears she was a Philistine; and however strong his love was for her, she seems to have had none for him. He always matched improperly, and he was cursed in all his matches. Where the valley or brook of Sorek was, is not easy to be ascertained. Eusebius and Jerome say it lay southward of Eleutheropolis; but where was Eleutheropolis? Ancient writers take all their measurements from this city; but as it is nowhere mentioned in the Scriptures, it is impossible to fix its situation, for we know not its ancient name.

Verse 5. See wherein his great strength lieth] They saw that his stature was not remarkable; and that, nevertheless, he had most extraordinary strength; therefore they supposed that it was the effect of some charm or amulet. The lords of the Philistines were the five following: Gaza, Gath, Askalon, Ekron, and Ashdod. All these considered Samson as a public enemy; and they promised this bad woman a large sum of money if she would obtain from him the important secret wherein his strength lay, that depriving him of this supernatural power, they might be able to reduce him to bondage.

Verse 7. Seven green withs] That is, any kind of pliant tough wood twisted in the form of a cord or rope. Such are used in many countries formed out of osiers, hazel, &c. And in Ireland, very long and strong ropes are made of the fibres of bog wood, or the larger roots of the fir, which is often dug up in the bogs or mosses of that country. [The cords were probably catgut or animal sinew.]

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened <sup>i</sup>it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 And she said unto him, <sup>j</sup>How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was <sup>k</sup>vexed unto death;

17 That he <sup>l</sup>told her all his heart, and said unto her, <sup>m</sup>There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought <sup>n</sup>money in their hand.

<sup>i</sup> Heb. wherewith work hath not been done.—<sup>j</sup> Ch. xiv. 16.—<sup>k</sup> Heb. shortened.—<sup>l</sup> Mic. vii. 5.—<sup>m</sup> Num. vi. 5. Ch. xiii. 5.

Verse 9. Men lying in wait] They probably did not appear, as Samson immediately broke his bonds when this bad woman said, The Philistines be upon thee.

Verse 11. If they bind me fast with new ropes] Samson wishes to keep up the opinion which the Philistines held; viz.: that his mighty strength was the effect of some charm; the green withs, the new ropes, and the number seven, are such matters as would naturally be expected in a charm or spell.

Verse 13. The seven locks of my head] Probably Samson had his long hair plaited into seven divisions, and as his vow of a Nazarite obliged him to wear his hair, so, seven being a number of perfection among the Hebrews, his hair being divided into seven locks might more particularly point out the perfection designed by his Nazarite state.

Every person must see that this verse ends abruptly, and does not contain a full sense. The Septuagint read, "If thou shalt weave the seven locks of my head with the web, and shalt fasten them with the pin in the wall, I shall become weak, like other men: And so it was that, when he slept, Dalida took the seven locks of his head, and wove them with the web, and fastened it with the pin to the wall, and said unto him," &c. All the words printed here in italic, are wanting in the present Hebrew copies; but are obviously necessary to complete the sense; else Delilah appears to do something that she is not ordered to do, and to omit what she was commanded.

Verse 16. His soul was vexed unto death] What a consummate fool was this strong man! Might he not have seen, from what already took place, that Delilah intended his ruin? After trifling with her, and lying thrice, he at last commits to her his fatal secret, and thus becomes a traitor to himself and to his God.

Verse 17. If I be shaven, then my strength will go from me] The miraculous strength of Samson must not be supposed to reside either in his hair or in his muscles, but in that relation in which he stood to God as a Nazarite, such a person being bound by a solemn vow to walk in strict conformity to the laws of his Maker. It was a part of the Nazarite's vow

19 \*And she made him sleep upon her knees; and she called for a man, and caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord<sup>b</sup> was departed from him.

21 But the Philistines took him, and \*put out his eyes, and brought him down to Gaza, and bound him with fetters of brass: and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again, \*after he was shaven.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they \*praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, \*which slew many of us.

25 And it came to pass, when their hearts were \*merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he<sup>b</sup> made them sport: and they set him between the pillars.

\*Prov. vii. 26, 27.—<sup>b</sup>Num. xiv. 9, 42, 43. Josh. vii. 12. 1 Sam. xvi. 14. xxviii. 12. xxviii. 15, 16. 2 Chron. xv. 2.—<sup>c</sup>Heb. bored out.—<sup>d</sup>Or, as when he was shaven.—<sup>e</sup>Dan. v. 4.—<sup>f</sup>Heb. and who

to permit no razor to pass on his head; and his long hair was the mark of his Nazirite, and of his vow to God. When Samson permitted his hair to be shorn off, he renounced and broke his Nazir vow; in consequence of which God abandoned him; and therefore we are told, in ver. 20, that the Lord was departed from him.

Verse 19. *She began to afflict him*] She had probably tied his hands slyly while he was asleep, and after having cut off his hair, she began to insult him before she called the Philistines, to try whether he were really reduced to a state of weakness. Finding he could not disengage himself, she called the Philistines, and he, being alarmed, rose up, thinking he could exert himself as before, and shake himself, i.e. disengage himself from his bonds and his enemies: but he wist not that the Lord was departed from him; for as Delilah had cut off his locks while he was asleep, he had not yet perceived that they were gone.

Verse 21. *Put out his eyes*] Thus was the last of the eye, in looking after and gazing on strange women, punished. As the Philistines did not know that his strength might not return, they put out his eyes, that he might never be able to plan any enterprise against them.

*He did grind in the prison-house.*] Before the invention of wind and water-mills, the grain was at first bruised between two stones, afterwards ground in hand-mills.

Verse 22. *The hair of his head began to grow again*] And may we not suppose that, sensible of his sin and folly, he renewed his Nazir vow to the Lord, in consequence of which his supernatural strength was again restored?

Verse 23. *Unto Dagon their god*] "It had the head of a woman, but all the rest of the body resembled a fish." Dagon was called Derceto among the heathens.

Verse 25. *Call for Samson, that he may make us sport*] What the sport was we cannot tell; probably it was an exhibition of his prodigious strength. This seems to be intimated by what is said, ver. 22, of the restoration of his hair; and the exertions he was obliged to make will account for the weariness which gave him the pretence to ask for leave to lean against the pillars. Some think he was brought out to be a laughing stock, and that he was variously insulted by the Philistines; hence the version of the Septuagint: and they buffeted him.

Verse 27. *Now the house was full of men*] It was either the prison-house, house of assembly, or a temple of Dagon,

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the Lord, and said, O Lord God, I remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and \*on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let \*me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and \*buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

multiplied our slain.—<sup>a</sup>Ch. ix. 27.—<sup>b</sup>Heb. before them.—<sup>c</sup>Deut. xxii. 8.—<sup>d</sup>Jer. xv. 15.—<sup>e</sup>Or, he leaned on them.—<sup>f</sup>Heb. my soul.—<sup>g</sup>Ch. xiii. 25.

raised on pillars, open on all sides, and flat-roofed, so that it could accommodate a multitude of people on the top.

Verse 28. *Samson called unto the Lord*] It was in consequence of his faith in God that he should be strengthened to overthrow his enemies and the enemies of his country, that he is mentioned, Heb. xi., among those who were remarkable for their faith.

Verse 29. *The two middle pillars upon which the house stood*] Much learned labour has been lost on the attempt to prove that a building like this might stand on two pillars. But what need of this? There might have been as many pillars here as were in the temple of Diana at Ephesus, and yet the two centre pillars be the key of the building; these being once pulled down, the whole house would necessarily fall.

Verse 30. *So the dead which he slew*] We are informed that the house was full of men and women, with about three thousand of both sexes on the top; now as the whole house was pulled down, consequently the principal part of all those were slain; and among them we find there were the lords of the Philistines. The death of these, with so many of the inferior chiefs of the people, was such a crush to the Philistine ascendancy, that they troubled Israel no more for several years, and did not even attempt to hinder Samson's relatives from taking away and burying his dead body.

Verse 31. *He judged Israel twenty years.*] It is difficult to ascertain the time<sup>a</sup> of Samson's magistracy, and the extent of country over which he presided. His jurisdiction seems to have been very limited, and to have extended no farther than over those parts of the tribe of Dan contiguous to the land of the Philistines. Many suppose that he and Eli were contemporaries, Samson being rather an executor of the divine justice upon the enemies of his people, than an administrator of the civil and religious laws of the Hebrews. Allowing Eli and Samson to have been contemporaries, this latter part might have been entirely committed to the care of Eli.

1. Samson does not appear to have left any posterity. His amours with the different women mentioned in the history were unproductive as to issue. Had he married according to the laws of his country, he would have been both a more useful and more happy man, and not have come to a violent death.

2. We seldom find much *mental energy* dwelling in a body that in *size and bulk* greatly surpasses the *ordinary pitch* of man; and wherever there are great *physical powers*, we seldom find proportionate *moral faculties*. Samson was a man of a *little mind*, a slave to his passions, and the wretched dupe of his mistresses. He was not a *great*, though he was a *strong* man; and even his muscular force would have been lost, or spent in beating the air, had he not been frequently under the impulse of the *Divine Spirit*. He often got himself into broils and difficulties, from which nothing but supernatural interposition could have saved him. His attacks upon the Philistines were never *well planned*, as he does not appear to have asked counsel from God; indeed, he seems to have consulted nothing but his own passions, particularly those of *inordinate love and revenge*; and the last effort of his extraordinary strength was, not to avenge his people for the oppressions which they had suffered under the Philistinian yoke, nor to avenge the quarrel of God's covenant against the enemies of his truth, but to be *avenged of the Philistines for the loss of his two eyes*.

3. Samson is a solemn proof how little corporeal *power* avails where *judgment and prudence* are wanting, and how dangerous all such gifts are in the hands of any man who has not his passions under proper discipline, and the fear of God continually before his eyes.

4. A *parallel* has been often drawn between Samson and our blessed Lord, of whom he was supposed to be a *most illustrious type*. By a fruitful imagination, and the torture of words and facts, we may force resemblances every where; but that not one will *naturally* result from a cool comparison between Jesus Christ and Samson is most demonstrable. A more exceptionable character is not to be found in the sacred oracles. It is no small dishonour to Christ to be thus compared. There is no resemblance in the *qualities* of Samson's mind, there is none in his moral conduct, that can entitle him even to the most distant comparison with the chaste, holy, benevolent, and immaculate Jesus. That man dishonours the law of unchangeable righteousness, who endeavours to make Samson a type of any thing or person that can be called holy, just, and pure.

## CHAPTER XVII.

*Micah, an Ephraimite, restores to his mother eleven hundred shekels of silver, which he had taken from her, 1, 2. She dedicates this to God; and out of a part of it makes a graven image and a molten image, and sets them up in the house of Micah, 3, 4; who consecrates one of his sons to be his priest, 5. He afterwards finds a Levite, whom he consecrates for a priest, and gives him annually ten shekels of silver, with his food and clothing, 6-13.*

**AND** there was a man of Mount Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me: I took it. And his mother said, *Blessed be thou of the Lord, my son.*

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to *make a graven image and a molten image*: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother *took* two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an *ephod*, and *teraphim*, and *consecrated* one of his sons, who became his priest.

6 *In those days there was no king in Israel, but every man did that which was right in his own eyes.*

7 And there was a young man out of *Beth-lehem-judah*, of the family of Judah, who was a Levite, and he sojourned there.

<sup>a</sup> Gen. xiv. 19. Ruth iii. 10.—<sup>b</sup> See Exod. xx. 4, 23. Lev. xix. 4.—<sup>c</sup> Isa. xlv. 6.—<sup>d</sup> Ch. viii. 27.—<sup>e</sup> Gen. xxxi. 19, 30. Hos. iii. 4.—<sup>f</sup> Heb. filled the hand. Exod. xxix. 9. 1 Kings xiii. 33.—<sup>g</sup> Ch. xviii.

Verse 1. *And there was a man of Mount Ephraim*] It is extremely difficult to fix the *chronology* of this and the following transactions. Some think them to be here in their natural order; others, that they happened in the time of *Joshua*, or immediately after the *ancients* who outlived *Joshua*. All that can be said with certainty is this, that they happened when there was no king in Israel; *i.e.* about the time of the *Judges*, or in some time of the anarchy, ver. 6.

Verse 2. *About which thou cursedst*] It is likely that, when the mother of Micah missed the money, she poured imprecations on the thief; and that *Micah*, who had secreted it, hearing this, was alarmed, and restored the money, lest the curses should fall on him.

Verse 3. *I had wholly dedicated*] From this it appears that Micah's mother, though she made a superstitious use of the money, had no *idolatrous* design, for she expressly says she had dedicated it to *Jehovah*; and this appears to have been the reason why she poured imprecations on him who *had taken it*.

Verse 4. *A graven image and a molten image*] What these images were, we cannot positively say; they were most probably some resemblances of matters belonging to the tabernacle.

Verse 5. *The man Micah had an house of gods*] This should, I think, be translated *house or temple of God*; for it is very

1. xix. 1. xxi. 25. Dent. xxxiii. 5.—<sup>b</sup> Dent. xii. 8.—<sup>c</sup> See Josh. xix. 15. Ch. xix. 1. Ruth i. 1, 2. Mic. v. 2. Mat. ii. 1, 5, 6.

likely that both the mother and the son intended no more than a private or domestic chapel, in which they proposed to set up the worship of the true God.

*Made an ephod*] Perhaps the whole of this case may be stated thus: Micah built a *house of God*—a chapel, in imitation of the *sanctuary*; he made a graven image representing the ark, a molten image to represent the *mercy-seat*, *teraphim* to represent the cherubim above the *mercy-seat*, and an *ephod* in imitation of the sacerdotal garments; and he consecrated one of his sons to be priest. Thus gross idolatry was not the crime of Micah; he only set up in his own house an epitome of the divine worship as performed at Shiloh.

*Who became his priest*] The word *cohen* is the common name in Hebrew for a priest of the true God; but sometimes it is applied to idolatrous priests. But that this was not a case of idolatry, and that the true God was worshipped here, is evident from the word *Jehovah* being used, ver. 4, and *oracular answers* being given at this house, as we see from chap. xviii.

Verse 6. *There was no king in Israel*] The word *melech*, which generally means *king*, is sometimes taken for a supreme governor, judge, magistrate, or ruler of any kind; and it is likely it should be so understood here.

*Every man did that which was right in his own eyes*] He was his own governor, and what he did he said was right;

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to Mount Ephraim to the house of Micah, \* as he journeyed,

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, <sup>b</sup> and be<sup>c</sup> unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and <sup>d</sup> a

\* Heb. in making his way.—<sup>b</sup> Ch. xviii. 19.—<sup>c</sup> Gen. xlv. 8. Job xxix. 18.

and, by his cunning and strength, defended his conduct. When a man's own will, passions, and caprice, are to be made the rule of law, society is in a most perilous and ruinous state. Civil government is of God; and without it the earth must soon be desolated.

Verse 7. *Of the family of Judah*] The word *family* may be taken here for *tribe*; or the young man might have been of the tribe of Judah by his *mother*, and of the tribe of Levi by his *father*, for he is called here a *Levite*; and it is probable that he might have officiated at Shiloh, in the Levitical office. A Levite might marry into any other tribe, providing the woman was not an *heir*ess.

Verse 8. *To sojourn where he could find*] He went about the country seeking for some employment, for the Levites had no inheritance: besides, no secure residence could be found where there was no civil government.

Verse 10. *Be unto me a father and a priest*] Thou shalt be *master* of my house, as if thou wert my father; and, as *priest*, thou shalt appear in the presence of God for me. The term *father* is often used to express *honour* and *reverence*.

*Ten shekels of silver*] About thirty shillings per annum, with board, lodgings, and clothes. Very good wages in those early times.

Verse 11. *The Levite was content*] He thought the place a good one, and the wages respectable.

Verse 12. *Micah consecrated the Levite*] He filled his hands; i.e. he gave him an *offering* to present before the

\* suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah 'consecrated the Levite; and the young man 'became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.

<sup>d</sup> Or, a double suit, &c.—<sup>e</sup> Heb. an order of garments.—<sup>f</sup> Ver. 5.—<sup>g</sup> Ch. xviii. 30.

LORD, that he might be accepted by him. He appointed him to be priest; God was to accept and consecrate him; and for this purpose he filled his hands; i.e. furnished him with the proper offering which he was to present on his inauguration.

Verse 13. *Now know I that the LORD will do me good*] As he had already provided an epitome of the tabernacle, a model of the ark, mercy-seat, and cherubim; and had got proper sacerdotal vestments, and a Levite to officiate; he took for granted that all was right, and that he should now have the benediction of God. Some think that he expected great gain from the concourse of the people to his temple; but of this there is no evidence in the text. Micah appears to have been perfectly sincere in all that he did.

I have already remarked that there is no positive evidence that Micah or his mother intended to establish any idolatrous worship. It is true, he had not a divine warrant for what he did; but the state of the land, the profligacy of his countrymen, his distance from Shiloh, &c., considered, he appears to deserve more *praise* than *blame*, though of the latter he has received a most liberal share from every quarter. This proceeds from that often-noticed propensity in man, to take everything which concerns the character of another by the worst handle. It cannot be considered any particular crime, should these notes be found at any time leaning to the other side.

## CHAPTER XVIII.

Some Danites, seeking an inheritance, send five men to search the land, who arrive at the house of Micah, 1, 2. They employ the Levite, who served in his house as priest, to ask counsel for them of God, 3-5. He inquires, and promises them success, 6. They depart, and go to Laish, and find the inhabitants secure, 7. They return to their brethren, and encourage them to attempt the conquest of the place, 8-10. They send six hundred men, who, coming to the place where Micah dwelt, enter the house, and carry off the priest and his consecrated things, 11-21. Micah and his friends pursue them; but, being threatened, are obliged to return, 22-26. The Danites come to Laish, and smite it, and build a city there, which they call Dan, 27-29. They make the Levite their priest, and set up the images at this new city, 30, 31.

**I**N 'those days there was no king in Israel: and in those days <sup>b</sup> the tribe of the Danites sought them an inheritance to dwell in; for

\* Ch. xvii. 6. xxi. 25.

Verse 1. *There was no king in Israel*] The circumstances related here show that this must have happened about the time of the preceding transactions.

*The tribe of the Danites*] That is, a part of this tribe; some families of it.

*All their inheritance*] That is, they had not got an extent of country sufficient for them. Some families were still unprovided for, or had not sufficient territory; for we find from Josh. xix. 40, &c., that, although the tribe of Dan did

unto that day all their inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family

<sup>b</sup> Josh. xix. 47.

receive their inheritance with the rest of the tribes of Israel, yet their coast went out too little for them, and they went and fought against LESHEM (called here Laish), and took it, &c.

Verse 2. *Five men—men of valour*] The Hebrew word *chayil* has been applied to *personal prowess*, to *mental energy*, and to *earthly possessions*. They sent those in whose courage, judgment, and prudence they could safely confide.



five men from their coasts, <sup>a</sup> men of valour, from <sup>b</sup> Zorah, and from Eshtaol, <sup>c</sup> to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to Mount Ephraim, to the <sup>d</sup> house of Micah, they lodged there.

3 When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath <sup>e</sup> hired me, and I am his priest.

5 And they said unto him, <sup>f</sup> Ask counsel, we pray thee, <sup>g</sup> of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, <sup>h</sup> Go in peace: before the Lord is your way wherein ye go.

7 Then the five men departed, and came to <sup>i</sup> Laish, and saw the people that were therein, <sup>j</sup> how they dwelt careless, after the manner of the Zidonians, quiet and secure: and there was no <sup>k</sup> magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.

8 And they came unto their brethren to <sup>l</sup> Zorah and Eshtaol: and their brethren said unto them, What say ye?

9 And they said, <sup>m</sup> Arise, that we may go up against them: for we have seen the land, and behold, it is very good: and are ye <sup>n</sup> still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people <sup>o</sup> secure, and to a large land: for God hath given it into your hands; <sup>p</sup> a place where there is no want of any thing that is in the earth.

11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men <sup>q</sup> appointed with weapons of war.

12 And they went up, and pitched in <sup>r</sup> Kirjath-

yearim, in Judah; wherefore they called that place <sup>s</sup> Mahaneh-dan unto this day: behold, it is behind Kirjath-yearim:

13 And they passed thence unto Mount Ephraim, and came unto <sup>t</sup> the house of Micah.

14 <sup>u</sup> Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that <sup>v</sup> there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and <sup>w</sup> saluted him.

16 And the <sup>x</sup> six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And <sup>y</sup> the five men that went to spy out the land went up, and came in thither, and took <sup>z</sup> the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, <sup>aa</sup> lay thine hand upon thy mouth, and go with us, <sup>bb</sup> and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 And when they were a good way from the house of Micah, the men that were in the houses

<sup>a</sup> Heb. sons.—<sup>b</sup> Ch. xlii. 25.—<sup>c</sup> Num. xii. 17. Josh. ii. 1.—<sup>d</sup> Ch. xvii. 1.—<sup>e</sup> Ch. xvii. 10.—<sup>f</sup> 1 Kings xxii. 5. Isa. xxx. 1. Hos. iv. 12.—<sup>g</sup> See ch. xvii. 5. Ver. 14.—<sup>h</sup> 1 Kings xxii. 6.—<sup>i</sup> Josh. xix. 47, called Leshem.—<sup>j</sup> Ver. 27, 28.—<sup>k</sup> Heb. possessor or heir of restraint.—<sup>l</sup> Ver. 2.—<sup>m</sup> Num. xii. 30. Josh. ii. 23, 24.—<sup>n</sup> 1 Kings xxii. 3.—

<sup>o</sup> Ver. 7, 27.—<sup>p</sup> Deut. viii. 9.—<sup>q</sup> Heb. girded.—<sup>r</sup> Josh. xv. 60.—<sup>s</sup> Ch. xlii. 25.—<sup>t</sup> Ver. 2.—<sup>u</sup> 1 Sam. xiv. 23.—<sup>v</sup> Ch. xvii. 5.—<sup>w</sup> Heb. asked him of peace. Gen. xliii. 27. 1 Sam. xvii. 22.—<sup>x</sup> Ver. 11.—<sup>y</sup> Ver. 2, 14.—<sup>z</sup> Ch. xvii. 4, 5.—<sup>aa</sup> Job xxi. 5. xxix. 9. xl. 4. Prov. xxx. 32. Mic. vii. 16.—<sup>bb</sup> Ch. xvii. 10.

Verse 3. *They knew the voice of the young man*] They knew by his dialect, or mode of pronunciation, that he was not an Ephraimite.

Verse 5. *Ask counsel—of God*] As the Danites use the word *Elohim* here for *God*, we are necessarily led to believe that they meant the true God; especially as the Levite answers, ver. 6, *Before the Lord (Yehovah) is your way*. Though the former word may be sometimes applied to idols, whom their votaries clothed with the attributes of God; yet the latter is never applied but to the true God alone. As the Danites succeeded according to the oracle delivered by the Levite, it is a strong presumption that the worship established by Micah was not of an idolatrous kind. It is really begging the question to assert, as many commentators have done, that the answer was either a *trick of the Levite*, or suggested by the Devil: and that the success of the Danites was merely accidental.

Verse 7. *After the manner of the Zidonians*] Probably the people of Laish or Leshem were originally a colony of the Sidonians, who, it appears, were an opulent people; and, being in possession of a strong city, lived in a state of security, not being afraid of their neighbours.

*They were far from the Zidonians*] Being, as above supposed, a Sidonian colony, they might naturally expect help from their countrymen; but, as they dwelt a considerable distance from Sidon, the Danites saw that they could strike the blow before the news of invasion could reach Sidon: and, consequently, before the people of Laish could receive any succours from that city.

*And had no business with any man*] It may be proper to observe, that Laish was on the frontiers of Syria; but as they had no intercourse with the Syrians, from whom they might have received the promptest assistance, this was an additional reason why the Danites might expect success.

Verse 9. *Arise, &c.*] This is a very plain and nervous address; full of good sense, and well adapted to the purpose. It seems to have produced an instantaneous effect.

Verse 11. *Six hundred men*] These were not the whole, for we find they had children, &c., ver. 21; but these appear to have been six hundred armed men.

Verse 12. *Mahaneh-dan*] "The camp of Dan;" so called from the circumstance of this armament encamping there. See chap. xii. 25, which affords some proof that this transaction was previous to the days of Samson.

Verse 14. *Consider what ye have to do*] They probably had formed the design to carry off the priest and his sacred utensils.

Verse 18. *These went into Micah's house*] The five men went in, while the six hundred armed men stood at the gate.

Verse 19. *Lay thine hand upon thy mouth*] This was the token of silence. The god of silence, Harpocrates, is represented on ancient statues with his finger pressed on his lips.

Verse 20. *Went in the midst of the people*] He was glad to be employed by the Danites; and went into the crowd, that he might not be discovered by Micah or his family.

Verse 21. *The little ones and the cattle, &c.*] These men

near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, \*that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest <sup>b</sup>angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 And they took the things which Micah had made, and the priest which he had, and <sup>c</sup>came unto

\* Heb. that thou art gathered together.—<sup>b</sup> Heb. bitter of soul. 2 Sam. xvii. 8.—<sup>c</sup> Ver. 7, 10. Deut. xxxiii. 22.—<sup>d</sup> Josh. xix. 47.—<sup>e</sup> Ver. 7.—<sup>f</sup> Num. xiii. 21. 2 Sam. x. 6.—<sup>g</sup> Josh. xix. 47.—<sup>h</sup> Gen. xiv.

were so confident of success that they removed their whole families, household goods, cattle, and all.

And the carriage] Or rather the luggage or baggage; we are not to suppose that any wheel carriage is meant.

Verse 24. *Ye have taken away my gods*] As Micah was a worshipper of the true God, as we have seen, he cannot mean any kind of idols by the word *elohai* here used. He undoubtedly means those representations of divine things, and symbols of the Divine Presence; such as the teraphim, ephod, &c.; for they are all evidently included under the word *elohai*, which we translate my gods.

Verse 25. *And thou lose thy life*] This was *argumentum ad hominem*; he must put up with the loss of his substance, or else lose his life!

Verse 27. *Unto a people—at quiet and secure*] They found the report given by the spies to be correct. The people were apprehensive of no danger, and were unprepared for resistance; hence they were all put to the sword, and their city burnt up.

Verse 28. *There was no deliverer*] They had no succour; because the Sidonians, from whom they might have expected it, were at too great a distance.

Verse 29. *Called the name of the city Dan*] This city was afterwards very remarkable as one of the extremities of the promised land. The extent of the Jewish territories was generally expressed by the phrase, *From DAN to BEER-SHEBA*; that is, From the most northern to the southern extremity.

Laish, unto a people *that were* at quiet and secure: <sup>a</sup>and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it was <sup>a</sup>far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* <sup>f</sup>by Beth-rehob. And they built a city, and dwelt therein.

29 And <sup>g</sup>they called the name of the city <sup>b</sup>Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 And the children of Dan set up the graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan <sup>i</sup>until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, <sup>j</sup>all the time that the house of God was in Shiloh.

14. Ch. xx. 1. 1 Kings xii. 29, 30. xv. 20.—<sup>i</sup> Ch. xiii. 1. 1 Sam. iv. 2, 3, 10, 11. Ps. lxxviii. 60, 61.—<sup>j</sup> Josh. xviii. 1. Ch. xix. 18. xxi. 12.

Verse 30. *The children of Dan set up the graven image*] They erected a chapel, or temple, among themselves, as Micah had done before; having the same implements and the same priest.

And Jonathan the son of Gershom] Either this was the name of the young Levite; or they had turned him off and got this Jonathan in his place.

The son of Manasseh] Instead of *Manasseh*, the word should be read *Mosheh*, MOSES, as it is found in some MSS. in the Vulgate, and in the concessions of the most intelligent Jews.

The Danites were properly the first dissenters from the public established worship of the Jews: but they seem to have departed as little as possible from the Jewish forms, their worship being conducted in the same way, but not in the same place. Surely it was better to have had this, allowing it to be unconstitutional worship, than to have been wholly destitute of the ordinances of God.

I think we have not sufficient ground from the text to call these persons *idolaters*; I believe they worshipped the true God, according to their light and circumstances, from a conviction that they could not prosper without his approbation, and that they could not expect that approbation if they did not offer to him a religious worship. They endeavoured to please him, though the means they adopted were not the most proper.

## CHAPTER XIX.

A Levite and his concubine disagree; and she leaves him, and goes to her father's house, 1, 2. He follows to bring her back, and is kindly entertained by her father five days, 3-8. He returns; and lodges the first night at Gibeah, in the tribe of Benjamin, 9-21. The men of Gibeah attack the house, and insist on abusing the body of the Levite; who, to save himself, delivers to them his concubine, whose life falls a victim to their brutality, 22-27. The Levite divides her dead body into twelve pieces, and sends one to each of the twelve tribes; they are struck with horror, and call a council on the subject, 28-30.

AND it came to pass in those days, \*when there was no king in Israel, that there was a certain Levite sojourning on the side of

\* Ch. xvii. 6. xviii. 1. xxi. 25.—<sup>b</sup> Heb. a woman a

Verse 1. *There was no king in Israel*] All sorts of disorders are attributed to the want of civil government; justice, right, truth, and humanity had fallen in the streets.

Took to him a concubine] We have already seen that the

Mount Ephraim, who took to him <sup>a</sup>a concubine out of <sup>c</sup>Beth-lehem-judah.

2 And his concubine played the whore against concubine, or a wife a concubine.—<sup>c</sup> Ch. xvii. 7.

concubine was a sort of secondary wife; and that such connexions were not disreputable, being according to the general custom of those times.

Verse 2. *Played the whore*] Neither the Vulgate, Sep-

him, and went away from him unto her father's house to Beth-lehem-judah, and was there <sup>a</sup>four <sup>b</sup>whole months.

3 And her husband arose, and went after her, to speak <sup>c</sup>friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, <sup>d</sup>Comfort <sup>e</sup>thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried <sup>f</sup>until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day <sup>g</sup>draweth toward evening, I pray you tarry all night: behold, <sup>h</sup>the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go <sup>i</sup>home.

10 But the man would not tarry that night, but he rose up and departed, and came <sup>j</sup>over against <sup>k</sup>Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in to this city <sup>l</sup>of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger that is not of the children of Israel; we will pass over <sup>m</sup>to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in <sup>n</sup>Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that <sup>o</sup>took them into his house to lodging.

16 And, behold, there came an old man from <sup>p</sup>his work out of the field at even, which *was* also out of Mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of Mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to <sup>q</sup>the house of the Lord; and there is no man that <sup>r</sup>receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which* is with thy servants: *there is* no want of any thing.

20 And the old man said, <sup>s</sup>Peace be with thee; howsoever *let* all thy wants *lie* upon me; <sup>t</sup>only lodge not in the street.

21 <sup>u</sup>So he brought him into his house, and gave provender unto the asses: <sup>v</sup>and they washed their feet, and did eat and drink.

22 Now as they were making their hearts merry, behold, <sup>w</sup>the men of the city, certain <sup>x</sup>sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, <sup>y</sup>Bring forth the man that came into thine house, that we may know him.

<sup>a</sup>Or, a year and four months.—<sup>b</sup>Heb. days four months.—<sup>c</sup>Heb. to her heart. Gen. xxxix. 3.—<sup>d</sup>Heb. strengthen.—<sup>e</sup>Gen. xliii. 5. <sup>f</sup>Heb. till the day declined.—<sup>g</sup>Heb. is weak.—<sup>h</sup>Heb. it is the pitching time of the day.—<sup>i</sup>Heb. to thy tent.—<sup>j</sup>Heb. to over against.—<sup>k</sup>Josh. xviii. 28.—<sup>l</sup>Josh. xv. 8. 63. Ch. i. 21. 2 Sam. v. 6.—<sup>m</sup>Josh. xviii. 28.—<sup>n</sup>Josh. xviii. 25.—<sup>o</sup>Mat. xxv. 43. Heb. xlii. 2.

—<sup>p</sup>Ps. civ. 23.—<sup>q</sup>Josh. xviii. 1. Ch. xviii. 31. xx. 18. 1 Sam. i. 3. 7.—<sup>r</sup>Heb. gathereth. Ver. 15.—<sup>s</sup>Gen. xliii. 23. Ch. vi. 23.—<sup>t</sup>Gen. xix. 2.—<sup>u</sup>Gen. xxiv. 32. xliii. 24.—<sup>v</sup>Gen. xviii. 4. John xiii. 5.—<sup>w</sup>Gen. xix. 4. Ch. xx. 5. Hos. ix. 9. x. 9.—<sup>x</sup>Deut. xiii. 13.—<sup>y</sup>Gen. xix. 5. Rom. i. 26, 27.

tuagint, Targum, nor Josephus understand this word as implying any act of conjugal infidelity on the woman's part. They merely state that the parties disagreed, and the woman returned to her father's house. Indeed, all the circumstances of the case vindicate this view of the subject. If she had been a *whore*, or *adulteress*, it is not very likely that her husband would have gone after her to *speak friendly*, literally, to *speak to her heart*, and entreat her to return. I think the true meaning to be the above interpretation. They had contentions; she ceased to love him, her affections were alienated from him; and she left his house, and went home to her father.

Verse 3. He rejoiced to meet him.] He hoped to be able completely to reconcile his daughter and her husband.

Verse 8. And they tarried until afternoon.] Merely that they might avoid the heat of the day, which would have been very inconvenient in travelling.

Verse 9. The day groweth to an end.] "The day is about to pitch its tent;" that is, it was near the time in which travellers ordinarily pitched their tents, to take up their lodging for the night.

Verse 11. When they were by Jebus.] This was Jerusalem, in which, though after the death of Joshua it appears to have been partly conquered by the tribe of Judah, yet the

Jebusites kept the stronghold of Zion till the days of David, by whom they were finally expelled.

Verse 15. No man—took them into his house to lodging.] There was probably no inn or house of public entertainment in this place, and therefore they could not have a lodging unless furnished by mere hospitality. To say that there were no inns in those primitive times, is not true; there were such places, though not very frequent. Joseph's brethren found their money in their sacks when they loused them at an inn, Gen. xlii. 27. The house of Rahab was an inn, Josh. ii. 1. And the woman whose house Samson frequented at Gaza was a hostess, or one who kept a place of public entertainment.

Verse 19. There is both straw and provender for our asses.] In the countries principally devoted to pasturage, there was no hay; but as they raised some corn, they took great care of their straw, chopped it very small, and having mixed it with barley, beans, or the pounded kernels of dates, made it into balls, and fed their cattle with it. Straw, cut into what is called chaff, is not unfrequently used in England for the same purpose.

Verse 20. All thy wants lie upon me.] Here was genuine hospitality: "Keep your bread and wine for yourselves, and your straw and provender for your asses; you may need

23 And <sup>a</sup>the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not *so* wickedly; seeing that this man is come into mine house, <sup>b</sup>do not this folly.

24 <sup>c</sup>Behold, *here is* my daughter a maiden, and his concubine; them will I bring out now, and <sup>d</sup>humble ye them, and do with them what seemeth good unto you: but unto this man do not <sup>e</sup>so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they <sup>f</sup>knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

<sup>a</sup>Gen. xix. 6, 7.—<sup>b</sup>2 Sam. xiii. 12.—<sup>c</sup>Gen. xix. 8.—<sup>d</sup>Gen. xxiv. 2. Deut. xxi. 14.—<sup>e</sup>1 Heb. the matter of this folly.

them before you finish your journey: I will supply all your wants for this night, therefore do not lodge in the street."

Verse 22. *Sons of Belial*] Profligate fellows.

*That we may know him.*] These were genuine Sodomites as to their practice; sons of Belial, rascals and miscreants of the deepest dye; worse than brutes, being a compound of beast and devil inseparably blended.

Verse 24. *Here is my daughter a maiden*] That the rights of hospitality were sacred in the East, and most highly regarded, we know; and that a man would defend, at the expense of his life, the stranger whom he had admitted under his roof, is true; but how a father could make such a proposal relative to his virgin daughter, must remain among those things which are incomprehensible.

Verse 25. *So the man took his concubine*] The word *yachazek*, which we here translate simply took, signifies rather to take or seize by violence. The woman would not go out to them; but her graceless husband forced her to go, in order that he might save his own body. He could have but little love for her, and this was the cause of their separation before.

The men of Gibeah who wished to abuse the body of the Levite; the Levite who wished to save his body at the expense of the modesty, reputation, and life of his wife; and the old man who wished to save his guest at the expense

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going. But <sup>a</sup>none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and <sup>b</sup>divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, <sup>c</sup>take advice, and speak your minds.

<sup>a</sup>Gen. iv. 1.—<sup>b</sup>Ch. xx. 5.—<sup>c</sup>Ch. xx. 6. See 1 Sam. xi. 7. <sup>d</sup>Ch. xx. 7. Prov. xiii. 10.

of the violation of his daughter; are all characters that humanity and modesty wish to be buried in everlasting oblivion.

*When the day began to spring*] Their turpitude could not bear the full light of the day; and they dismissed the poor woman when the day began to break.

Verse 26. *Fell down at the door*] She had strength to reach the door, but not to knock for admittance: when she reached the door she fell down dead! The reason of this abominable and horrid catastrophe is strongly signified by the original words, ver. 25.

Verse 29. *Divided her—into twelve pieces*] There is no doubt that with the pieces he sent to each tribe a circumstantial account of the barbarity of the men of Gibeah; and it is very likely that they considered each of the pieces as expressing an execration, "If ye will not come and avenge my wrongs, may ye be hewn in pieces like this abused and murdered woman."

Verse 30. *There was no such deed done nor seen*] They were all struck with the enormity of the crime; and considered it a sovereign disgrace to all the tribes of Israel.

*Consider of it*] Literally, Put it to yourselves; take counsel upon it; and speak. This was the prelude to the council held, and the subsequent operations, which are mentioned in the following chapter.

## CHAPTER XX.

The heads of the eleven tribes come before the Lord in Mizpeh, and examine the Levite relative to the murder of his wife, who gives a simple narrative of the whole affair, 1-7. They unanimously resolve to avenge the wrong, and make provision for a campaign against the Benjamites, 8-11. They desire the Benjamites to deliver up the murderers; they refuse, and prepare for battle, having assembled an army of twenty-six thousand seven hundred men, 12-16. The rest of the Israelites amount to four hundred thousand, who, taking counsel of God, agree to send the tribe of Judah against the Benjamites, 17, 18. They attack the Benjamites, and are routed with the loss of twenty-two thousand men, 19-21. They renew the battle next day, and are discomfited, with the loss of eighteen thousand men, 22-25. They weep, fast, and pray, and offer sacrifices; and again inquire of the Lord, who promises to deliver Benjamin into their hands, 26-28. They concert plans, attack the Benjamites, and rout them, killing twenty-five thousand one hundred men, and destroy the city of Gibeah, 29-37. A recapitulation of the different actions in which they were killed, 38-46. Six hundred men escape to the rock Rimmon, 47. The Israelites destroy all the cities of the Benjamites, 48.

**THEN** <sup>a</sup>all the children of Israel went out, and the congregation was gathered together as one man, from <sup>b</sup>Dan even to Beer-

<sup>a</sup>Deut. xlii. 12. Josh. xxii. 12. Ch. xxi. 5. 1 Sam. xi. 7.

sheba, with the land of Gilead, unto the LORD <sup>c</sup>in Mizpeh.

2 And the chief of all the people, even of all the

<sup>b</sup>Ch. xviii. 29. 1 Sam. iii. 20. 2 Sam. iii. 10. xxi. 2.—<sup>c</sup>Ch. x. 17. xi. 11. 1 Sam. vii. 5. x. 17.

Verse 1. *Unto the Lord in Mizpeh.*] This city was situated on the confines of Judah and Benjamin, and is sometimes

attributed to the one, sometimes to the other. It seems that there was a place here in which the Lord was consulted, as

tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen <sup>a</sup> that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpah.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And <sup>b</sup>the Levite, the husband of the woman that was slain, answered and said, <sup>c</sup>I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 <sup>d</sup>And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me; <sup>e</sup>and my concubine have they <sup>f</sup>forced, that she is dead.

6 And <sup>g</sup>I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they <sup>h</sup>have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; <sup>i</sup>give here your advice and counsel.

8 And all the people arose as one man, saying, We will not any of *us* go to his tent, neither will we any of *us* turn into his house.

9 But now this *shall* be the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, <sup>j</sup>knit together as one man.

12 <sup>k</sup>And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, <sup>l</sup>the chil-

<sup>a</sup> Ch. viii. 10.—<sup>b</sup> Heb. the man the Levite.—<sup>c</sup> Ch. xix. 15.—<sup>d</sup> Ch. xix. 22.—<sup>e</sup> Ch. xix. 25, 26.—<sup>f</sup> Heb. humbled.—<sup>g</sup> Ch. xix. 29.—<sup>h</sup> Josh. vii. 15.—<sup>i</sup> Ch. xix. 30.—<sup>j</sup> Heb. fellows.—<sup>k</sup> Deut. xiii. 14. Josh.

well as at Shiloh; in 1 Mac. iii. 46 we read, *In Maspha was the place where they prayed aforetime in Israel.* These two passages cast light on each other.

Some think that *Shiloh* is meant, because the ark was there; but the phrase *before the Lord* may signify no more than meeting in the name of God to consult him, and make prayer and supplication. Wherever God's people are, there is God himself; and it ever was true, that whosoever two or three were assembled in his name, he was in the midst of them.

Verse 2. *The chief of all the people*] The corners, *pinnoth*; for as the *corner-stones* are the strength of the walls, so are the *chiefs* the strength of the people. Hence Christ is called the *chief corner-stone*.

Verse 3. *Tell us, how was this wickedness?*] They had heard before, by the messengers he sent with the fragments of his wife's body; but they wish to hear it, in full council, from himself.

Verse 8. *We will not any of us go to his tent*] We will have satisfaction for this wickedness before we return home.

Verse 10. *Ten men of an hundred*] Expecting that they might have a long contest, they provide outlers for the camp; and it is probable that they chose these tenths by lot.

Verse 13. *Deliver us the men*] Nothing could be fairer than this. They wish only to make the murderers answerable for their guilt.

*Benjamin would not hearken*] Thus making their whole tribe partakers of the guilt of the men of Gibeah. This proves that the whole tribe was excessively depraved.

Verse 15. *Twenty and six thousand*] Some copies of the *Septuagint* have twenty-three thousand, others twenty-five thousand.

Verse 16. *Left-handed*] They were *ambidexters*—could use the right hand and the left with equal ease and effect.

dren of Belial, which *are* in Gibeah, that we may put them to death, and <sup>m</sup>put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men <sup>n</sup>left-handed; every one could sling stones at an hair *breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 And the children of Israel arose, and <sup>o</sup>went up to the house of God, and <sup>p</sup>asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, *Judah shall go up first.*

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And <sup>q</sup>the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (<sup>r</sup>And the children of Israel went up and wept before the Lord until even, and asked counsel of

xxii. 13, 16.—<sup>s</sup> Deut. xiii. 13. Ch. xix. 22.—<sup>t</sup> Deut. xvii. 12.—<sup>u</sup> Ch. iii. 15. 1 Chron. xii. 2.—<sup>v</sup> Ver. 23, 26.—<sup>w</sup> Num. xxvii. 21. Ch. i. 1.—<sup>x</sup> Gen. xlix. 27.—<sup>y</sup> Ver. 26, 27.

*Could sling stones at an hair—and not miss*] And *not sin*. Here we have the true import of the term *sin*; it signifies simply to *miss the mark*. Men miss the mark of true happiness in aiming at sensual gratifications; which happiness is to be found only in the possession and enjoyment of the favour of God, from whom their passions continually lead them. He alone *hits the mark*, and ceases from *sin*, who attains to God through Christ Jesus.

The *sling* was a very ancient warlike instrument; and, in the hands of those who were skilled in the use of it, it produced astonishing effects. The inhabitants of the isles called *Baleares*, now *Majorca* and *Minorca*, were the most celebrated slingers of antiquity. They did not permit their children to break their fast till they had struck down the bread they were to eat from the top of a pole, or some distant eminence.

Concerning the *velocity* of the ball out of the sling, there are strange and almost incredible things told by the ancients. The leaden ball, when thus projected, is said to have *melted* in its course.

Verse 18. *Went up to the house of God*] Some think that a deputation was sent from *Shiloh*, where Phinehas the high-priest was to inquire, not concerning the expediency of the war, nor of its success, but which of the tribes should begin the attack. Having so much right on their side, they had no doubt of the justice of their cause. Having such a superiority of numbers, they had no doubt of success.

*And the Lord said, Judah*] But he did not say that they should conquer.

Verse 21. *Destroyed down to the ground—twenty-two thousand men*] That is, so many were left dead on the field of battle.

Verse 23. *Go up against him*] It appears most evident that the Israelites did not seek the protection of God.

the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day,

25 And \* Benjamin came forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 Then all the children of Israel, and all the people, <sup>b</sup> went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD,

27 And the children of Israel enquired of the LORD (for <sup>c</sup> the ark of the covenant of God *was* there in those days,

28 <sup>d</sup> And Phinehas, the son of Eleazar, the son of Aaron, <sup>e</sup> stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thine hand.

29 And Israel <sup>f</sup> set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and were* drawn away from the city; and they began <sup>g</sup> to smite of the people, *and kill*, as at other times, in the highways, of which one goeth up to <sup>h</sup> the house of God, and the other to Gibeah in the field about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: <sup>i</sup> but they know not that the evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

\* Ver. 21.—<sup>b</sup> Ver. 18.—<sup>c</sup> Josh. xviii. 1. 1 Sam. iv. 3, 4.—<sup>d</sup> Josh. xxiv. 38.—<sup>e</sup> Dent. x. 8 xviii. 5.—<sup>f</sup> So Josh. viii. 4.—<sup>g</sup> Heb. to smite of the people wounded as at.—<sup>h</sup> Or, Beth-el.—<sup>i</sup> Josh. viii. 14. Isa. xlvii. 11.—<sup>j</sup> Josh. viii. 15.—<sup>k</sup> Josh. viii. 19.—<sup>l</sup> Or, made a long sound with the trumpets. Josh. vi. 5.—<sup>m</sup> Or, time.—<sup>n</sup> Heb. with.—<sup>o</sup> Heb. slew.

They trusted in the goodness of their cause and in the multitude of their army. God humbled them, and delivered them into the hands of their enemies, and showed them that the race was not to the swift, nor the battle to the strong.

Verse 26. And wept] Had they humbled themselves, fasted, and prayed, and offered sacrifices at first, they had not been discomfited.

And fasted that day until even] This is the first place where fasting is mentioned as a religious ceremony, or as a means of obtaining help from God. And in this case, and many since, it has been powerfully effectual. At present it is but little used, a strong proof that self-denial is wearing out of fashion.

Verse 28. Phinehas, the son of Eleazar] This is the same Phinehas who is mentioned, Num. xxv., and consequently these transactions must have taken place shortly after the death of Joshua.

Verse 29. Israel set liers in wait] Though God had promised them success, they knew they could expect it only in

36 So the children of Benjamin saw that they were smitten: <sup>1</sup> for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 <sup>2</sup> And the liers in wait hastened, and rushed upon Gibeah: and the liers in wait <sup>3</sup> drew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed <sup>4</sup> sign between the men of Israel <sup>5</sup> and the liers in wait, that they should make a great <sup>6</sup> flame with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began <sup>7</sup> to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke; the Benjamites <sup>8</sup> looked behind them, and, behold, <sup>9</sup> the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed; for they saw that evil <sup>10</sup> was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, and chased them, *and* trode them down <sup>11</sup> with ease <sup>12</sup> over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men; all those *were* men of valour.

45 And these turned and fled toward the wilderness unto the rock of <sup>13</sup> Rimmon: and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 <sup>14</sup> But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that <sup>15</sup> came to hand: also they set on fire all the cities that <sup>16</sup> they came to.

Won.—<sup>1</sup> Heb. to smite the wounded.—<sup>2</sup> Josh. viii. 20.—<sup>3</sup> Heb. the whole consumption.—<sup>4</sup> Heb. touched them.—<sup>5</sup> Or, from Menuchah, &c.—<sup>6</sup> Heb. unto over against.—<sup>7</sup> Josh. xv. 32.—<sup>8</sup> Ch. xxi. 13.—<sup>9</sup> Heb. was found.—<sup>10</sup> Heb. were found.

the use of the proper means. They used all prudent precaution, and employed all their military skill.

Verse 32. Let us—draw them from the city] They had two reasons for this: 1. They had placed an ambuscade behind Gibeah, which was to enter and burn the city as soon as the Benjamites had left it. 2. It would seem that the slingers, by being within the city and its fortifications, had great advantage against the Israelites by their slings, whom they could not annoy with their swords, unless they got them to the plain country.

Verse 33. Put themselves in array at Baal-tamar] The Israelites seem to have divided their army into three divisions; one was at Baal-tamar, a second behind the city in ambush, and the third skirmished with the Benjamites before Gibeah.

Verse 35. Twenty and five thousand and an hundred] As the Benjamites consisted only of twenty-six thousand and seven hundred slingers; or, as the Vulgate, Septuagint, and others read, twenty-five thousand, which is most prob-



ably the true reading; then the whole of the Benjamites were cut to pieces, except six hundred men, who, we are informed, fled to the rock Rimmon, where they fortified themselves.

Verse 38. *Now there was an appointed sign*] From this verse to the end of the chapter we have the details of the same operations which are mentioned, in a general way, in the preceding part of the chapter.

Verse 45. *Unto the rock of Rimmon*] This was some strong place, but where situated is not known. Here they maintained themselves four months, and it was by these alone that the tribe of Benjamin was preserved from utter extermination.

It is scarcely possible to imagine anything more horrid than the indiscriminate and relentless slaughter of both innocent and guilty mentioned in this chapter. The crime of the men of Gibeah was great, but there was no adequate cause for this relentless extermination of a whole tribe. There was neither justice nor judgment in this case; they were on all sides brutal, cruel, and ferocious; and no wonder; *there was no king in Israel*—no effective civil government, and every man did what was right in his own eyes. There was no proper leader; no man that had authority and influence to repress the disorderly workings of the pell-mell mob.

## CHAPTER XXI.

*The Israelites mourn because of the desolation of Benjamin, and consult the Lord, 1-4. They inquire who of Israel had not come to this war, as they had vowed that those who would not make this a common cause should be put to death, 5, 6. They consult how they shall procure wives for the six hundred men who had fled to the rock Rimmon, 7. Finding that the men of Jabesh-gilead had not come to the war, they send twelve thousand men against them, smite them, and bring off four hundred virgins, which they give for wives to those who had taken refuge in Rimmon, 8-14. To provide for the two hundred which remained, they propose to carry off two hundred virgins of the daughters of Shiloh, who might come to the annual feast of the Lord, held at that place, 15-22. They take this counsel, and each carries away a virgin from the feast, 23-25.*

**NOW** <sup>a</sup>the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came <sup>b</sup>to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and <sup>c</sup>built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? <sup>d</sup>For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from <sup>e</sup>Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, <sup>f</sup>Ye shall utterly destroy every male, and every woman that hath <sup>g</sup>lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred <sup>h</sup>young virgins, that had known no man by lying with any male: and

<sup>a</sup> Ch. xx. 1.—<sup>b</sup> Ch. xx. 18, 26.—<sup>c</sup> 2 Sam. xxiv. 25.—<sup>d</sup> Judg. v. 23.—<sup>e</sup> 1 Sam. xi. 1. xxxi. 11.—<sup>f</sup> Ver. 5. Ch. v. 23. 1 Sam. xi. 7.—<sup>g</sup> Num.

Verse 1. *Now the men of Israel had sworn*] Of this oath we have not heard before; but it appears they had commenced this war with a determination to destroy the Benjamites utterly, and that if any of them escaped the sword, no man should be permitted to give him his daughter to wife. By these means the remnant of the tribe must soon have been annihilated.

Verse 2. *The people came to the house of God*] Literally, the people came to Bethel; this is considered as the name of a place by the Chaldees, Syriac, Arabic, and Septuagint.

*And wept sore*] Their revenge was satisfied, and now reflection brings them to contrition for what they had done.

Verse 3. *Why is this come to pass*] This was a very impertinent question. They knew well enough how it came to pass. It was right that the men of Gibeah should be punished, and it was right that they who vindicated them should share in that punishment; but they carried their revenge too far, they endeavoured to exterminate both man and beast, chap. xx. 48.

Verse 4. *Built there an altar*] This affords some evidence that this was not a regular place of worship, else an altar

xxx. 17.—<sup>h</sup> Heb. knoweth the lying with man.—<sup>i</sup> Heb. young women virgins.

would have been found in the place; and their act was not according to the law, as may be seen in several places of the Pentateuch. But there was neither king nor law among them, and they did whatever appeared right in their own eyes.

Verse 7. *How shall we do for wives for them*] From this it appears that they had destroyed all the Benjamitish women and children! They had set out with the purpose of exterminating the whole tribe, and therefore they massacred the women, that if any of the men escaped, they might neither find wife nor daughter; and they bound themselves under an oath not to give any of their females to any of the remnant of this tribe, that thus the whole tribe might utterly perish.

Verse 8. *There came none to the camp from Jabesh-gilead*] The whole account is dreadful; and none could have been guilty of all these enormities but those who were abandoned of God. The crime of the men of Gibeah was of the deepest dye; the punishment, involving both the guilty and innocent, was extended to the most criminal excess; and their mode of redressing the evil which they had occasioned, was equally abominable.

they brought them unto the camp to <sup>a</sup> Shiloh, which is in the land of Canaan.

13 And the whole congregation sent *some* <sup>b</sup> to speak to the children of Benjamin <sup>c</sup> that were in the rock Rimmon, and to <sup>d</sup> call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people <sup>e</sup> repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: <sup>f</sup> for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the Lord in Shiloh <sup>g</sup> yearly in a place which is on the north side of Beth-el, <sup>h</sup> on the east side <sup>i</sup> of the high-way that goeth up from Beth-el to Shechem, and on the south of Lebonah.

<sup>a</sup> Josh. xviii. 1.—<sup>b</sup> Heb. and spake and called.—<sup>c</sup> Ch. xx. 47.—<sup>d</sup> Or, proclaim peace. Deut. xx. 10.—<sup>e</sup> Ver. 6.—<sup>f</sup> Ver. 1. Judg. xi. 35.—<sup>g</sup> Heb. from year to year.—<sup>h</sup> Or, toward the sun-rising.—<sup>i</sup> Or,

Verse 13. *And to call peaceably unto them.*] To proclaim peace to them; to assure them that the enmity was all over, and that they might with safety leave their stronghold.

Verse 14. *Yet so they sufficed them not.*] There were six hundred men at Rimmon, and all the young women they saved from Jabesh were only four hundred; therefore there were two hundred still wanting.

Verse 19. *There is a feast of the Lord.*] What this feast was, is not known: it might be either the passover, pentecost, or the feast of tabernacles, or indeed some other peculiar to this place. All the above feasts were celebrated at that time of the year when the vines were in full leaf; therefore the Benjamites might easily conceal themselves in the vineyards; and the circumstances will answer to any of those feasts.

*On the east side of the high-way, &c.*] I can see no reason for this minute description, unless it intimates that this feast was to be held this year in rather a different place to that which was usual: and as the Benjamites had been shut up in their stronghold in Rimmon, they might not have heard of this alteration; and it was necessary, in such a case, to give them the most circumstantial information, that they might succeed in their enterprise without being discovered.

Verse 21. *And catch you every man his wife.*] That is, Let each man of the two hundred Benjamites seize and carry off a woman, whom he is, from that hour, to consider as his wife.

Verse 22. *Be favourable unto them.*] The promise to use their influence with the men of Shiloh to induce them to consent to a connexion thus fraudulently obtained, and which the necessity of the case appeared to them to justify.

Our translation seems to give as a reason to the men of

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out <sup>j</sup> to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, <sup>k</sup> Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that ye should be guilty.*

23 And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and <sup>l</sup> repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 <sup>m</sup> In those days there was no king in Israel: every man did *that which was* right in his own eyes.

on.—<sup>j</sup> See Exod. xv. 20. Ch. xi. 34. 1 Sam. xviii. 6. Jer. xxxi. 13.—<sup>k</sup> Or, gratify us in time.—<sup>l</sup> See ch. xx. 48.—<sup>m</sup> Ch. xvii. 6. xviii. 1. xix. 1.—<sup>n</sup> Deut. xii. 8. Ch. xvii. 6.

Shiloh why they should pardon this rape, that as they had not permitted the women to live in their war with Benjamin, therefore these men are now destitute; and the concession which they wish them to make may be considered as more of an obligation to the Israelites than to the Benjamites.

Verse 23. *They went and returned unto their inheritance.*] It appears that the Benjamites acted in the most honourable way by the women whom they had thus violently carried off; and we may rest assured they took them to an inheritance at least equal to their own, for it does not appear that any part of the lands of the Benjamites was alienated from them, and the six hundred men in question shared, for the present, the inheritance of many thousands.

Verse 24. *Every man to his tribe.*] Though this must have been four months after the war with Benjamin, chap. xx. 47; yet it appears the armies did not disband till they had got the remnant of Benjamin settled, as is here related.

Verse 25. *In those days there was no king in Israel.*] Let no one suppose that the sacred writer, by relating the atrocities in this and the preceding chapters, justifies the actions themselves; by no means. Indeed, they cannot be justified; and the writer by relating them gives the strongest proof of the authenticity of the whole, by such an impartial relation of facts that were highly to the discredit of his country.

Thus ends the Book of Judges; a work which, while it introduces the history of Samuel and that of the kings of Judah and Israel, forms in some sort a supplement to the Book of Joshua, and furnishes the only account we have of those times of anarchy and confusion, which extended nearly from the times of the elders who survived Joshua, to the establishment of the Jewish monarchy under Saul, David, and their successors.

## PREFACE TO THE BOOK

OF

## R U T H.

**WHEN** and by whom the *Book of Ruth* was written, are points not agreed on among critics and commentators.

As to the transactions recorded in it, they are variously placed. In the Book itself there is no other notation of *time* than merely this, that the things *came to pass in the days when the Judges ruled*; therefore some have placed these transactions under *Ehud*; others, under *Gideon*; others under *Barak*; others, under *Abimelech*; and others, under *Shamgar*. This last is the opinion of Archbishop Usher; and most chronologers adopt it. The Book is evidently an *Appendix* to the Book of Judges, and contains a perfect history in itself; and therefore should not be inserted in any part of that Book. It also seems to be an *Introduction* to the Books of Samuel, in which the history of David is contained, as it gives the genealogy of this prince. It is also not without its use in matters which respect the *Gospel*, as it ascertains the line by which Jesus Christ came.

As to the *author*, he is as uncertain as the *time*. It has been attributed to *Heczekiah*, to *Ezra*, and to *Samuel*; and it is most likely that the author of the two Books of Samuel was also the writer of this little Book, as it seems necessary to complete his plan of the history of David.



# THE BOOK

OF

# R U T H.

## CHAPTER I.

*Elimelech, his wife Naomi, and their two sons, Mahlon and Chilion, flee from a famine in the land of Israel, and go to sojourn in Moab, 1, 2. Here his two sons marry; and, in the space of ten years, both their father and they die, 3-6. Naomi sets out on her return to her own country, accompanied by her daughters in law Orpah and Ruth; whom she endeavours to persuade to return to their own people, 7-13. Orpah returns, but Ruth accompanies her mother in law, 14-18. They arrive at Beth-lehem in the time of the barley harvest, 19-22.*

**N**OW it came to pass in the days when <sup>a</sup> the judges <sup>b</sup> ruled, that there was <sup>c</sup> a famine in the land. And a certain man of <sup>d</sup> Beth-lehem-Judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, <sup>e</sup> Ephrathites of Beth-lehem-Judah. And they came <sup>f</sup> into the country of Moab, and <sup>g</sup> continued there.

3 And Elimelech Naomi's husband died, and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab, how that <sup>h</sup> the Lord had <sup>i</sup> visited his people in <sup>j</sup> giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her;

and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, <sup>k</sup> Go, return each to her mother's house: <sup>l</sup> the Lord deal kindly with you, as ye have dealt with <sup>m</sup> the dead, and with me.

9 The Lord grant you that ye may find <sup>n</sup> rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet <sup>o</sup> any more sons in my womb, <sup>p</sup> that they may be your husbands.

12 Turn again, my daughters, go <sup>q</sup> your way; for I am too old to have an husband. If I should say, I have hope, <sup>r</sup> if I should have an husband also to night, and should also bear sons;

13 Would ye <sup>s</sup> tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for <sup>t</sup> it grieveth me much for your sakes, that <sup>u</sup> the hand of the Lord is gone out against me.

14 And they lifted up their voice, and wept again:

<sup>a</sup> Judg. ii. 16.—<sup>b</sup> Heb. judged.—<sup>c</sup> See Gen. xii. 10. xxvi. 1. 2 Kings viii. 1.—<sup>d</sup> Judg. xvii. 8.—<sup>e</sup> See Gen. xxxv. 19.—<sup>f</sup> Judg. v. 30.—<sup>g</sup> Heb. vera.—<sup>h</sup> Exod. iv. 31. Luke i. 68.—<sup>i</sup> Ps. cxxxii. 15. Mat. vi. 11.—<sup>j</sup> See Josh. xxiv. 15.—<sup>k</sup> 2 Tim. i. 16, 17, 18.—<sup>l</sup> Ver. 5. Ch. ii. 20.—

Verse 1. *When the judges ruled*] We know not under what judge this happened; some say under *Ehud*, others under *Shamgar*.

*There was a famine*] Probably occasioned by the depredations of the Philistines, Ammonites, &c., carrying off the corn as soon as it was ripe, or destroying it in the field.

Verse 2. *Elimelech*] That is, *God is my king*.

*Naomi*] *Beautiful or amiable*.

*Mahlon*] *Infirmity*.

*Chilion*] *Finished, completed*. [Or, *pining*.]

Verse 3. *Elimelech—died*] Probably a short time after his arrival in Moab.

Verse 11. *Are there yet any more sons*] This was spoken

Ch. Hi. 1.—<sup>a</sup> Gen. xxxviii. 11. Dent. xxv. 5.—<sup>b</sup> Or, if I were with an husband.—<sup>c</sup> Heb. hope.—<sup>d</sup> Heb. I have much bitterness.—<sup>e</sup> Judg. ii. 15. Job xix. 21. Ps. xxxii. 4. xxxviii. 2. xxxix. 9, 10.

in allusion to the custom, that when a married brother died without leaving posterity, his brother should take his widow; and the children of such a marriage were accounted the children of the deceased brother. There is something very persuasive and affecting in the address of Naomi to her daughters-in-law.

She intimates that she had no other sons to give them; that she was not with child, so there could be no expectation; that she was too old to have a husband; that though she should marry that night, and have children, yet they could not wait till such sons were marriageable; she therefore begs them to return to their own country, where they might be comfortably settled among their own kindred.

and Orpah \*kissed her mother in law; but Ruth<sup>b</sup> clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto<sup>c</sup> her gods: <sup>d</sup>return thou after thy sister in law.

16 And Ruth said, <sup>e</sup>Entreat<sup>f</sup> me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: <sup>g</sup>thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: <sup>h</sup>the LORD do so to me, and more also, if ought but death part thee and me.

18 <sup>i</sup>When she saw that she<sup>j</sup> was stedfastly minded to go with her, then she left speaking unto her.

\*Eccles. xii. 9.—<sup>b</sup>Prov. xvii. 17. xviii. 24.—<sup>c</sup>Judg. xi. 21.—<sup>d</sup>See Josh. xxiv. 15, 19. 2 Kings ii. 2. Luke xxiv. 28.—<sup>e</sup>Or, Be not against me.—<sup>f</sup>2 Kings ii. 2, 4, 6.—<sup>g</sup>Ch. ii. 11, 12.—<sup>h</sup>1 Sam. iii. 17. xxv. 23. 2 Sam. xix. 13. 2 Kings vi. 31.—<sup>i</sup>Acts xxi. 14.—<sup>j</sup>Heb.

Verse 15. *Gone back—unto her gods*] They were probably both idolaters; their having been proselytes is an unfounded conjecture. *Chemosh* was the grand idol of the Moabites. The conversion of Ruth probably commenced at this time.

Verse 16. *And Ruth said*] A more perfect surrender was never made of friendly feelings to a friend; *I will not leave thee—I will follow thee; I will lodge where thou lodgest—take the same fare with which thou meetest; thy people shall be my people—I must cheerfully abandon my own country, and determine to end my days in thine. I will also henceforth have no god but thy God*, and be joined with thee in worship, as I am in affection and consanguinity. I will cleave unto thee *even unto death; die where thou diest; and be buried*, if possible, in the same grave. This was a most extraordinary attachment, and evidently without any secular motive.

Verse 17. *The Lord do so to me, and more*] May he inflict any of those punishments on me, and any worse punishment, if I part from thee till death. And it appears that she was true to her engagement; for Naomi was nourished in the house of Boaz in her old age, and became the fosterer and nurse of their son Obed, chap. iv. 15, 16.

Verse 19. *All the city was moved about them*] It appears that Naomi was not only well known, but highly respected also at Bethlehem; a proof that Elimelech was of high consideration in that place.

19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that <sup>k</sup>all the city was moved about them, and they said, <sup>l</sup>Is this Naomi?

20 And she said unto them, Call me not <sup>m</sup>Naomi, call me <sup>n</sup>Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, <sup>o</sup>and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem<sup>p</sup> in the beginning of barley harvest.

strengthened herself.—<sup>k</sup>Mat. xxi. 10.—<sup>l</sup>See Isa. xxiii. 7. Lam. ii. 15.—<sup>m</sup>That is, pleasant.—<sup>n</sup>That is, bitter.—<sup>o</sup>Job i. 21.—<sup>p</sup>Exod. ix. 31, 32. Ch. ii. 23. 2 Sam. xxi. 9.

Verse 20. *Call me not Naomi*] That is, beautiful or pleasant.

*Call me Mara*] That is, bitter; one whose life is grievous to her.

*The Almighty*] He who is self-sufficient, has taken away the props and supports of my life.

Verse 21. *I went out full*] Having a husband and two sons. *The Lord hath brought me home again empty*] Having lost all three by death. It is also likely that Elimelech took considerable property with him into the land of Moab; for as he fled from the face of the famine, he would naturally take his property with him; and on this Naomi subsisted till her return to Bethlehem, which she might not have thought of till all was spent.

Verse 22. *In the beginning of barley harvest.*] This was in the beginning of spring, for the barley harvest began immediately after the passover, and that feast was held on the 15th of the month Nisan, which corresponds nearly with our March.

This circumstance is the more distinctly marked, because of Ruth's *gleaning*, mentioned in the succeeding chapter.

The native, the amiable simplicity in which the story of the preceding chapter is told, is a proof of its genuineness. There are several sympathetic circumstances recorded here which no forger could have invented. There is too much of nature to admit anything of art.

## CHAPTER II.

Ruth goes to glean in the field of Boaz, 1-3. Boaz finds her, and inquires who she is, 4-7. He speaks kindly to her, gives her permission to follow his reapers, and orders them to use her well, 8-16. She returns in the evening to Naomi, and tells her of her fare; from whom she receives encouragement and advice, 17-23.

AND Naomi had a <sup>a</sup>kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was <sup>b</sup>Boaz.<sup>c</sup>

2 And Ruth the Moabitess said unto Naomi,

Let me now go to the field, and <sup>d</sup>glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the

<sup>a</sup>Ch. iii. 2, 12.—<sup>b</sup>Ch. iv. 21.—<sup>c</sup>Called Booz, Mat. i. 5.

Verse 1. *A mighty man of wealth*] We have already seen that some suppose Boaz to have been one of the judges of Israel; he was no doubt a man of considerable property.

Verse 2. *Glean ears of corn*] The word *glean* comes from the French *glaner*, to gather ears or grains of corn. This was formerly a general custom in England and Ireland; the poor went into the fields and collected the straggling ears of corn after the reapers; and it was long supposed that this was their right, and that the law recognized it.

<sup>d</sup>Lev. xix. 9. Deut. xxiv. 19.

*After him in whose sight I shall find grace.*] She did not mean Boaz; but she purposed to go out where they were now reaping, and glean after any person who might permit her, or use her in a friendly manner. The words seem to intimate that, notwithstanding the law of Moses, the gleaners might be prevented by the owner of the field.

Verse 3. *And her hap was*] So she was accidentally or providentially led to that part of the cultivated country which belonged to Boaz.



field after the reapers : and her \*hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, <sup>b</sup> The Lord *be* with you. And they answered him, The Lord bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this ?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel <sup>c</sup> that came back with Naomi out of the country of Moab :

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves : so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Heardest thou not, my daughter ? Go not to glean in another field, neither go from hence, but abide here fast by my maidens :

9 Let thine eyes *be* on the field that they do reap, and go thou after them : have I not charged the young men that they shall not touch thee ? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she <sup>d</sup> fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger.

11 And Boaz answered and said unto her, It hath fully been shewed me, <sup>e</sup> all that thou hast done unto thy mother in law since the death of thine husband : and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come

unto a people which thou knewest not heretofore.

12 The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, <sup>f</sup> under whose wings thou art come to trust.

13 Then said she, <sup>g</sup> Let <sup>h</sup> me find favour in thy sight, my lord ; for that thou hast comforted me, and for that thou hast spoken <sup>i</sup> friendly unto thine handmaid, <sup>j</sup> though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers : and he reached her parched *corn*, and she did eat, and <sup>k</sup> was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and <sup>l</sup> reproach her not :

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not :

17 So she gleaned in the field until even, and beat out that she had gleaned : and it was about an ephah of barley.

18 And she took *it* up, and went into the city : and her mother in law saw what she had gleaned : and she brought forth, and gave to her <sup>m</sup> that she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day ? and where wroughtest thou ? blessed be he that did <sup>n</sup> take knowledge <sup>o</sup> of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.

20 And Naomi said unto her daughter in law,

\* Heb. hap happened.—<sup>b</sup> Ps. cxix. 7, 8. Luke i. 28. 2 Thess. iii. 16.—<sup>c</sup> Ch. i. 22.—<sup>d</sup> 1 Sam. xxv. 23.—<sup>e</sup> Ch. i. 14, 16, 17.—<sup>f</sup> 1 Sam. xxiv. 19.—<sup>g</sup> Ch. i. 16. Ps. xvii. 8. xxxvii. 7. lvi. 1. lxi. 7.—<sup>h</sup> Or, I find

Verse 4. Boaz came from Beth-lehem.] This salutation between Boaz and his reapers is worthy of particular regard ; he said, " Jehovah be with you ! " They said, " May Jehovah bless thee ! " Can a pious mind read these godly salutations without wishing for a return of those simple primitive times ?

Verse 5. His servant that was set over the reapers.] This was a kind of steward or hind who had the under management of the estate.

Verse 7. That she tarried a little in the house.] It seems as if the reapers were now resting in their tent, and that Ruth had just gone in with them to take her rest also.

Verse 8. Abide here fast by my maidens.] These were probably employed in making bands, and laying on them enough to form a sheaf, which the binders would tie and form into shocks or thraves. When the maidens had gathered up the scattered handfuls thrown down by the reapers, Ruth picked up any straggling heads or ears which they had left.

Verse 9. The young men that they shall not touch thee.] This was peculiarly necessary, as she was a stranger and unprotected.

Verse 10. Then she fell on her face.] Prostrated herself, as was the custom in the East, when inferiors approached those of superior rank.

Verse 12. The Lord recompense thy work.] The dutiful respect which thou hast paid to thy husband, and thy tender and affectionate attachment to thy aged mother-in-law.

And a full reward be given thee.] This is spoken with great modesty and piety : The kindness I show thee is little in comparison of thy desert ; God alone can give thee a full reward for thy kindness to thy husband and mother-in-law ; and he will do it, because thou art come to trust under his wings—to become a proselyte to his religion. The metaphor is taken from the young of fowls, who, seeing a bird of prey, run to their mother to be covered by her wings from danger, and also to take shelter from storms, tempests, cold, &c. It is evident from this that Ruth had already attached herself to the Jewish religion.

favour.—<sup>j</sup> Gen. xxxiii. 15. 1 Sam. i. 18.—<sup>k</sup> Heb. to the heart. Gen. xxiv. 3. Judg. xix. 3.—<sup>l</sup> 1 Sam. xxv. 41.—<sup>m</sup> Ver. 18.—<sup>n</sup> Heb. shame her not.—<sup>o</sup> Ver. 14.—<sup>p</sup> Ver. 10. Ps. xli. 1.

Verse 13. Not like unto one of thine handmaidens.] I am as unworthy of thy regards as any of thine own maid-servants, and yet thou showest me distinguished kindness.

Verse 14. Dip thy morsel in the vinegar.] The *chomets*, which we here translate *vinegar*, seems to have been some refreshing kind of acid sauce used by the reapers to dip their bread in, which both cooled and refreshed them.

Parched corn.] This was a frequent repast among the ancients in almost all countries ; see the notes on Lev. ii. 1-14.

Verse 15. Let her glean even among the sheaves.] This was a privilege ; for no person should glean till the sheaves were all bound, and the shocks set up.

Verse 17. An ephah of barley.] Not less than seven gallons and a half ; a good day's work.

Verse 18. And gave to her that she had reserved.] As Ruth had received a distinct portion at dinner-time, of which she had more than she could eat, ver. 14 ; it appears she brought the rest home to her mother-in-law, as is here related.

Verse 20. To the living and to the dead.] Naomi and Ruth were the living ; and they were also the representatives of Elimelech and Mahlon, who were dead. Naomi was of the family ; and Ruth, though not of the family, was a representative of one of its deceased branches, being the widow of Mahlon.

One of our next kinsmen.] Of our redeemers ; one who has the right to redeem the forfeited inheritance of the family. The word *goel* signifies a near kinsman—one who by the Mosaic law had a right to redeem an inheritance, and also was permitted to vindicate or revenge the death of his relation by killing the slayer, if he found him out of the cities of refuge.

In order to prevent families from running to decay, if a brother died childless the next unmarried brother took his widow ; and the children from that marriage were reputed the children of the deceased brother. The office of the next

\* Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

\* Ch. iii. 10. 2 Sam. ii. 5. Job xxix. 13.—<sup>b</sup> Prov. xvii. 17.  
—<sup>c</sup> Ch. iii. 9. iv. 6.

akin was *threefold*: 1. It belonged to him to buy back the forfeited inheritance, or the liberty of him who had been obliged to sell himself for a servant. 2. It was his right to avenge the blood of any of the family who had been killed, by killing the murderer. 3. It belonged to him to take the widow of a deceased brother or relative if he died childless. If the nearest akin in any case refused, he was treated with indignity, lost his right to the inheritance, and the next of kin to him might come forward and take the widow, &c., as in the case of Boaz.

Verse 21. *Keep fast by my young men*] The word should be translated *servants*, both the *male* and *female* being included in it; the latter especially, as we see in ver. 22, 23.

Verse 23. *And of wheat harvest*] That is, she was to continue gleaning in the farm of Boaz to the end of the *barley* harvest; and then, when the *wheat* harvest began, to continue to its conclusion in the same way. In the interim, as well as each night, she lodged with her mother-in-law.

1. Ruth seems to have been a woman of a very amiable

22 And Naomi said unto Ruth her daughter in law, *It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.*

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

<sup>d</sup> Or, one that hath right to redeem. See Lev. xxv. 25.—  
<sup>e</sup> Or, fall upon thee.

mind: she was *modest*, and she was *industrious*, and most probably a *comely* woman; and all these things served to attract the *attention* of Boaz, and to engage his *affection*. Her *attachment* also to her mother-in-law could not fail to secure his *esteem*. All these things worked together in the course of Providence to bring about a matrimonial connexion, which in its issue was intimately connected with the salvation of a lost world; for, from this very *line*, Jesus Christ, according to the flesh, sprang; and Ruth showed herself as worthy to be one of His progenitors as the Virgin Mary was to be His mother.

2. We should carefully attend to the *leadings* and to the *workings* of God's providence; it is our *duty* and our *interest* to do both, for the path of duty is ever the way of *safety*. Had not Ruth acted thus, how dreary and uncomfortable must her life have been! but she followed God fully, and in a path apparently *dangerous*, and yet not only sustained no injury, but succeeded well in all things. Whoever follows God in simplicity of heart will most assuredly be guided into all truth.

## CHAPTER III.

*Naomi's advice to Ruth, how to procure herself a marriage with Boaz, 1-5. She acts according to her mother in law's direction, and is kindly received by Boaz, who promises to marry her, should her nearer kinsman refuse, 6-13. He gives her six measures of barley, and sends her away privately to her mother in law, who augurs favourably of the issue of the plan she had laid, 14-18.*

**T**HEN Naomi her mother in law said unto her, My daughter, \* shall I not seek <sup>b</sup> rest for thee, that it may be well with thee?

2 And now is not Boaz of our kindred, \* with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.

3 Wash thyself therefore, <sup>c</sup> and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man; until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and

thou shalt go in, and \* uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and <sup>f</sup> his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and \* turned himself: and, behold, a woman lay at his feet.

\* 1 Cor. vii. 36. 1 Tim. v. 8.—<sup>b</sup> Ch. i. 9.—<sup>c</sup> Ch. ii. 8.—  
<sup>d</sup> 2 Sam. xiv. 2.

Verse 1. *Shall I not seek rest for thee*] That is, Shall I not endeavour to procure thee a proper husband?

Verse 2. *He winnoweth barley to night*] It is very likely that the winnowing of grain was effected by taking up, in a broad thin vessel or sieve, a portion of the corn, and letting it down slowly in the wind; thus the *grain* would, by its own weight, fall in one place, while the *chaff*, &c., would be carried to a distance by the wind. It is said here that this was done *at night*; probably what was threshed out in the day was winnowed in the evening, when the *sea breeze* set in, which was common in Palestine; and as this took place in the *evening* only, that was the time in which they would naturally winnow their corn.

Verse 3. *Wash thyself therefore*] She made Ruth put on her best dress, that Boaz might, in the course of the day, be

\* Or, lift up the clothes that are on his feet.—<sup>f</sup> Judg. xix. 6, 9, 22.  
2 Sam. xiii. 23. Esth. i. 10.—<sup>g</sup> Or, took hold on.

the more attracted by her person, and be the better disposed to receive her as Naomi wished.

Verse 4. *Uncover his feet, and lay thee down*] It is said that women in the East, when going to the bed of their lawful husbands, through modesty, and in token of *subjection*, go to the bed's foot, and gently raising the clothes, creep under them up to their proper place.

On the whole, we must say, had not Boaz been a person of extraordinary piety, prudence, and continence, this experiment might have been fatal to Ruth. We cannot easily account for this transaction; probably Naomi knew more than she revealed to her daughter-in-law. The experiment however was dangerous, and should in no sense be imitated.

Verse 7. *Went to lie down*] As the threshing-floors of the

9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: \*spread therefore thy skirt over thine handmaid; for thou art <sup>b</sup>a <sup>c</sup>near kinsman.

10 And he said, <sup>d</sup>Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than <sup>a</sup>at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the <sup>e</sup>city of my people doth know that thou art <sup>a</sup>a virtuous woman.

12 And now it is true that I am thy <sup>b</sup>near kinsman: howbeit <sup>f</sup>there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, <sup>g</sup>that if he will <sup>h</sup>perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to

\* Ezek. xvi. 8.—<sup>b</sup> Or, one that hath right to redeem.—<sup>c</sup> Ch. ii. 20, Ver. 12.—<sup>d</sup> Ch. ii. 20.—<sup>e</sup> Ch. i. 8.—<sup>f</sup> Heb. gate.—<sup>g</sup> Prov. xii. 4.—<sup>h</sup> Ver. 9.—<sup>i</sup> Ch. iv. 1.—<sup>j</sup> Deut. xxv. 5, Ch. iv. 5. Mat. xxii. 24.—

eastern nations are in general in the open air, it is very likely that the owner or some confidential person continued in the fields till the grain was secured, having a tent in the place where the corn was threshed and winnowed. Boaz seems to have acted thus.

Verse 8. The man was afraid, and turned himself] It is fully evident Boaz had no intimation of the present proceedings.

Verse 9. Spread therefore thy skirt over thine handmaid] Hebrew, Spread thy wing. The wing is the emblem of protection, and is a metaphor taken from the young of fowls, which run under the wings of their mothers, that they may be saved from birds of prey. The meaning here is, Take me to thee for wife; and so the Targum has translated it, Let thy name be called on thy handmaid to take me for wife, because thou art the redeemer; i.e., thou art the goel, the kinsman, to whom the right of redemption belongs. Even to the present day, when a Jew marries a woman, he throws the skirt or end of his talith over her, to signify that he has taken her under his protection.

Verse 10. In the latter end than at the beginning] It is not easy to find out what Boaz means. Perhaps chesed, which we translate kindness, means piety; as if he had said: Thou hast given great proof of thy piety in this latter instance, when thou hast avoided the young, and those of thy own age, to associate thyself with an elderly man, merely for the purpose of having the divine injunction fulfilled.

thee, <sup>k</sup>as the Lord liveth: lie down until the morning.

14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, <sup>l</sup>Let it not be known that a woman came into the floor.

15 Also he said, Bring the <sup>m</sup>veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, <sup>n</sup>Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, <sup>o</sup>until he have finished the thing this day.

<sup>k</sup> Judg. viii. 19. Jer. iv. 2.—<sup>l</sup> Rom. xii. 17. xiv. 16. 1 Cor. x. 32. 2 Cor. viii. 21. 1 Thess. v. 22.—<sup>m</sup> Or, sheet, or, apron.—<sup>n</sup> Ps. xxxvii. 3, 5.—<sup>o</sup> Isa. xxxviii. 16.

Whether poor or rich.] So it appears from this that it was not to mend her condition in life that Ruth endeavoured to get Boaz for her husband, for she might have had a rich young man, but she preferred the building up the house of her deceased husband.

Verse 12. There is a kinsman nearer than I.] It is very likely that Naomi was not acquainted with this circumstance. Some have supposed that there was a brother of Elimelech remaining, who was nearer than Boaz, who is supposed to have been only a nephew; the former, therefore, must have a prior right.

Verse 13. As the Lord liveth] Thus he bound himself by an oath to take her to wife if the other should refuse.

Verse 15. Bring the veil] This seems to have been a cloak, plaid, or what the Arabs call hayk, which has been largely explained elsewhere.

Six measures of barley] We supply the word measures, for the Hebrew mentions no quantity. If the omer be meant, which is about six pints, the load would not be great, as this would amount to but about four gallons and a half; a very goodly present.

Verse 18. Until thou know how the matter will fall] That is, whether he who is nearer of kin than Boaz will take thee to wife; do not return again till this thing is determined. Boaz lost no time to bring this to an issue, as we shall see in the following chapter.

## CHAPTER IV.

Boaz gathers a council of the elders at the city gate, states the case, and proposes to the nearest kinsman to redeem the inheritance of Elimelech, and take Ruth to wife, 1-5. The kinsman refuses, and relinquishes his right to Boaz, 6. The manner of redemption in such cases, 7, 8. Boaz redeems the inheritance in the presence of the elders, and of the people, who witness the contract, and pray for God's blessing upon the marriage, 9-12. Boaz takes Ruth for wife, and she bears a son, 13. The people's observations on the birth of the child, 14, 15. It is given to Naomi to nurse, 16. The neighbouring women name the child, and the book concludes with the genealogy of David, 17-22.

**THEN** went Boaz up to the gate, and sat him down there: and, behold, <sup>a</sup>the kinsman of whom Boaz spake came by; unto

\* Ch. iii. 12.

Verse 1. Then went Boaz up to the gate] We have often had occasion to remark that the gate or entrance to any city or town was the place where the court of justice was ordinarily kept. Ho, such a one!—sit down here] This familiar mode of

whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of <sup>b</sup>the elders of the city,

<sup>b</sup> 1 Kings xxi. 8. Prov. xxxi. 23.

compellation is first used here. This is used when the person of the individual is known, and his name and residence unknown. Modes of compellation of this kind are common in all languages.

and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's;

4 And \* I thought to advertise thee, saying, \* Buy it \* before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: \* for there is none to redeem it beside thee: and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, \* to raise up the name of the dead upon his inheritance.

6 \* And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it.

7 \* Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise

up the name of the dead upon his inheritance, \* that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, We are witnesses. \* The Lord make the woman that is come into thine house like Rachel and like Leah, which two did \* build the house of Israel: and \* do thou worthily in \* Ephrath, and \* be famous in Beth-lehem:

12 And let thy house be like the house of Pharez, \* whom Tamar bare unto Judah, of \* the seed which the Lord shall give thee of this young woman.

13 So Boaz \* took Ruth, and she was his wife: and when he went in unto her, \* the Lord gave her conception, and she bare a son.

14 And \* the women said unto Naomi, Blessed be the Lord, which hath not \* left thee this day without a \* kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and \* a nourisher \* of thine old age; for thy daughter in law, which loveth thee, which is \* better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 \* And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

\* Heb. I said I will reveal in thine ear.—Jer. xxxii. 7, 8.—Gen. xlii. 18.—Lev. xxv. 25.—Gen. xxxviii. 8. Deut. xxv. 5, 6. Ch. iii. 13. Mat. xxii. 24.—Ch. iii. 12, 13.—Deut. xxv. 7, 9.—Deut. xxv. 6.—1's. cxxvii. 3. cxxviii. 3.—Deut. xxv. 9.—Or, get thee riches, or, power.—Gen. xxxv. 16, 19.—Heb. proclaim thy name.

—Gen. xxxviii. 29. 1 Chron. ii. 4. Mat. i. 3.—1 Sam. ii. 20.—Ch. iii. 11.—Gen. xxix. 31. xxxiii. 5.—Luke i. 58. Rom. xii. 15.—Heb. caused to cease unto thee.—Or, redeemer.—Heb. to nourish. Gen. xlv. 11. Ps. lv. 22.—Heb. thy gray hairs.—1 Sam. i. 8.—Luke i. 58, 59.

Verse 2. *He took ten men*] Probably it required this number to constitute a court. How simple and how rational was this proceeding! 1. The man who had a suit went to the city gates. 2. Here he stopped till the person with whom he had the suit came to the gate on his way to his work. 3. He called him by name, and he stopped and sat down. 4. Then ten elders were called, and they came and sat down. 5. When all this was done, the appellant preferred his suit. 6. Then the appellee returned his answer. 7. When the elders heard the case, and the response of the appellee, they pronounced judgment, which judgment was always according to the custom of the place. 8. When this was done, the people who happened to be present witnessed the issue. And thus the business was settled without lawyers or legal casuistry.

Verse 3. *Naomi—selleth a parcel of land*] She was reduced to want; the immediate inheritors were extinct; and it was now open for the next heir to purchase the land, and thus preserve the inheritance in the family according to the custom of Israel.

Verse 4. *I thought to advertise thee*] This is Boaz's statement of the case before the kinsman, and before the people and the elders.

*I will redeem it.*] I will pay down the money which it is worth. He knew not of the following condition.

Verse 5. *Thou must buy it also of Ruth*] More properly *Thou wilt also acquire Ruth*. Thou canst not get the land without taking the wife of the deceased; and then the children which thou mayest have shall be reputed the children of Mahlon, thy deceased kinsman.

Verse 7. *A man plucked off his shoe*] The law of such a case is given at large in Deut. xxv. 5-9. It was simply this: If a brother, who had married a wife, died without children, the eldest brother was to take the widow, and raise up a family to the brother deceased; and he had a right to redeem the inheritance, if it had been alienated. But if the person who had the right of redemption would not take the woman, she was to pull off his shoe and spit in his face; and he was ever after considered as a disgraced man. In the present case the shoe only is taken off, probably because the circumstances of the man were such as to render it improper for

him to redeem the ground and take Ruth to his wife; and because of this reasonable excuse, the contemptuous part of the ceremony is omitted.

Verse 11. *We are witnesses.*] It is not very likely that any writing was drawn up. There was an appeal made to the people then present, whether they had seen and understood the transaction; who answered, *We have witnessed it.*

*The Lord make this woman—like Rachel and like Leah*] May thy family be increased by her means, as the tribes were formed by means of Rachel and Leah, wives of the patriarch Jacob!

*Which two did build the house of Israel*] We have already seen that *ben*, a son, comes from the root *banah*, he built; and hence *eben*, a stone, because as a house is built of stones, so is a family of children.

Verse 12. *Like the house of Pharez*] This was very appropriate; for from Pharez, the son of Judah, by Tamar, came the family of the Beth-lehemites, and that of Elimelech.

Verse 13. *So Boaz took Ruth*] The law of Moses had prohibited the Moabites, even to the tenth generation, from entering into the congregation of the Lord; but this law, the Jews think, did not extend to women; and even if it had, Ruth's might be considered an exempt case, as she had been already incorporated into the family by marriage; and left her own country, people, and gods, to become a proselyte to the true God in the land of Israel.

Verse 15. *Better to thee than seven sons*] If Naomi had had even a numerous family of sons, it is most likely that they would have been scattered to different quarters from her, and settled in life; whereas Ruth cleaved to her, and it was by her affectionate services that Naomi was preserved alive.

Verse 16. *Naomi took the child*] This might do for Naomi, but it was bad for the child. A child, unless remarkably healthy and robust, will suffer considerably by being nursed by an old woman, especially if the child sleep with her. The aged gain refreshment and energy by sleeping with the young; and from the same means the young derive premature decrepitude. And it was on this principle that the physicians of David recommended a young healthy girl to sleep with David in his old age. They well knew that the

18 Now these *are* the generations of Pharez;

\* Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

\* 1 Chron. ii. 4, &c. Mat. i. 3.—<sup>b</sup> Num. i. 7.—<sup>c</sup> Mat. i. 4, &c.

20 And Amminadab <sup>b</sup> begat Nahshon, and Nahshon begat <sup>c</sup> Salmon.<sup>d</sup>

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat <sup>e</sup> David.

<sup>d</sup> Or, *Salmah*.—\* 1 Chron. ii. 15. Mat. i. 6.

aged infirm body of the king would absorb a considerable portion of healthy energy from the young woman.

Verse 17. *The neighbours gave it a name*] That is, they recommended a name suitable to the circumstances of the case; and the parents and grandmother adopted it.

*They called his name Obed*] *Serving*, from *abad*, *he served*. Why was this name given? Because he was to be the *nourisher of her old age*, ver. 15. And so he must be by *lying in her bosom*, even if *services* in future life were wholly left out of the question. These neighbours of Naomi were skilful people.

*He is the father of Jesse, the father of David.*] And for the sake of this conclusion, to ascertain the line of David, and in the counsel of God to fix and ascertain the line of the Messiah, was this instructive little book written.

Verse 19. *Hezron begat Ram*] He is called *Aram* here by the *Septuagint*, and also by St. Matthew, chap. i. 3.

Verse 20. *Nahshon begat Salmon*] In the Hebrew it is *Salmah*, which *Houbigant* thinks was an error of an ancient

scribe, before any final letters were acknowledged in the Hebrew alphabet: for then the word would be written *Salmon*, which a scribe, after final letters were admitted, might mistake for *Salmah*, and so write it, instead of *Salmon*.

Verse 22. *And Obed begat Jesse*] The *ten* persons whose genealogy is recorded in the five last verses, may be found, with a trifling change of name, in the genealogical list in Mat. i. 3-6, as forming important links in the *line* of the Messiah. To introduce this appears to have been the principal object of the writer, as introductory to the following books, where the history of David, the regal progenitor and type of the Messiah, is so particularly detailed.

For the account of the birth of Pharez and his brother Zarah, the reader is requested to refer to Gen. xxviii. 12-30, and to the notes there; and for several particulars in the genealogy itself, to the notes on Mat. i. and Luke iii., where the wisdom, goodness, and providence of God, in the preservation of this line, are particularly noticed.





# PREFACE TO THE FIRST BOOK

OF

## SAMUEL,

OTHERWISE CALLED THE FIRST BOOK OF THE KINGS.

**THIS** and the three following books were formerly termed the *First, Second, Third, and Fourth Books of Kings*, and the two Books of *Samuel* made in ancient times but one; the separation which has taken place seems to have been done without reason or necessity. These books are, properly speaking, a continuation of the Book of *Judges*, as they give us an account of the remaining judges of Israel, down to the election of Saul; and of all the kings of Israel and Judah to the Babylonish captivity.

Concerning the *author* of these books there have been various conjectures. Because, in most of the Hebrew copies, they bear the name of *Samuel* as a running title, it has been generally supposed that *he* was the author. But his name does not appear to have been anciently prefixed to these books, at least in those copies used by the Greek interpreters, commonly called the *Septuagint*, as they simply term each, *The History or Book of Kingdoms*. The *Chaldee* has no inscription. The *Syriac* and *Arabic* call each *The Book of Samuel the Prophet*; and the *Vulgate*, *The Book of Samuel*, simply. The Jews in general believe that *Samuel* is the author of the first twenty-seven chapters of this book, which contain the history of his own life and government, and what respects Saul and David during that time. The remaining four chapters they suppose were added by the prophets Gad and Nathan. This opinion is founded on what is said 1 Chron. xxix. 29: *Now the acts of David the king, first and last, behold they are written in the Book of Samuel the seer, and in the Book of Nathan the prophet, and in the Book of Gad the seer*. Others suppose the books to be more recent than the persons already named, but that they were compiled out of their *memoirs*.

But who was the compiler? Some of the most learned among the Jews suppose it to have been *Jeremiah* the prophet, and that the style bears a near resemblance to his prophecies. That they were the work of a more recent author than Samuel, &c., *Grotius* thinks evident from this circumstance, that the names of the *months* are comparatively *modern*, and were not known among the ancient Jews. Others have attributed them to David; others, to Hezekiah; and others, to Ezra the scribe, on his return from the Babylonish captivity.

*Calmet's* opinion is as probable as any, viz., "That these books were written by the same hand, though composed out of the memoirs left by persons of that time; and that the compiler has generally used the same terms he found in those memoirs, adding here and there something of his own by way of illustration." The equality of the *style*, the frequent eulogiums on the character of Samuel, the connexion of the materials, particular quotations, and remarks on certain events, are, he thinks, proofs sufficiently clear of what he assumes. These books contain remarks or expressions which could only proceed from a *contemporary* author, and others which are evidences of a much *later* age.

We may rest satisfied with these *three* things: 1. That the Books of Samuel were constructed out of original and authentic documents. 2. That the compiler was not contemporary with the facts he narrates. And, 3. That both the author and time in which he compiled his history, though comparatively more recent than the facts themselves, are nevertheless *uncertain*.



# THE FIRST BOOK

OF

## SAMUEL.

### CHAPTER I.

*Some account of Elkanah and his two wives, Peninnah and Hannah, 1, 2. His annual worship at Shiloh, and the portions he gave at such times to his wives, 3-5. Hannah, being barren, is reproached by Peninnah, especially in their going up to Shiloh; at which she is sorely grieved, 6, 7. Elkanah comforts her, 8. Her prayer and vow in the temple, that if God would give her a son, she would consecrate him to his service, 9-11. Eli, the high-priest, indistinctly hearing her pray, charges her with being drunk, 12-14. Her defence of her conduct, 15, 16. Eli, undeceived, blesses her; on which she takes courage, 17, 18. Hannah and Elkanah return home; she conceives, bears a son, and calls him Samuel, 19, 20. Elkanah and his family go again to Shiloh to worship; but Hannah stays at home to nurse her child, purposing, as soon as he is weaned, to go and offer him to the Lord, according to her vow, 21-23. When weaned, she takes him to Shiloh, presents her child to Eli to be consecrated to the Lord, and offers three bullocks, an ephah of flour, and a bottle of wine, for his consecration, 24-28.*

**N**OW there was a certain man of Ramathaim-zophim, of Mount Ephraim, and his name was <sup>a</sup> Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, <sup>b</sup> an Ephrathite:

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city <sup>c</sup> yearly <sup>d</sup> to worship and to sacrifice unto the LORD of hosts

<sup>a</sup> 1 Chron. vi. 27, 34.—<sup>b</sup> Ruth i. 2.—<sup>c</sup> Exod. xxiii. 14. Deut. xvi. 16. Luke ii. 41.—<sup>d</sup> Heb. from year to year.—<sup>e</sup> Deut. xii. 5, 6, 7.—

Verse 1. *Ramathaim-zophim*] Literally, the two high places of the watchmen; these were, no doubt two contiguous hills, on which watch-towers were built, and in which watchmen kept continual guard for the safety of the country.

Verse 2. *He had two wives*] The custom of those times permitted polygamy; but wherever there was more than one wife, we find the peace of the family greatly disturbed by it.

*The name of the one was Hannah*] *Hannah*, which signifies fixed or settled; and the other *Peninnah*, which signifies a jewel or pearl. [*Hannah* means "grace" and *Peninnah* "coral."]

Verse 3. *Went up out of his city yearly to worship*] As the ark was at Shiloh, there was the temple of God, and thither all the males were bound by the law to go once a year, on each of the great national festivals.

*The Lord of hosts*] As all the heavenly bodies were called the hosts of heaven, *tseba hashshamayim*, Jehovah being called Lord of this host showed that he was their Maker and Governor; and consequently he, not they, was the proper object of religious worship. The sun, moon, planets, and stars were the highest objects of religious worship to the heathens in general. The Jewish religion, teaching the knowledge of a Being who was the Lord of all these, showed at once its superiority to all that heathenism could boast. This is the first place where Lord of hosts is mentioned in the Bible; and this is so much in the style of the prophets Isaiah, Jeremiah, &c., that it gives some weight to the sup-

position that this book was written by a person who lived in or after the times of these prophets.

4 And when the time was that Elkanah <sup>e</sup> offered, he gave to Peninnah his wife, and to all her sons and her daughters portions:

5 But unto Hannah he gave <sup>f</sup> a worthy portion; for he loved Hannah: <sup>g</sup> but the LORD had shut up her womb.

6 And her adversary also <sup>h</sup> provoked <sup>k</sup> her sore, for to make her fret, because the LORD had shut up her womb.

<sup>f</sup> Josh. xviii. 1.—<sup>g</sup> Deut. xii. 17, 18. xvi. 11.—<sup>h</sup> Or, a double portion.—<sup>i</sup> Gen. xxx. 2.—<sup>j</sup> Heb. angered her.—<sup>k</sup> Job xxiv. 21.

position that this book was written by a person who lived in or after the times of these prophets.

Verse 4. *He gave—portions*] The sacrifices which were made were probably peace-offerings, of which the blood was poured out at the foot of the altar; the fat was burnt on the fire; the breast and right shoulder were the portion of the priest; and the rest belonged to him who made the offering; on it he and his family feasted, each receiving his portion; and to these feasts God commands them to invite the Levite, the poor, the widow, and the orphan, Deut. xvi. 11.

Verse 5. *Unto Hannah he gave a worthy portion*] The Hebrew here is very obscure, he gave her one portion of two faces; which the Syriac readers, he gave her one DOUBLE PART; and the Chaldee, he gave her one CHOSEN part; the Arabic is nearly the same; the Vulgate, but to Anna he being sorrowful gave one part. As the shew-bread that was presented to the Lord was called the bread of faces, because it was placed before the face or appearance of the Lord; probably this was called *manah appayim*, because it was the portion that belonged to, or was placed before, the person who had offered the sacrifice. On this ground it might be said that Elkanah gave Hannah his own portion, or a part of that which was placed before himself. Whatever it was, it was intended as a proof of his especial love to her; for, it is added, he loved Hannah. [A better translation is: He gave her one portion for two faces, or persons.]

Verse 6. *And her adversary*] That is, Peninnah.

7 And as he did so year by year, "when <sup>b</sup>she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I <sup>c</sup>better to thee than ten sons?

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of "the temple of the Lord.

10 "And she was 'in bitterness of soul, and prayed unto the Lord, and wept sore.

11 And she "vowed a vow, and said, O Lord of hosts, if thou wilt indeed <sup>b</sup>look on the affliction of thine handmaid, and <sup>c</sup>remember me, and not forget thine handmaid, but wilt give unto thine handmaid <sup>d</sup>a man child, then I will give him unto the Lord all the days of his life, and <sup>e</sup>there shall no razor come upon his head.

12 And it came to pass, as she <sup>1</sup>continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I am a woman <sup>m</sup>of a sorrowful spirit: I have drunk neither wine nor strong drink, but have "poured out my soul before the Lord.

<sup>a</sup>Or, from the time that she, &c.—<sup>b</sup>Heb. from her going up.—<sup>c</sup>Ruth iv. 15.—<sup>d</sup>Ch. iii. 8.—<sup>e</sup>Job vii. 11. x. 1.—<sup>f</sup>Heb. bitter of soul. 2Sam. xvii. 8.—<sup>g</sup>Gen. xxviii. 20. Num. xxx. 6. Judg. xi. 30.—<sup>h</sup>Gen. xxix. 32. Exod. iv. 31. 2Sam. xvi. 12. Ps. xxv. 18.—<sup>i</sup>Gen. viii. 1. xxx. 22.—<sup>j</sup>Heb. seed of men.—<sup>k</sup>Num. vi. 5. Judg. xiii. 5.—<sup>l</sup>Heb. multiplied to pray.—<sup>m</sup>Heb. hard of spirit.—<sup>n</sup>Ps. lxi. 2.—<sup>o</sup>Deut.

*Provoked her sore*] Was constantly striving to irritate and vex her, to make her fret—to make her discontented with her lot, because the Lord had denied her children.

*Verse 7. And as he did so year by year*] As the whole family went up to Shiloh to the annual festivals, Peninnah had both sons and daughters to accompany her, ver. 4, but Hannah had none; and Peninnah took this opportunity particularly to twit Hannah with her barrenness, by making an ostentatious exhibition of her children.

*Therefore she wept*] She was greatly distressed, because it was a great reproach to a woman among the Jews to be barren; because, say some, every one hoped that the Messiah should spring from her line.

*Verse 8. Am not I better to thee than ten sons?*] TEN, a certain for an uncertain number. Is not my special affection to thee better than all the comfort thou couldst gain, even from a numerous family?

*Verse 9. Eli—sat upon a seat*] Upon the throne, i.e., of judgment; for he was then judge of Israel.

*By a post of the temple of the Lord.*] I think this is the first place where "temple of Jehovah" is mentioned. This gives room for a strong suspicion that the Books of Samuel were not compiled till the first temple was built, or after the days of Solomon.

*Verse 11. I will give him unto the Lord.*] Samuel, as a descendant of the house of Levi, was the Lord's property from twenty-five years of age till fifty; but the vow here implies that he should be consecrated to the Lord from his infancy to his death, and that he should not only act as a Levite, but as a Nazarite on whose head no razor should pass.

*Verse 13. Spake in her heart; only her lips moved*] She prayed; her whole heart was engaged; and though she spake not with an audible voice, yet her lips formed themselves according to the pronunciation of the words which her heart uttered.

*Verse 15. I have drunk neither wine nor strong drink*] Neither wine nor inebriating drink has been poured out unto me; but I have poured out my soul unto the Lord. There is a great deal of delicacy and point in this vindication.

16 Count not thine handmaid for a daughter of <sup>a</sup>Belial: for out of the abundance of my <sup>b</sup>complaint and grief have I spoken hitherto.

17 Then Eli answered and said, <sup>c</sup>Go in peace: and <sup>d</sup>the God of Israel grant thee thy petition that thou hast asked of him.

18 And she said, "Let thine handmaid find grace in thy sight. So the woman <sup>e</sup>went her way, and did eat, and her countenance was no more sad.

19 And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house in Ramah: and Elkanah <sup>f</sup>knew Hannah his wife; and <sup>g</sup>the Lord remembered her.

20 Wherefore it came to pass, "when the time was come about after Hannah had conceived, that she bare a son, and called his name <sup>h</sup>Samuel, saying, Because I have asked him of the Lord.

21 And the man Elkanah, and all his house, <sup>i</sup>went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will <sup>j</sup>bring him, that he may appear before the Lord, and there <sup>k</sup>abide <sup>l</sup>for ever.

23 And <sup>m</sup>Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; <sup>n</sup>only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she <sup>o</sup>took

xiii. 13.—<sup>p</sup>Or, meditation.—<sup>q</sup>Judg. xviii. 6. Mark v. 34. Luke vii. 50. viii. 48.—<sup>r</sup>Ps. xx. 4, 5.—<sup>s</sup>Gen. xxxiii. 15. Ruth ii. 13.—<sup>t</sup>Eccles. ix. 7.—<sup>u</sup>Gen. iv. 1.—<sup>v</sup>Gen. xxx. 22.—<sup>w</sup>Heb. in revolution of days.—<sup>x</sup>That is, Asked of God.—<sup>y</sup>Ver. 3.—<sup>z</sup>Luke ii. 22.—<sup>aa</sup>Ver. 11. 28. Ch. ii. 11, 18. iii. 1.—<sup>ab</sup>Exod. xxi. 6.—<sup>ac</sup>Num. xxx. 7.—<sup>ad</sup>2 Sam. vii. 25.—<sup>ae</sup>Deut. xii. 5, 6, 11.

*Verse 16. Count not thine handmaid for a daughter of Belial*] "Put not thy handmaiden before the faces of a daughter of Belial." "If I am a drunkard, and strive by the most execrable hypocrisy (praying in the house of God) to cover my iniquity, then I am the chief of the daughters of Belial." Or, "Give not thy handmaid (to reproach) before the faces of the daughters of Belial." [The version of the text is perfectly correct.] Several of these probably attended there for the purposes of prostitution and gain; for it is said, chap. ii. 22, that Eli's sons lay with the women at the door of the tabernacle, though this may refer to the women who kept the door.

*Verse 17. Grant thee thy petition*] He was satisfied he had formed a wrong judgment, and by it had added to the distress of one already sufficiently distressed.

The fact that Eli supposed her to be drunken, and the conduct of Eli's sons already mentioned, prove that religion was at this time at a very low ebb in Shiloh; for it seems drunken women did come to the place, and lewd women were to be found there.

*Verse 18. Let thine handmaid find grace*] Continue to think favourably of me, and to pray for me.

*Verse 20. Called his name Samuel*] As she gave this name to her son because she had asked him of the Lord, the word *Shemuel* must be here considerably contracted. This name would put both the mother and the son in continual remembrance of the divine interposition at his birth.

*Verse 21. The man Elkanah and all his house*] He and the whole of his family, Hannah and her child excepted, who purposed not to go up to Shiloh till her son was old enough to be employed in the divine service.

*And his vow.*] Probably he had also made some vow to the Lord on the occasion of his wife's prayer and vow; in which, from his love to her, he could not be less interested than herself.

*Verse 24. With three bullocks*] The Septuagint, the Syriac, and the Arabic read a bullock of three years old; and this is probably correct, because we read, ver. 25, that they slew *happur*, THE bullock. We hear of no more, and we know

him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto <sup>a</sup> the house of the Lord in Shiloh: and the child *was* young.

25 And they slew a bullock, and <sup>b</sup> brought the child to Eli.

26 And she said, O my lord, <sup>c</sup> as thy soul liveth,

<sup>a</sup> Josh. xviii. 1.—<sup>b</sup> Luke ii. 22.—<sup>c</sup> Gen. xlii. 15. 2 Kings ii. 2, 4. 6.—<sup>d</sup> Mat. vii. 7.—<sup>e</sup> Ver. 11, 24.—<sup>f</sup> Or, returned him, whom I have

that a bullock or heifer of three years old was ordinarily used; see Gen. xv. 9. [This view cannot be sustained. The one bullock mentioned in ver. 25 was that by the offering of which Samuel was consecrated to the Lord. The other two served as the yearly festal offering.]

One ephah of flour] Seven gallons and a half. [Only three-tenths of an ephah were required when one ox was offered.]

A bottle of wine] A skin full of wine. Their bottles for wine and fluids in general were made out of skins of goats, stripped off without being cut up; the places whence the legs were extracted sewed up, as also the lower part; and the top tied. These three things, the ox, the flour, and the wine, probably constituted the consecration-offering.

Verse 26. *As thy soul liveth*] As sure as thou art a living soul, so surely am I the person who stood by thee here praying.

my lord; I *am* the woman that stood by thee here, praying unto the Lord.

27 <sup>a</sup> For this child I prayed; and the Lord hath given me my petition which I asked of him.

28 <sup>b</sup> Therefore also I have <sup>c</sup> lent him to the Lord; as long as he liveth <sup>d</sup> he shall be lent to the Lord. And he <sup>e</sup> worshipped the Lord there.

obtained by petition, to the Lord.—<sup>f</sup> Or, *he whom I have obtained by petition shall be returned.*—<sup>g</sup> Gen. xxiv. 24, 52.

Verse 28. *Therefore also I have lent him to the Lord*] There is here a continual reference to her vow, and to the words which she used in making that vow.

The word *Samuel* is a contraction of the words *Shaul me El*, that is, *asked or lent of God*. In ver. 28 she says: *hu shaul layhovah, he shall be lent unto the Lord*: here we find the verb is the same; and it is remarked by grammarians that *shaul, he asked*, in the conjugation *hiphil*, signifies to *lend*; therefore says his mother, ver. 28, *hishiltihu layhovah, I have lent him to the Lord*. This twofold meaning of the Hebrew root is not only followed by our translators, but also by the *Vulgate*, *Septuagint*, and *Syriac*.

It is very likely that the whole passage, from the beginning of ver. 26 to the end of ver. 10 of the ensuing chapter, contains the words of Hannah alone; and that even the clause, *He worshipped the Lord there*, should be, *And she worshipped the Lord there*, and prayed, and said, &c.

## CHAPTER II.

Hannah's prophetic hymn, 1-10. Samuel ministers to the Lord, 11. The abominable conduct of Eli's sons, 12-17. Farther account of Samuel, and of the divine blessing on Elkanah and Hannah, 18-21. Eli's reprehensible remissness towards his sons in not restraining them in their great profligacy, 22-26. The message of God to Eli, and the prophecy of the downfall of his family, and slaughter of his wicked sons Hophni and Phinehas, 27-36.

**AND** Hannah <sup>a</sup> prayed, and said, <sup>b</sup> My heart rejoiceth in the Lord, <sup>c</sup> mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I <sup>d</sup> rejoice in thy salvation.

2 <sup>e</sup> There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

3 Talk no more so exceeding proudly; <sup>f</sup> let not arrogance come out of your mouth: for the Lord

<sup>a</sup> Phil. iv. 6.—<sup>b</sup> See Luke i. 46, &c.—<sup>c</sup> Ps. cxli. 10. cxli. 9.—<sup>d</sup> Ps. ix. 14. xlii. 5. xx. 5. xxxv. 9.—<sup>e</sup> Exod. xv. 11. Deut. iii. 21. xxxii. 4. Ps. lxxxvi. 8. lxxxix. 6, 8.—<sup>f</sup> Deut. iv. 35. 2 Sam. xxii. 32.—<sup>g</sup> 1st xci. 4. Mal. iii. 13. Jude 15.—<sup>h</sup> Heb. *hard*.—<sup>i</sup> Ps. xxvii. 15, 17.

Verse 1. *And Hannah prayed, and said*] The Chaldee very properly says, *And Hannah prayed in the spirit of prophecy*; for indeed the whole of this prayer, or as it may be properly called, *oracular declaration*, is a piece of regular prophecy, every part of it having respect to the future, and perhaps not a little of it declaratory of the Messiah's kingdom.

In the best MSS. this hymn is written in hemistich or poetic lines.

It is not particularly stated here when Hannah composed or delivered it; it appears from the connexion to have been at the very time in which she dedicated her son to God at the tabernacle, though some think that she composed it immediately on the birth of Samuel. The former sentiment is probably the most correct.

*Mine horn is exalted in the Lord*] Horn signifies power, might, and dominion. It is thus constantly used in the Bible, and was so used among the heathens.

*My mouth is enlarged*] My faculty of speech is incited, stirred up to express God's disapprobation against my adversaries.

Verse 2. *None holy*] HOLINESS is peculiar to the God of

is a God of knowledge, and by him actions are weighed.

4 <sup>a</sup> The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 <sup>b</sup> They that were full have hired out themselves for bread; and they that were hungry ceased: so that <sup>c</sup> the barren hath born seven; and <sup>d</sup> she that hath many children is waxed feeble.

6 <sup>e</sup> The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

lxxvi. 3.—<sup>f</sup> Ps. xxxiv. 10. Luke i. 53.—<sup>g</sup> Ps. cxlii. 9.—<sup>h</sup> Isa. liv. 1. Jer. xv. 9.—<sup>i</sup> Deut. xxxii. 39. Job v. 19. Hos. vi. 1. Tob. xiii. 2. Wisd. xvi. 13.

Israel; no false god ever pretended to holiness; it was no attribute of heathenism, nor of any religion ever professed in the world before or since the true revelation of the true God.

*There is none beside thee*] There can be but one unoriginated, infinite, and eternal Being; that Being is Jehovah.

*Any rock like our God*] Rabbi Maimon has observed that the word *tsur*, which we translate *rock*, signifies, when applied to Jehovah, *fountain, source, spring*. There is no source whence continual help and salvation can arise but our God.

Verse 3. *A God of knowledge*] He is the most wise, teaching all good, and knowing all things.

*Actions are weighed*] *Nithkenu*, they are directed; it is by his counsel alone that we can successfully begin, continue, or end, any work. [Or, "to Him actions are weighed," i.e. His actions are just.]

Verse 5. *They that were full*] All the things mentioned in these verses frequently happen in the course of the divine providence; and indeed it is the particular providence of God that Hannah seems more especially to celebrate through the whole of this simple yet sublime ode.

Verse 6. *The Lord killeth*] God is the arbiter of life and

7 The LORD 'maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 'He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, 'to set them among princes, and to make them inherit the throne of glory; for 'the pillars of the earth are the LORD's, and he hath set the world upon them.

9 'He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be 'broken to pieces; 'out of heaven shall he thunder upon them: 'the LORD shall judge the ends of the earth; and he shall give strength unto his King, and exalt 'the horn of his anointed.

11 And Elkanah went to Ramah to his house. 'And the child did minister unto the LORD before Eli the priest.

12 Now the sons of Eli were 'sons of Belial; 'they knew not the LORD.

13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck it into 'the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in

Job i. 21.—Ps. lxxv. 7.—Ps. cxlii. 7, 8. Dan. iv. 17. Luke i. 52.—Job xxxi. 7.—Job xxxviii. 4, 5, 6. Ps. xli. 2. cii. 25. civ. 5. Heb. i. 3.—Ps. xc. 11. cxxi. 3.—Ps. ii. 9.—Ch. vii. 10. Ps. xviii. 13.—Ps. xvi. 13. xcvi. 9.—Ps. lxxxix. 24.—Ver. 18. Ch. iii. 1.—Deut. xiii. 13.—Judg. ii. 10.

death; he only can give life, and he only has a right to take it away.

*He bringeth down to the grave*] The Hebrew word *sheol*, which we translate *grave*, seems to have the same meaning in the Old Testament with *hades* in the New, which is the word generally used by the Septuagint for the other. It means the *grave*, the *state of the dead*, and the *invisible place*, or *place of separate spirits*. Sometimes we translate it *hell*, which now means the *state of perdition*, or *place of eternal torments*; but as this comes from the Saxon *to cover* or *conceal*, it means only the *covered place*.

Verse 7. *The LORD maketh poor*] For many cannot bear affluence, and if God should continue to trust them with riches, they would be their ruin.

*Maketh rich*] Some he can trust, and therefore makes them stewards of his secular bounty.

Verse 8. *To set them among princes*] There have been many cases where, in the course of God's providence, a person has been raised from the lowest and most abject estate to the highest; from the *plough* to the *imperial dignity*; from the *dungeon* to the *throne*; from the *dunghill* to *nobility*.

*For the pillars of the earth are the Lord's*] He is almighty, and upholds all things by the word of his power.

Verse 9. *He will keep the feet of his saints*] He will order and direct all their goings, and keep them from every evil way.

*The wicked shall be silent in darkness*] The Targum understands this of their being sent to the *darkness of hell*; they shall be slain.

*By strength shall no man prevail*] Because God is omnipotent, and no power can be successfully exerted against him.

Verse 10. *The adversaries of the Lord shall be broken*] Those who contend with him, by sinning against his laws, opposing the progress of his word, or persecuting his people.

*Shall judge the ends of the earth*] His empire shall be extended over all mankind by the preaching of the everlasting gospel. Here the horn means spiritual as well as secular dominion.

Verse 11. *And Elkanah went to Ramah*] Immediately after the tenth verse, the Septuagint add, *And she left him there before the Lord, and went unto Arimathea*. Thus the Septuagint suppose that the song of Hannah was composed when she brought Samuel to present him to the Lord; and

Shiloh unto all the Israelites that came thither.

15 Also before they 'burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And if any man said unto him, Let them not fail to burn the fat 'presently, and then take as much as thy soul desireth; then he would answer him, *Nay*; but thou shalt give it me now; and if not, I will take it by force.

17 Wherefore the sin of the young men was very great 'before the LORD: for men 'abhorred the offering of the LORD.

18 'But Samuel ministered before the LORD, being a child, 'girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought it to him from year to year, when she 'came up with her husband to offer the yearly sacrifice.

20 And Eli 'blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the 'loan which is 'lent to the LORD. And they went unto their own home.

21 And the LORD 'visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel 'grew before the LORD.

22 Now Eli was very old, and heard all that his

Jer. xxii. 16. Rom. i. 28.—Sec 1 Esd. i. 12.—Lev. iii. 3, 4, 5, 16.—P Heb. as on the day.—Gen. vi. 11.—Mtl. ii. 8.—Ver. 11.—Exod. xxviii. 4. 2 Sam. vi. 14.—Ch. i. 3.—Gen. xiv. 19.—Or, petition which she asked, &c.—Ch. i. 28.—Gen. xxi. 1.—Ver. 26. Ch. iii. 19. Judg. xii. 24. Luke i. 80. ii. 40.

as soon as she had completed this fine ode she delivered him into the hands of Eli the high-priest, and the child entered immediately on his ministration, under the direction and instructions of Eli.

Verse 12. *The sons of Eli were sons of Belial*] They were perverse, wicked, profligate men; devil's children.

These men were the principal cause of all the ungodliness of Israel. Their most execrable conduct, described from ver. 13 to 17, caused the people to abhor the Lord's offering. An impious priesthood is the grand cause of the transgressions and ruin of any nation.

Verse 13. *When any man offered sacrifice*] That is, when a *peace-offering* was brought, the right shoulder and the breast belonged to the priest, the fat was burnt upon the altar, and the blood was poured at the bottom of the altar: the rest of the flesh belonged to the offerer. Under pretence of taking only their own part, they took the *best* of all they chose, and as much as they chose.

Verse 14. *Kettle, caldron or pot*] We know not what these were, nor of what capacity; nor is it of any consequence.

Verse 15. *Before they burnt the fat*] They would serve themselves before God was served! This was iniquity and arrogance of the first magnitude.

*He will not have sodden flesh*] He chooses *roast meat*, not *boiled*; and if they had it in the pot before the servant came, he took it out that it might be roasted.

Verse 17. *Wherefore the sin of the young men was very great*] That is, Hophni and Phinehas, the sons of Eli.

*Men abhorred the offering*] As the people saw that the priests had no piety, and that they acted as if there was no God, they despised God's service, and became infidels.

Verse 19. *Made him a little coat*] Probably intended to keep him from the cold, and to save his other clothes from being abused in his meaner services. It is probable that she furnished him with a new one each year, when she came up to one of the annual sacrifices.

Verse 20. *Eli blessed Elkanah*] The natural place of this verse seems to be before the 11th; after which the 21st should come in; after the 21st perhaps the 26th should come in. The subjects in this chapter seem very much entangled and confused by the wrong position of the verses.

Verse 22. *They lay with the women that assembled*] It is



sons did unto all Israel; and how they lay with <sup>a</sup>the women that <sup>b</sup>assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for <sup>c</sup>I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear; ye make the LORD's people <sup>d</sup>to transgress.

25 If one man sin against another, the judge shall judge him: but if a man <sup>e</sup>sin against the LORD, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, <sup>f</sup>because the LORD would slay them.

26 And the child Samuel <sup>g</sup>grew on, and was <sup>h</sup>in favour both with the LORD, and also with men.

27 <sup>i</sup>And there came a man of God unto Eli, and said unto him, Thus saith the LORD, <sup>j</sup>'Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I <sup>k</sup>choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and <sup>l</sup>did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore <sup>m</sup>kick ye at my sacrifice and at mine offering, which I have commanded in *my* <sup>n</sup>habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

<sup>a</sup> See Exod. xxxviii. 8.—<sup>b</sup> Heb. assembled by troops.—<sup>c</sup> Or, I hear evil words of you.—<sup>d</sup> Or, to cry out.—<sup>e</sup> Num. xv. 30.—<sup>f</sup> Josh. xi. 20. Prov. xv. 10.—<sup>g</sup> Ver. 21.—<sup>h</sup> Prov. iii. 4. Luke ii. 52. Acts ii. 47. Rom. xv. 18.—<sup>i</sup> 1 Kings xiii. 1.—<sup>j</sup> Exod. iv. 14, 27.—<sup>k</sup> Exod. xxviii. 1, 4. Num. xvi. 5. xviii. 1, 7.—<sup>l</sup> Lev. ii. 3, 10. vi. 16. vii. 7, 8, 24, 35. x. 14, 15. Num. v. 9, 10. xviii. 8-10.—<sup>m</sup> D ant. xxxii. 15.—<sup>n</sup> Deut. xii. 5, 6.—<sup>o</sup> Exod. xxix. 9.—<sup>p</sup> Jer. xviii. 9, 10.—<sup>q</sup> Ps. xviii.

probable that these were persons who had some employment about the tabernacle.

Verse 23. *Why do ye such things?* Eli appears to have been a fondly affectionate, easy father, who wished his sons to do well, but did not bring them under proper discipline, and did not use his authority to restrain them. As judge, he had power to cast them immediately out of the vineyard as wicked and unprofitable servants; this he did not, and his and their ruin was the consequence.

Verse 25. *If one man sin against another*] All differences between man and man may be settled by the proper judge; but if a man sin against the Supreme Judge, God himself, who shall reconcile him to his Maker? Your sin is immediately against God himself, and is the highest insult that can be offered, because it is in the matter of his own worship; therefore ye may expect his heaviest judgments.

*But if a man sin against the Lord, who shall entreat for him?*] This was a question of the most solemn importance under the old covenant, especially after the death of Moses, the mediator. The law had determined what sins should be punished with death; and it was supposed that there was not any appeal from the decision there pronounced. 1 John ii. 1 is an answer to this question; but it is an answer which the gospel alone can give.

*Because the Lord would slay them.*] The particle *ki*, which we translate *because*, and thus make their continuance in sin the effect of God's determination to destroy them, should be translated *therefore*, as it means in many parts of the sacred writings. It was their not hearkening that induced the Lord to will their destruction.

Verse 27. *There came a man of God*] Who this was we know not.

*Unto the house of thy father*] That is, to Aaron; he was the first high-priest: the priesthood descended from him to his eldest son Eleazar, then to Phinehas. It became afterwards established in the younger branch of the family of Aaron; for Eli was a descendant of Ithamar, Aaron's youngest son. From Eli it was transferred back again to the family of Eleazar, because of the profligacy of Eli's sons.

Verse 28. *And did I choose him*] The high-priesthood was a place of the greatest honour that could be conferred

30 Wherefore the LORD God of Israel saith, <sup>a</sup>'I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, <sup>b</sup>'Be it far from me; for them that honour me <sup>c</sup>'I will honour, and <sup>d</sup>'they that despise me shall be lightly esteemed.

31 Behold, <sup>e</sup>'the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see <sup>f</sup>'an enemy in my habitation, in all the wealth which God shall give Israel; and there shall not be <sup>g</sup>'an old man in thine house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart; and all the increase of thine house shall die <sup>h</sup>'in the flower of their age.

34 And this shall be <sup>i</sup>'a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; <sup>j</sup>'in one day they shall die both of them.

35 And <sup>k</sup>'I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and <sup>l</sup>'I will build him a sure house; and he shall walk before <sup>m</sup>'mine Anointed for ever.

36 <sup>bb</sup>And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, <sup>cc</sup>'Put me, I pray thee, into <sup>dd</sup>one of the priests' offices, that I may eat a piece of bread.

21. xci. 14.—Mal. ii. 9.—1 Kings ii. 27. Ezek. xlv. 10. See ch. iv. 11, 18, 20. xiv. 3. xiii. 18, &c.—<sup>1</sup> Or, the affliction of the tabernacle, for all the wealth which God would have given Israel.—<sup>2</sup> See Zach. vii. 4.—<sup>3</sup> Heb. men.—1 Kings xiii. 8.—<sup>4</sup> Ch. iv. 11.—<sup>5</sup> 1 Kings ii. 35. 1 Chron. xxix. 22. Ezek. xlv. 15.—<sup>6</sup> 3 Sam. vii. 11, 27. 1 Kings xi. 38.—<sup>7</sup> Ps. ii. 2. xlvii. 50.—<sup>8</sup> 1 Kings ii. 27.—<sup>9</sup> Heb. Join.—<sup>10</sup> Or, somewhat about the priesthood.

on man, and a place of considerable emoluments; for from their part of the sacrifices they derived a most comfortable livelihood.

Verse 29. *Wherefore kick ye at my sacrifice*] They disdained to take the part allowed by law; and would take for themselves what part they pleased, and as much as they pleased, ver. 13-16: thus they kicked at the sacrifices.

*Honourest thy sons above me*] Permitting them to deal, as above, with the offerings and sacrifices, and take their part before the fat, &c., was burnt unto the Lord: thus they were first served. At this Eli connived, and thus honoured his sons above God.

Verse 30. *Should walk before me for ever*] Although this promise appears to be absolute, yet we plainly see that, like all other apparently absolute promises of God, it is conditional, i.e. a condition is implied though not expressed.

*But now—Be it far from me*] You have walked unworthily; I shall annul my promise, and reverse my ordinance.

*For them that honour me*] This is a plan from which God will never depart; this can have no alteration; every promise is made in reference to it.

Verse 31. *I will cut off thine arm*] I will destroy the strength, power, and influence of thy family.

Verse 32. *Thou shalt see an enemy in my habitation*] Every Version and almost every commentator understands this clause differently. The word *tsar*, which we translate an enemy, and the Vulgate, a rival, signifies calamity; and this is the best sense to understand it in here. The calamity which he saw was the defeat of the Israelites, the capture of the ark, the death of his wicked sons, and the triumph of the Philistines.

*In all the wealth which God shall give Israel*] This also is dark. The meaning may be this: God has spoken good concerning Israel; he will, in the end, make the triumph of the Philistines their own confusion: and the capture of the ark shall be the desolation of their gods; but the Israelites shall first be sorely pressed with calamity. See the margin.

*There shall not be an old man*] This is repeated from the preceding verse; all the family shall die in the flower of their years, as is said in the following verse.

Verse 34. *They shall die both of them.*] Hophni and Phinehas were both killed very shortly after, in that great battle with the Philistines in which the Israelites were completely routed, and the ark taken. See chap. iv.

Verse 35. *A faithful priest*] This seems to have been spoken of Zadok, who was anointed high-priest in the room of Abiathar, the last descendant of the house of Eli, see 1 Kings ii. 26, 27. Abiathar was removed because he had joined with Adonijah, who had got himself proclaimed king; see 1 Kings i. 7.

*I will build him a sure house*] I will continue the priesthood in his family.

*He shall walk before mine Anointed*] He shall minister before Solomon, and the kings which shall reign in the land.

Verse 36. *Shall come and crouch to him*] Shall prostrate himself before him in the most abject manner, begging to be employed even in the meanest offices about the tabernacle, in order to get even the most scanty means of support.

*A morsel of bread*] A mouthful; what might be sufficient to keep body and soul together. See the sin and its punishment. They formerly pampered themselves, and fed to the full on the Lord's sacrifices; and now they are reduced to a

*morsel of bread.* They fed themselves without fear; and now they have cleanness of teeth in all their dwellings. They wasted the Lord's heritage, and now they beg their bread!

In religious establishments, vile persons, who have no higher motive, may and do get into the priest's office, that they may clothe themselves with the wool, and feed themselves with the fat, while they starve the flock. But where there is no law to back the claims of the worthless and the wicked, men of piety and solid merit only can find support; for they must live on the *free-will-offerings* of the people. Where religion is established by law, the strictest ecclesiastical discipline should be kept up, and all *hireling priests* and ecclesiastical *drones* should be expelled from the Lord's vineyard. An established religion, where the foundation is good, as is ours, I consider a great blessing; but it is liable to this continual abuse, which nothing but careful and rigid ecclesiastical discipline can either cure or prevent. If our high-priests, our archbishops and bishops, do not their duty, the whole body of the clergy may become corrupt or inefficient. If they be faithful, the establishment will be an honour to the kingdom, and a praise in the earth.

## CHAPTER III.

*Samuel ministers to the Lord before Eli, 1. He is thrice called by the Lord; who informs him of the evils which shall be brought on the house of Eli, 2-15. Eli inquires of Samuel what the Lord had said, 16, 17. He gives a faithful relation of the whole, which Eli receives with great submission, 18. Samuel prospers; is established as a prophet in Israel; and the Lord reveals himself to him in Shiloh, 19-21.*

AND <sup>a</sup>the child Samuel ministered unto the LORD before Eli. And <sup>b</sup>the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli was laid down in his place, <sup>c</sup>and his eyes began to wax dim, *that he could not see;*

3 And ere <sup>d</sup>the lamp of God went out <sup>e</sup>in the temple of the LORD, where the ark of God *was* and Samuel was laid down to sleep;

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am*

I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 'Now Samuel <sup>f</sup>did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 And the LORD said to Samuel, Behold, I will

<sup>a</sup>Ch. ii. 11.—<sup>b</sup>Ps. lxxiv. 9. Amos viii. 11. See ver. 21.—<sup>c</sup>Gen. xxvii. 1. xlviii. 10. Ch. ii. 22. iv. 15.—<sup>d</sup>Exod. xxvii. 21. Lev. xxiv. 8. 2 Chron. xlii. 11.—<sup>e</sup>Ch. i. 9.—<sup>f</sup>Or, Thus did Samuel before

he knew the LORD, and before the word of the LORD was revealed unto him.—<sup>g</sup>See Acts xix. 2.

Verse 1. *Samuel ministered unto the Lord.*] He performed minor services in the tabernacle, under the direction of Eli, such as opening the doors, &c. See ver. 15.

*The word of the Lord was precious*] There were but few revelations from God; and because the word was scarce therefore it was valuable. The author of this book probably lived at a time when prophecy was frequent.

*There was no open vision.*] There was no public accredited prophet; one with whom the secret of the Lord was known to dwell, and to whom all might have recourse in cases of doubt or public emergency.

Verse 2. *Eli was laid down in his place.*] It is very likely that as the ark was a long time at Shiloh, they had built near to it certain apartments for the high-priest and others more immediately employed about the tabernacle. In one of these, near to that of Eli, perhaps under the same roof, Samuel lay when he was called by the Lord.

Verse 3. *Ere the lamp of God went out.*] Before sunrise; for it is likely that the lamps were extinguished before the rising of the sun.

Verse 4. *The Lord called Samuel.*] The voice probably came from the holy place, near to which Eli and Samuel were both lying.

Verse 7. *Samuel did not yet know the Lord.*] He had not been accustomed to receive any revelation from Him. He knew and worshipped the God of Israel: but he did not know Him as communicating especial revelations of His will.

Verse 9. *Speak, Lord; for thy servant heareth.*] This was the usual way in which the prophets spoke, when they had intimations that the Lord was about to make some especial revelation.

Verse 10. *The Lord came, and stood.*] He heard the voice as if it was approaching nearer and nearer; till at last, from the sameness of the tone, he could imagine that it ceased to approach: and this is what appears to be represented under the notion of God standing and calling.

Verse 11. *The Lord said to Samuel.*] He probably saw nothing, and only heard the voice; for it was not likely that any extraordinary representation could have been made to the eyes of a person so young.

do a thing in Israel, \* at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli <sup>b</sup> all things which I have spoken concerning his house: \* when I begin, I will also make an end.

13 \* For \* I have told him that I will 'judge his house for ever for the iniquity which he knoweth; because \* his sons made themselves <sup>b</sup> vile, and he 'restrained <sup>b</sup> them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house \* shall not be purged with sacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

\* 2 Kings xxi. 12. Jer. xix. 3.—<sup>b</sup> Ch. ii. 30, 36.—<sup>c</sup> Heb. *beginning and ending*.—<sup>d</sup> Or, *And I will tell him, &c.*—<sup>e</sup> Ch. ii. 29, 30, 31, &c.—<sup>f</sup> Ezek. vii. 3. xviii. 30.—<sup>g</sup> Ch. ii. 12, 17, 22.—<sup>h</sup> Or, *accursed*.—<sup>i</sup> Heb. *frowned not upon them*.—<sup>j</sup> Ch. ii. 23, 25.—<sup>k</sup> Num. xv. 30, 31. Isa.

*The ears—shall tingle.*] It shall be a piercing word to all Israel; it shall astound them all; and, after having heard it, it will still continue to resound in their ears.

Verse 12. *I will perform—all things which I have spoken.*] That is, what he had declared by the prophet, whose message is related chap. ii. 27, &c.

*When I begin, I will also make an end.*] I will not delay the execution of my purpose: when I begin, nothing shall deter me from bringing all my judgments to a conclusion.

Verse 13. *I will judge his house for ever.*] I will continue to execute judgments upon it till it is destroyed.

*He restrained them not.*] He did not use his parental and juridical authority to curb them, and prevent the disorders which they committed.

Verse 14. *Shall not be purged with sacrifice nor offering.*] That is, God was determined that they should be removed by a violent death. They had committed the sin unto death; and no offering or sacrifice could prevent this. What is spoken here relates to their temporal death only.

Verse 15. *Samuel feared to shew Eli.*] He feared to distress him by showing what the Lord had purposed to do. It does not appear that God had commanded Samuel to deliver this message; he, therefore, did not attempt it till adjured by Eli, ver. 17.

Verse 17. *God do so to thee, and more also.*] The words imply thus much: If thou do not tell me fully what God has threatened, may the same and greater curses fall on thyself.

Verse 18. *Samuel told him every whit.*] Our word *whit* comes from the Anglo-Saxon; every whit is every thing. The Hebrew is "all these words."

*It is the Lord.*] He is Sovereign, and will do what he pleases; he is righteous, and will do nothing but what is just.

*Let him do what seemeth him good.*] There is much of a godly submission, as well as a deep sense of his own unworthiness, found in these words. He also had sinned, so as to be punished with temporal death; but surely there is no evidence that the displeasure of the Lord against him was extended to a future state.

Verse 19. *Samuel grew.*] Increased to manhood. *The Lord was with him.*] Teaching him, and filling him with grace and holiness.

*None of his words fall.*] Whatever prediction he uttered, God fulfilled it; and his counsels were received as coming from the Lord.

Verse 20. *All Israel from Dan even to Beer-sheba.*] Through the whole extent of Palestine; Dan being at the northern, Beer-sheba at the southern extremity.

*Was established to be a prophet.*] The word *neeman*, which we translate *established*, signifies *faithful*: *The faithful Samuel was a prophet of the Lord.*

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: <sup>b</sup> God do so to thee, and <sup>c</sup> more also, if thou hide any <sup>d</sup> thing from me of all the things that he said unto thee.

18 And Samuel told him <sup>e</sup> every whit, and hid nothing from him. And he said, <sup>f</sup> It is the LORD: let him do what seemeth him good.

19 And Samuel <sup>g</sup> grew, and <sup>h</sup> the LORD was with him, <sup>i</sup> and did let none of his words fall to the ground.

20 And all Israel <sup>j</sup> from Dan even to Beer-sheba knew that Samuel <sup>k</sup> was <sup>l</sup> established to be a prophet of the LORD.

21 And the LORD <sup>m</sup> appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by <sup>n</sup> the word of the LORD.

xxii. 14.—<sup>1</sup> Ruth i. 17.—<sup>2</sup> Heb. *so add*.—<sup>3</sup> Or, *word*.—<sup>4</sup> Heb. *all the things or words*.—<sup>5</sup> Job i. 21. ii. 10. Ps. xxxix. 9. Isa. xxxix. 8.—<sup>6</sup> Ch. ii. 21.—<sup>7</sup> Gen. xxxix. 2, 21, 23.—<sup>8</sup> Ch. ix. 6.—<sup>9</sup> Judg. xx. 1.—<sup>10</sup> Ch. faithful.—<sup>11</sup> Ver. 1, 4.

Verse 21. *The Lord appeared again.*] "And Jehovah added to appear;" that is, he continued to reveal himself to Samuel at Shiloh.

*By the word of the Lord.*] By the spirit and word of prophecy.

In this chapter we read of the fearful consequences of a neglected religious education. Eli's sons were wicked: their father knew the Lord; but he neither taught his children, nor restrained them by his parental authority. The neglect of early religious education, connected with a wholesome and affectionate restraint, is the ruin of millions. Many parents, to excuse their indolence and most criminal neglect, say, "We cannot give our children grace." What do they mean by this? That God, not themselves, is the author of the irregularities and viciousness of their children. They may shudder at this imputation: but when they reflect that they have not given them right precepts, have not brought them under firm and affectionate restraint; have not showed them, by their own spirit, temper, and conduct, how they should be regulated in theirs; they will find that, speaking after the manner of men, it would have been a very extraordinary miracle indeed if the children had been found preferring a path in which they did not see their parents conscientiously tread. Let those parents who continue to excuse themselves by saying, "We cannot give grace to our children," lay their hand on their conscience, and say whether they ever knew an instance where God withheld his grace, while they were, in humble subservience to him, performing their duty? The real state of the case is this: parents cannot do God's work, and God will not do theirs; but if they use the means, and train up the child in the way he should go, God will not withhold his blessing.

It is not parental fondness, nor parental authority, taken separately, that can produce this beneficial effect. But let parental authority be tempered with fatherly affection; and let the rein of discipline be steadily held by this powerful but affectionate hand; and there shall the pleasure of God prosper; there will he give his blessing, even life for evermore. Many fine families have been spoiled, and many ruined, by the separate exercise of these two principles.

Education is generally defined as that series of means by which the human understanding is gradually enlightened, and the dispositions of the heart are corrected, formed, and brought forth between early infancy and the period when a young person is considered as qualified to take a part in active life. Whole nations have been corrupted, enfeebled, and destroyed through the want of proper education: through this multitudes of families have degenerated; and a countless number of individuals have come to an untimely end. Parents who neglect this, neglect the present and eternal interests of their offspring.

## CHAPTER IV.

*A battle between Israel and the Philistines, in which the former are defeated, with the loss of four thousand men, 1, 2. They resolve to give the Philistines battle once more, and bring the ark of the Lord, with Hophni and Phinehas the priests, unto the camp, 3, 4. They do so, and become vainly confident, 5. At this the Philistines are dismayed, 6-9. The battle commences; the Israelites are again defeated, with the loss of thirty thousand men; Hophni and Phinehas are among the slain; and the ark of the Lord is taken, 10, 11. A Benjamite runs with the news to Eli; who, hearing of the capture of the ark, falls from his seat, and breaks his neck. 12-18. The wife of Phinehas, hearing of the death of her husband and father in law, and of the capture of the ark, is taken in untimely travail, brings forth a son, calls him I-chabod, and expires, 19-22.*

**AND** the word of Samuel <sup>a</sup>came <sup>b</sup>to all Israel. Now Israel went out against the Philistines to battle, and pitched beside <sup>c</sup>Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when <sup>d</sup>they joined battle, Israel was smitten before the Philistines: and they slew of <sup>e</sup>the army in the field about four thousand men.

3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us <sup>f</sup>fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, <sup>g</sup>which dwelleth between <sup>h</sup>the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of

this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing <sup>i</sup>heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness,

9 <sup>j</sup>Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, <sup>k</sup>as they have been to you: <sup>l</sup>quit yourselves like men, and fight.

10 And the Philistines fought, and <sup>m</sup>Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And <sup>n</sup>the ark of God was taken; and <sup>o</sup>the two sons of Eli, Hophni and Phinehas, <sup>p</sup>were slain.

12 And there ran a man of Benjamin out of the army, and <sup>q</sup>came to Shiloh the same day with his clothes rent, and <sup>r</sup>with earth upon his head.

<sup>a</sup> Or, came to pass.—<sup>b</sup> Heb. was.—<sup>c</sup> Ch. v. 1. vii. 12.—<sup>d</sup> Heb. the battle was spread.—<sup>e</sup> Heb. the array.—<sup>f</sup> Heb. take unto us.—<sup>g</sup> 2 Sam. vi. 2. Ps. lxxx. 1. xci. 1.—<sup>h</sup> Exod. xxv. 18, 22. Num. vii. 69.—<sup>i</sup> Heb. yesterday, or the third day.—<sup>j</sup> 1 Cor. xvi. 13.—<sup>k</sup> Judg. xiii. 1.

—<sup>l</sup> Heb. be men.—<sup>m</sup> Ver. 2. Lev. xxvi. 17. Deut. xxviii. 25. Ps. lxxviii. 9, 62.—<sup>n</sup> Ch. ii. 32. Ps. lxxviii. 61.—<sup>o</sup> Ch. ii. 34. Ps. lxxviii. 64.—<sup>p</sup> Heb. died.—<sup>q</sup> 2 Sam. i. 2.—<sup>r</sup> Josh. vii. 6. 2 Sam. xiii. 19. xv. 32. Neh. ix. 1. Job ii. 12.

Verse 1. *The word of Samuel came to all Israel*] This clause certainly belongs to the preceding chapter, and is so placed by the *Vulgate*, *Septuagint*, *Syriac*, and *Arabic*. [There is no proof of this.]

*Pitched beside Eben-ezer*] This name was not given to this place till more than twenty years after this battle, see chap. vii. 12; for the monument called *haeben haezer*, the "Stone of Help," was erected by Samuel in the place which was afterwards, from this circumstance, called *Eben-ezer*, when the Lord had given the Israelites a signal victory over the Philistines. It was situated in the tribe of Judah, between *Mizpeh* and *Shen*, and not far from the *Aphék* here mentioned.

Verse 2. *Put themselves in array*] There is no doubt that both the Philistines and Israelites had what might be called the *art of war*, according to which they marshalled their troops in the field, constructed their camps, and conducted their retreats, sieges, &c.; but we know not the principles on which they acted.

*They slew of the army in the field about four thousand men.*] This must have been a severe conflict, as four thousand were left dead on the field of battle. The contest also must have lasted some considerable time, as these were all slain hand to hand; swords and spears being in all probability the only weapons then used.

Verse 3. *Let us fetch the ark*] They knew that in former times their fathers had been beaten by their enemies when they took not the ark with them to battle: Num. xiv. 44, 45; and that they had conquered when they took this with them: Josh. vi. 4. From the latter clause they took confidence; but the cause of their miscarriage in the former they laid not to heart. It was customary with all the nations of the earth to take their gods and sacred ensigns with them to war.

Verse 4. *Dwelleth between the cherubims*] Of what shape the cherubims were we know not; but there was one of these representative figures placed at each end of the ark of the covenant; and between them, on the lid or cover of that ark, which was called the *propitiatory* or *mercy-seat*, the *shechinah*, or symbol of the Divine Presence, was said to dwell. They thought, therefore, if they had the ark, they must necessarily have the presence and influence of Jehovah.

Verse 5. *All Israel shouted*] Had they humbled themselves, and prayed devoutly and fervently for success, they would have been heard and saved. Their shouting proved both their vanity and irreligion.

Verse 7. *God is come into the camp.*] They took for granted, as did the Israelites, that his presence was inseparable from his ark or shrine.

Verse 8. *These mighty Gods*] Probably this should be translated in the singular, and not in the plural: *Who shall deliver us from the hand of this illustrious god?*

Verse 9. *Be strong, &c.*] This was the address to the whole army, and very forcible it was. "If ye do not fight, and quit yourselves like men, ye will be servants to the Hebrews, as they have been to you; and you may expect that they will avenge themselves of you for all the cruelty you have exercised towards them."

Verse 11. *Hophni and Phinehas were slain.*] They probably attempted to defend the ark, and lost their lives in the attempt.

Verse 12. *Came to Shiloh the same day*] The field of battle could not have been at any great distance, for this young man reached Shiloh the same evening after the defeat.

*With his clothes rent, and with earth upon his head.*] These were signs of sorrow and distress among all nations.

It is not unusual even in Europe, and in the most civilised

13 And when he came, lo, Eli sat upon a <sup>a</sup>seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and <sup>b</sup>his eyes <sup>c</sup>were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, <sup>d</sup>What <sup>e</sup>is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat back-

<sup>a</sup> Ch. i. 9.—<sup>b</sup> Ch. iii. 2.—<sup>c</sup> Heb. stood.—<sup>d</sup> 2 Sam. i. 4.—<sup>e</sup> Heb. is the thing?—<sup>f</sup> He seems to have been a judge to do justice only, and that in South-west Israel.—<sup>g</sup> Or, to cry out.—<sup>h</sup> Heb. were

parts of it, to see grief expressed by *tearing the hair, beating the breasts, and rending the garments*; all these are *natural signs*, or expressions of deep and excessive grief, and are common to all the nations of the world.

Verse 13. *His heart trembled for the ark of God*] He was a most mild and affectionate father, and yet the safety of the ark lay nearer to his heart than the safety of his two sons. Who can help feeling for this aged, venerable man?

Verse 17. *And the messenger answered*] Never was a more afflictive message, containing such a variety of woes, each rising above the preceding, delivered in so few words.

Verse 18. *When he made mention of the ark of God*] Behold the judgments of God! But shall we say that this man, however remiss in the education of his children, and criminal in his indulgence towards his profligate sons, which arose more from the easiness of his disposition than from a desire to encourage vice, is gone to perdition? God forbid! No man ever died with such benevolent and religious feelings, and yet perished.

*He had judged Israel forty years.*] Instead of forty years, the Septuagint has here twenty years. All the other Ver-

sions, as well as the Hebrew text, have forty years. [The reading in the text must be correct.]

Verse 19. *And his daughter in law*] This is another very affecting story; the defeat of Israel, the capture of the ark, the death of her father-in-law, and the slaughter of her husband, were more than a woman in her circumstances, near the time of her delivery, could bear. She bowed, travailed, was delivered of a son, gave the child a name indicative of the ruined state of Israel, and expired!

Verse 20. *But she answered not*] She paid no attention to what the women had said concerning her having born a son; that information she regarded not.

Verse 21. *She named the child I-chabod*] The Versions are various on the original words. But none of them give us much light on the subject. It is pretty evident they did not know well what signification to give the name; and we are left to collect its meaning from what she says afterwards, *The glory is departed from Israel*; the words literally mean, *Where is the glory?* And indeed where was it, when the armies of Israel were defeated by the Philistines, the priests slain, the supreme magistrate dead, and the ark of the Lord taken? [The original words may be translated "no glory."]

22 And she said, The glory is departed from Israel: for the ark of God is taken.

turned.—<sup>i</sup> Gen. xxxv. 17.—<sup>j</sup> Heb. set not her heart.—<sup>k</sup> That is, where is the glory? or, there is no glory.—<sup>l</sup> Ch. xiv. 3.—<sup>m</sup> Ps. xxvi. 8. lxxviii. 61.

## CHAPTER V.

*The Philistines set up the ark in the temple of Dagon at Ashdod; whose image is found next morning prostrate before it, broken in pieces, 1-5. The Philistines are also smitten with a sore disease, 6. The people of Ashdod refuse to let the ark stay with them; and the lords of the Philistines, with whom they consulted, order it to be carried to Gath, 7, 8. They do so; and God smites the inhabitants of that city, young and old, with the same disease, 9. They send the ark to Ekron, and a heavy destruction falls upon that city, and they resolve to send it back to Shiloh, 10-12.*

**AND** the Philistines took the ark of God, and brought it <sup>a</sup>from Eben-ezer unto Ashdod.

<sup>a</sup> Ch. iv. 1. vii. 12.

Verse 1. *Brought it from Eben-ezer unto Ashdod.*] Ashdod or Azotus was one of the five satrapies or lordships of the Philistines.

Verse 2. *The house of Dagon*] On this idol, which was supposed to be partly in a human form, and partly in that of a fish, see the note on Judg. xvi. 23. Some think that this idol was the same with the Venus of Askalon and the Moon.

The motive which induced the Philistines to set up the ark in the temple of Dagon may be easily ascertained. It

2 When the Philistines took the ark of God, they brought it into the house of <sup>b</sup>Dagon, and set it by Dagon.

<sup>b</sup> Judg. xvi. 23.

was customary in all nations to dedicate the spoils taken from an enemy to their gods: 1. As a gratitude-offering for the help which they supposed them to have furnished; and 2. As a proof that their gods, i.e. the gods of the conquerors, were more powerful than those of the conquered. It was, no doubt, to insult the god of Israel, and to insult and terrify his people, that they placed his ark in the temple of Dagon. When the Philistines had conquered Saul they hung up his armour in the temple of Ashteroth, chap. xxxi. 10. And when David slew Goliath, he laid up his sword in the taber-

3 And when they of Ashdod arose early on the morrow, behold, Dagon *was* <sup>a</sup>fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and <sup>b</sup>set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the Lord; and <sup>c</sup>the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only <sup>d</sup>the stump of Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, <sup>e</sup>tread on the threshold of Dagon in Ashdod unto this day.

6 But <sup>f</sup>the hand of the Lord was heavy upon them of Ashdod, and he <sup>g</sup>destroyed them, and smote them with <sup>h</sup>emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall

we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was so, that, after they had carried it about, <sup>i</sup>the hand of the Lord was against the city <sup>j</sup>with a very great destruction: and <sup>k</sup>he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to <sup>l</sup>us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay <sup>m</sup>us not, and our people: for there was a deadly destruction throughout all the city; <sup>n</sup>the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

<sup>a</sup> Isa. xix. 1. xlv. 1, 2.—<sup>b</sup> Isa. xlv. 7.—<sup>c</sup> Jer. 1. 2. Ezek. vi. 4, 6. Mic. 1. 7.—<sup>d</sup> Or, the fishy part.—<sup>e</sup> See Zeph. 1. 9.—<sup>f</sup> Ver. 7, 11. Exod. ix. 3. Ps. xxxii. 4. Acts xiii. 11.—<sup>g</sup> Ch. vi. 5.—<sup>h</sup> Deut.

xxviii. 27. Ps. lxxviii. 66.—<sup>i</sup> Deut. ii. 15. Ch. vii. 13. xii. 15.—<sup>j</sup> Ver. 11.—<sup>k</sup> Ver. 6. Ps. lxxviii. 66.—<sup>l</sup> Heb. me, to slay me and my.—<sup>m</sup> Heb. me not, and my.—<sup>n</sup> Ver. 6, 9.

nacle of the Lord, chap. xxi. 8, 9. We have the remains of this custom in the depositing of colours, standards, &c., taken from an enemy, in our churches; but whether this may be called superstition or a religious act, is hard to say. If the battle were the Lord's, which few battles are, the dedication might be right.

Verse 3. *They of Ashdod arose early on the morrow*] Probably to perform some act of their superstition in the temple of their idol.

*Dagon was fallen upon his face*] This was one proof, which they little expected, of the superiority of the God of Israel.

*Set him in his place again.*] Supposing his fall might have been merely accidental.

Verse 4. *Only the stump of Dagon was left*] Literally, Only dagon (i.e. the little fish) was left.

All that was human in his form was broken off from what resembled a fish. Here was a proof that the affair was not accidental; and these proofs of God's power and authority prepared the way for his judgments.

Verse 5. *Tread on the threshold*] Because the arms, &c., of Dagon were broken off by his fall on the threshold, the threshold became sacred, and neither his priests nor worshippers ever tread on the threshold. Thus it was ordered in the divine providence that, by a religious custom of their own, they should perpetuate their disgrace, the insufficiency of their worship, and the superiority of the God of Israel.

Verse 6. *Smote them with emerods*] The word *apholim*, from *aphal*, to be elevated, probably means the disease called the *bleeding piles*; which appears to have been accompanied with dysentery, bloody flux, and ulcerated anus.

<sup>a</sup> The Septuagint and Vulgate make a very material addition to this verse: "And the cities and fields of all that region burst up, and mice were produced, and there was the confusion of a great death in the city." This addition Houbigant contends was originally in the Hebrew text; and this gives us the reason why golden mice were sent, as well as the

images of the emerods (chap. vi. 4), when the ark was restored.

Verse 7. *His hand is sore upon us, and upon Dagon our god.*] Here the end was completely answered: they now saw that they had not prevailed against Israel, on account of their god being more powerful than Jehovah; and they now feel how easily this God can confound and destroy their whole nation.

Verse 8. *The lords of the Philistines*] Palestine was divided into five satrapies: Ashdod, Ekron, Askelon, Gath, and Gaza. But these all were federates, and acted under one general government, for which they assembled in council.

*Let the ark—be carried about*] They probably thought that their affliction rose from some natural cause; and therefore they wished the ark to be carried about from place to place, to see what the effects might be. If they found the same evil produced wherever it came, then they must conclude that it was a judgment from the God of Israel.

Verse 9. *The hand of the Lord was against the city*] As it was at Ashdod, so it was at Gath.

Verse 11. *Send away the ark*] It appears that it had been received at Ekron, for there was a deadly destruction through the whole city. They therefore concluded that the ark should be sent back to Shiloh.

Verse 12. *The men that died not*] Some it seems were smitten with instant death; others, with the *hemorrhoids*; and there was a universal consternation; and the cry of the city went up to heaven—it was an exceeding great cry.

It does not appear that the Philistines had any correct knowledge of the nature of Jehovah, though they seemed to acknowledge his supremacy. They imagined that every country, district, mountain, and valley, had its peculiar deity; who, in its place, was supreme over all others. They thought therefore to appease Jehovah by sending him back his ark or shrine; and, in order to be redeemed from their plagues, they send golden mice and emerods as *telesms*, probably made under some particular configurations of the planets.



CHAPTER VI.

After the ark had been seven months in the land of the Philistines, they consult their priests and diviners about sending it to Shiloh, 1, 2. They advise that it be sent back with a trespass-offering of five golden emerods, and five golden mice, 3-6. They advise also that it be sent back on a new cart, drawn by two milch kine, from whom their calves shall be tied up; and then conclude that if these cows shall take the way of Beth-shemesh, as going to the Israelitish border, then the Lord had afflicted them; if not, then their evils were accidental, 7-9. They do as directed; and the kine take the way of Beth-shemesh, 10-13. They stop in the field of Joshua, and the men of Beth-shemesh take them, and offer them to the Lord for a burnt-offering, and cleave the wood of the cart to burn them; and make sundry other offerings, 14, 15. The offerings of the five lords of the Philistines, 16-18. For too curiously looking into the ark, the men of Beth-shemesh are smitten of the Lord, 19, 20. They send to the inhabitants of Kirjath-jearim, that they may take away the ark, 21.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines \*called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not <sup>b</sup>empty; but in any wise return him <sup>c</sup>a trespass-offering: then ye shall be healed, and it shall <sup>d</sup>be known to you why his hand is not removed from you.

4 Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, \*according to the number of the lords of the Philistines: for one plague was on <sup>e</sup>you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that <sup>f</sup>mar the land; and ye shall <sup>g</sup>give glory unto the God of Israel: peradventure he will <sup>h</sup>lighten his hand from off you, and from off <sup>i</sup>your gods, and from off your land.

6 Wherefore then do ye harden your hearts, <sup>k</sup>as

\*Gen. xli. 8. Exod. vii. 11. Dan. ii. 2. v. 7. Mat. ii. 4.—<sup>b</sup>Exod. xxlii. 15. Deut. xvi. 16.—<sup>c</sup>Lev. v. 15, 16.—<sup>d</sup>Ver. 9.—<sup>e</sup>See ver. 17, 18. Josh. xlii. 3. Judg. iii. 3.—<sup>f</sup>Heb. them.—<sup>g</sup>Ch. v. 6.—<sup>h</sup>Josh. vii. 10. Isa. xlii. 12. Mal. ii. 2. John ix. 24.—<sup>i</sup>See ch. v. 6, 11.

Verse 2. *The diviners*] In what their pretended art consisted, we know not.

Verse 3. *Send it not empty*] As it appears ye have trespass-passed against him, send him an offering for this trespass.

*Why his hand is not removed*] The sense is, If you send him a trespass-offering, and ye be cured, then ye shall know why his judgments have not been taken away from you previously to this offering.

Verse 4. *Five golden emerods, and five golden mice*] One for each satrapy. The emerods had afflicted their bodies; the mice had marred their land. Both they considered as sent by God; and, by making an image of each, and sending them as a trespass-offering, they acknowledged this.

Verse 5. *He will lighten his hand from off you*] The whole land was afflicted; the ground was marred by the mice, the common people and the lords afflicted by the *hemorrhoids*, and their gods broken in pieces.

Verse 6. *Wherefore then do ye harden your hearts*] They had heard how God punished the Egyptians, and they are afraid of similar plagues. It appears that they had kept the ark long enough.

*Did they not let the people go*] And has he not wrought wonderfully among us? And should we not send back his ark?

Verse 7. *Make a new cart*] It was indecent and improper to employ in any part of the worship of God any thing that had before served for a common purpose. Every thing in the worship of God is said to be sanctified: now the general meaning of that word is, to separate a thing from all earthly and common uses, and devote it solely to the service of God.

the Egyptians and Pharaoh hardened their hearts? when he had wrought <sup>l</sup>wonderfully among them, <sup>m</sup>did they not let <sup>n</sup>the people go, and they departed?

7 Now therefore make <sup>o</sup>a new cart, and take two milch kine, <sup>p</sup>on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them.

8 And take the ark of the LORD and lay it upon the cart; and put <sup>q</sup>the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to <sup>r</sup>Beth-shemesh, then <sup>s</sup>he hath done us this great evil: but if not, then <sup>t</sup>we shall know that it is not his hand that smote us; it was a chance that happened to us.

10 And the men did so: and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway

Ps. xxxix. 10.—<sup>l</sup>Ch. v. 3, 4, 7.—<sup>m</sup>Exod. vii. 13, viii. 15. xiv. 17.—<sup>n</sup>Or, reproachfully.—<sup>o</sup>Exod. xii. 31.—<sup>p</sup>Heb. them.—<sup>q</sup>2 Sam. vi. 3.—<sup>r</sup>Num. xix. 2.—<sup>s</sup>Ver. 4, 5.—<sup>t</sup>Josh. xv. 10.—<sup>u</sup>Or, it.—<sup>v</sup>Ver. 3.

When David removed the ark from the house of Abinadab, he put it on a new cart, 2 Sam. vi. 3.

*Bring their calves home from them*] So it appears that their calves had been with them in the fields. This was a complete trial: unless they were supernaturally influenced, they would not leave their calves; unless supernaturally directed, they would not leave their home, and take a way, unguided, which they had never gone before.

Verse 8. *The jewels of gold*] The word *keley*, which our translators so often render *jewels*, signifies *vessels, implements, ornaments*, &c. A *jewel of gold* has an odd sound to those who always attach the idea of a *precious stone* to the term.

Verse 9. *A chance that happened to us*] The word *mikreh*, from *karah*, to meet or coalesce, signifies an event that naturally arises from such concurring causes as, in the order and nature of things, must produce it.

The word *chance*, though often improperly used to signify such an occurrence as is not under the divine government, is of itself not only simple, but expressive: and has nearly the meaning of the Hebrew word: it comes from the French *cheoir*, or *eschéoir*, to fall out, to occur, to fall to. Hence our law term *escheat*, any lands that fall to the lord of the manor by forfeiture or for want of heirs: i.e. these are the occurrences which naturally throw the lands into the hands of the lord.

Verse 12. *Lowing as they went*] Calling for their calves. To the right hand or to the left? Some think they were placed where two roads met; one going to Ekron, the other to Beth-shemesh. It is possible that they were put in such

lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of Beth-shemesh were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone; and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when *the five lords of the Philistines* had seen *it*, they returned to Ekron the same day.

17 *And these are the golden emerods which the Philistines returned for a trespass-offering unto the*

\* Josh. xlii. 3.—<sup>b</sup> Ver. 4.—<sup>c</sup> Or, *great stone*.—<sup>d</sup> See Exod. xix. 21. Num. iv. 5, 15, 20. 2 Sam. vi. 7.

circumstances as these for the greater certainty of the affair; to have turned from their own home, from their calves and known pasture, and to have taken the road to a strange country, must argue supernatural influence.

*The lords of the Philistines went after*] They were so jealous in this business that they would trust no eyes but their own. All this was wisely ordered, that there might be the fullest conviction of the *being* and *interposition* of God.

Verse 14. *They clave the wood of the cart*] Both the cart and the cattle having been thus employed, could no longer be devoted to any secular services; therefore the cattle were sacrificed, and the cart was broken up for fuel to consume the sacrifice.

Verse 15. *The Levites took down*] It appears there were some of the tribe of Levi among the people of Beth-shemesh: to them appertained the service of the tabernacle.

Verse 17. *These are the golden emerods*] Each of these cities, in what may be called its *corporate capacity*, sent a golden emerod.

Verse 18. *And the golden mice*] The desolation that had been made through the land by these animals had excited a general concern; and it appears from the text, that *all* the cities of the Philistines, as well *fenced* as without walls, sent a golden mouse as a trespass-offering.

*Remaineth unto this day*] It is the *stone of Abel* which is here intended, and not the *ark*; and so our translators have understood the place, and have used supplementary words to express this sentiment: "*Which stone remaineth unto this day.*"

Verse 19. *He smote of the people fifty thousand and threescore and ten men*] From the manner in which the text stands, and from the great improbability of the thing, it is most likely that there is a corruption in this text, or that some explanatory word is lost, or that the number *fifty thousand* has been added by ignorance or design, it being very improbable that such a small village as Beth-shemesh should contain or be capable of employing *fifty thousand* and *seventy* men in the fields at wheat harvest, much less that they could all peep into the ark on the stone of Abel in the corn field of Joshua.

*With a great slaughter.*] *Seventy* men slain, out of an inconsiderable village in a harvest day, was certainly a *great slaughter*.

Verse 20. *Who is able to stand*] Why this exclamation?

LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities and of country villages, even unto the great stone of Abel*, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 And *he* smote the men of Beth-shemesh because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men; and the people lamented because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, "Who is able to stand before this holy LORD God? and to whom shall he go up from us?"

21 And they sent messengers to the inhabitants of Kirjath-jearim, saying, "The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you."

\* 2 Sam. vi. 9. Mal. iii. 2.—<sup>c</sup> Josh. xviii. 14. Judg. xviii. 12. 1 Chron. xiii. 5, 6.

They knew that God had forbidden any to touch his ark but the priests and Levites; but they endeavoured to throw that blame on God, as a Being *hard to be pleased*, which belonged solely to themselves.

Verse 21. *To the inhabitants of Kirjath-jearim*] They wished the ark away out of their village, but *why* they sent to this city instead of sending to *Shiloh* does not appear: probably Shiloh had been destroyed by the Philistines after the late defeat of Israel. This is most likely, as the ark was never more taken back to that place.

It was a very ancient usage, when a plague or other calamity infested a country, city, &c., for the magicians to form an *image of the destroyer*, or of the *things* on which the plague particularly rested, in gold, silver, ivory, wax, clay, &c., under certain configurations of the heavens; and to set this up in some proper place, that the evils thus represented might be driven away. These consecrated images were the same that are called *talismans*, or rather *telesms*, among the Asiatics.

Something analogous to this custom was adopted by corrupt Christianity; and Theodoret informs us that in his time there might be seen about the tombs of the martyrs figures of eyes, hands, feet, and other parts of the body, which represented those of the offerers which they supposed had been healed by the intercession of those holy persons! This degrading superstition is continued among the papists to the present day.

I need not say that the system of judicial astrology is vain, unfounded, absurd, and wicked. It in effect presumes to take the government of the world out of the hands of an all-wise God, and to abandon it to the most fortuitous and unconnected occurrences of life; for the stars have their influences according to this pretended science, conformably to the occurrences here below: e.g. if a child be born but one hour sooner or later than a particular configuration of the heavens, his destiny will be widely different from what it otherwise would have been; and as an almost infinite number of casualities may accelerate or retard a birth, consequently the whole destiny of man is influenced and ruled by these casualities: to say nothing of the absurdity, that those omnipotent stars ever can effect the infant while invested with a thin covering of flesh in the womb of its parent. But the whole science is a tissue of absurdities.

CHAPTER VII.

*The men of Kirjath-jearim bring the ark from Beth-shemesh, and consecrate Eleazar, the son of Ahinadab, to keep it; and there it continued twenty years, 1, 2. Samuel reproves and exhorts the people; and gathers them together at Mizpeh, where they fast and pray, and confess their sins, 3-6. The Philistines go up against them; the Israelites cry unto the Lord for help; Samuel offers sacrifices; and the Lord confounds the Philistines with thunder; Israel discomfits and pursues them to Beth-car, 7-11. Samuel erects a stone for a memorial, and calls it Eben-ezer, 12. The Philistines are totally subdued, and Israel recovers all its lost cities, 13, 14. Samuel acts as an itinerant judge in Israel, 15-17.*

**AND** the men of <sup>a</sup>Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of <sup>b</sup>Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 And Samuel spake unto all the house of Israel, saying, If ye do <sup>c</sup>return unto the LORD with all your hearts, <sup>d</sup>then <sup>e</sup>put away the strange gods and <sup>f</sup>Ashtaroth from among you, and <sup>g</sup>prepare your hearts unto the LORD, and <sup>h</sup>serve him only; and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away <sup>b</sup>Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, <sup>i</sup>Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh. <sup>j</sup>And drew water, and poured it out before the LORD, and

<sup>k</sup>fasted on that day, and said there, <sup>l</sup>We have sinned against the LORD. And Samuel <sup>m</sup>judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, <sup>n</sup>Cease <sup>o</sup>not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 <sup>p</sup>And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the LORD: and <sup>q</sup>Samuel cried unto the LORD for Israel; and the LORD <sup>r</sup>heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: <sup>s</sup>but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

<sup>a</sup> Ch. vi. 21. Ps. cxxxii. 6.—<sup>b</sup> 2 Sam. vi. 4.—<sup>c</sup> Deut. xxx. 2-10.—<sup>d</sup> 1 Kings viii. 48. Isa. lv. 7. Hos. vi. 1. Joel ii. 12.—<sup>e</sup> Gen. xxxv. 2. Josh. xxiv. 14, 23.—<sup>f</sup> Judg. ii. 13.—<sup>g</sup> 2 Chron. xxx. 19. Job xl. 13, 14.—<sup>h</sup> Deut. vi. 13. x. 20. xiii. 4. Mat. iv. 10. Luke iv. 8.—<sup>i</sup> Judg. ii. 11.—<sup>j</sup> Judg. xx. 1. 2 Kings xxv. 23.—<sup>k</sup> 2 Sam. xiv. 14.—

<sup>l</sup> Neh. ix. 1, 2. Dan. ix. 3, 4, 5. Joel ii. 12.—<sup>m</sup> Judg. x. 10. 1 Kings viii. 47. Ps. cvi. 6.—<sup>n</sup> Eccles. xlv. 14.—<sup>o</sup> Heb. Be not silent from us from crying.—<sup>p</sup> Isa. xxxvii. 4.—<sup>q</sup> Eccles. xlv. 16.—<sup>r</sup> Ps. cxix. 6. Jer. xv. i.—<sup>s</sup> Or, answered.—<sup>t</sup> See Josh. x. 10. Judg. iv. 15. v. 20. Ch. ii. 10. 2 Sam. xxii. 14, 15. Eccles. xlv. 17.

Verse 1. *Fetched up the ark*] When these people received the message of the Beth-shemites, they probably consulted Samuel, and he had encouraged them to go and bring it up, else they might have expected such destruction as happened to the Beth-shemites.

*Sanctified Eleazar*] Perhaps this sanctifying signifies no more than setting this man apart, simply to take care of the ark.

Verse 2. *It was twenty years*] This chapter contains the transactions of at least twenty years, but we know not the date of each event.

Verse 3. *And Samuel spake*] We have heard nothing of this judge since he served in the tabernacle. He was now grown up, and established for a prophet in the land of Israel.

*If ye do return*] From your backsliding and idolatry.

*With all your hearts*] For outward services and professions will avail nothing.

*Put away the strange gods*] Destroy their images, altars, and groves: they are strange; you do not know them as helpers, saviours, or defenders.

*Prepare your hearts*] Let your hearts be straight and steady.

*And serve him only*] Have no other religious service but his, and obey his laws.

*He will deliver you*] Vain are your own exertions; he will deliver you in such a way as to show that the excellence of the power is of himself alone.

Verse 4. *Put away Baalim and Ashtaroth*] These were not two particular deities, but two genera of idols; the one masculine, BAALIM; the other feminine, ASHTAROTH; both the words are in the plural number, and signify all their gods and goddesses.

Verse 5. *Gather all Israel to Mizpeh*] This appears to have been an armed assembly, though probably collected principally for religious and political purposes; but Samuel knew that an unarmed multitude could not safely be convened in the vicinity of the Philistines.

Verse 6. *Drew water, and poured it out*] It is not easy to know what is meant by this: it is true that pouring out water, in the way of libation, was a religious ordinance among the Hebrews (Isa. xii. 3), and among most other nations, particularly the Greeks and Romans, who used, not only water, but wine, milk, honey, and blood.

Deep penitential sorrow was represented under the notion of pouring out water, Ps. xxii. 14. And to repentance, under this very similitude, the prophet exhorts fallen Jerusalem, Lam. ii. 19. David uses the same image, Ps. lxxii. 8; and Hannah in chap. i. 15 of this book. Perhaps the drawing and pouring out of water mentioned in the text was done emblematically, to represent the contrition of their hearts.

*And Samuel judged*] He gave them ordinances, heard and redressed grievances, and taught them how to get reconciled to God. The assembly, therefore was held for politico-military purposes.

Verse 7. *The Philistines went up against Israel*] They went to give them battle before that, by continual accessions of numbers, they should become too powerful.

Verse 8. *Cease not to cry unto the Lord*] They had strong confidence in the intercession of Samuel, because they knew he was a holy man of God.

Verse 9. *Samuel took a sucking lamb*] This sucking lamb must have been eight days under its mother before it could be offered as the law says, Lev. xxii. 27.

Though Samuel was not a priest, yet he offered this sacrifice; or he might have ordered Eleazar to offer it, and still be said to have done it himself: "He who procures a thing to be done may be said to do it himself."

His not sacrificing at the tabernacle was justified by the necessity of the case; neither tabernacle nor ark was at hand.

Verse 10. *The Lord thundered with a great thunder*] Literally, The Lord thundered with a great voice—he confounded them with a mighty tempest of thunder and lightning, and no doubt slew many by the lightning.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel <sup>a</sup>took a stone, and set it between Mizpeh and Shen, and called the name of it <sup>b</sup>Eben-ezer, saying, Hitherto hath the LORD helped us.

13 <sup>c</sup>So the Philistines were subdued, and they <sup>d</sup>came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken

<sup>a</sup>Gen. xxviii. 18. xxxi. 45. xxxv. 14. Josh. iv. 9. xxiv. 26.—<sup>b</sup>That is, The stone of help. Ch. iv. 1.—<sup>c</sup>Judg. xlii. 1.—<sup>d</sup>Ch. xiii.

Verse 11. *Under Beth-car.*] We know not where this place was.

Verse 12. *Called the name of it Eben-ezer*] "The Stone of Help;" perhaps a pillar is meant by the word stone.

Verse 13. *They came no more into the coast of Israel*] Perhaps a more signal victory was never gained by Israel: the Lord had brought them low, almost to extermination; and now, by his miraculous interference, he lifts them completely up, and humbles to the dust their proud oppressors. God often suffers nations and individuals to be brought to the lowest extremity, that he may show his mercy and goodness by suddenly rescuing them from destruction, when all human help has most evidently failed.

Verse 14. *The cities which the Philistines had taken*] Perhaps the retaking of the cities was by slow degrees, through the space of several years.

*There was peace between Israel and the Amorites.*] That is, all the remaining Canaanites kept quiet, and did not attempt to molest the Israelites.

Verse 15. *Samuel judged Israel all the days of his life.*] Samuel is supposed to have lived one hundred years; he did not begin to judge Israel till he was about forty years of age; and if he was one hundred years of age when he died,

from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel <sup>a</sup>judged Israel all the days of his life.

16 And he went from year to year in <sup>c</sup>circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And <sup>d</sup>his return was to Ramah; for there was his house; and there he judged Israel; and there he <sup>b</sup>built an altar unto the LORD.

5.—<sup>a</sup>Ver. 6. Ch. xii. 11. Judg. ii. 16.—<sup>c</sup>Heb. and he circuited.—<sup>d</sup>Ch. viii. 4.—<sup>b</sup>Judg. xxi. 4.

he must have been a judge sixty years, and consequently filled that office during the whole of Saul's reign. But that he had been dead before Saul's last battle, is evident from the transactions of that king with the witch of Endor, and probably not long before. Samuel was the prophet of that time; and frequently directed both the civil and military transactions of the kingdom. He seems, in many respects, to have been considered the governor of the people, while Saul was only looked on as the general of the armies.

Verse 16. *He went from year to year in circuit*] When he was at BETH-EL, the tribe of Ephraim, and all the northern parts of the country, could attend him; when at GILGAL, the tribe of Benjamin, and those beyond Jordan, might have easy access to him; and when at MIZPEH, he was within reach of Simeon, Judah, and Gad; but Ramah was the place of his ordinary abode; and there he held his court, for there he judged Israel; and as it is probable that Shiloh was destroyed, it is said, ver. 17, that there (*viz.*, at Ramah) he built an altar unto the Lord. This altar being duly consecrated, the worship performed at it was strictly legal.

## CHAPTER VIII.

*Samuel, grown old, makes his sons judges in Beer-sheba, 1, 2. They pervert judgment; and the people complain, and desire a king, 3-5. Samuel is displeased, and inquires of the Lord, 6. The Lord is also displeased; but directs Samuel to appoint them a king, and to show them solemnly the consequences of their choice, 7-9. Samuel does so; and shows them what they may expect from an absolute monarch, and how afflicted they should be under his administration, 10-18. The people refuse to recede from their demand; and Samuel lays the matter before the Lord, and dismisses them, 19-22.*

AND it came to pass, when Samuel was old, that he <sup>a</sup>made his sons <sup>b</sup>judges over Israel.

2 Now the name of his first-born was <sup>c</sup>Joel; and the name of his second, Abiah: they were judges in Beer-sheba.

3 And his sons <sup>d</sup>walked not in his ways, but

<sup>a</sup>Deut. xvi. 18. 2 Chron. xix. 5.—<sup>b</sup>See Judg. x. 4. xii. 14, compared with Judg. v. 10.—<sup>c</sup>Vashni, 1 Chron. vi. 28.—<sup>d</sup>Jer. xxii.

Verse 1. *When Samuel was old*] Supposed to be about sixty.

*He made his sons judges*] He appointed them as his lieutenants to superintend certain affairs in Beer-sheba, which he could not conveniently attend to himself. But they were never judges in the proper sense of the word; Samuel was the last judge in Israel, and he judged it to the day of his death.

Verse 3. *His sons walked not in his ways*] Their iniquity is pointed out in three words: 1. They turned aside after

turned aside <sup>a</sup>after lucre, and <sup>b</sup>took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah.

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now <sup>c</sup>make us a king to judge us like all the nations.

15, 16, 17.—<sup>a</sup>Exod. xviii. 21. 1 Tim. iii. 3. vi. 10.—<sup>c</sup>Deut. xvi. 19. Ps. xv. 5.—<sup>b</sup>Ver. 19, 20. Deut. xvii. 14. Hos. xiii. 10. Acts xiii. 21.

lucre; the original expresses here the idea of avarice, of getting money by hook or by crook. 2. They took bribes; gifts or presents, to blind their eyes. 3. They perverted judgment—they turned judgment aside; they put it out of its regular path; they sold it to the highest bidder: thus the wicked rich man had his cause, and the poor man was oppressed and deprived of his right.

Verse 5. *Make us a king*] Hitherto, from the time in which they were a people, the Israelites were under a theocracy, they had no other king but God. Now they desire

6 But the thing <sup>a</sup>displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for <sup>b</sup>they have not rejected thee, but <sup>c</sup>they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore <sup>d</sup>hearken unto their voice: <sup>e</sup>howbeit yet protest solemnly unto them, and <sup>f</sup>shew them the manner of the king that shall reign over them.

10 And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, <sup>g</sup>This will be the manner of the king that shall reign over you: <sup>h</sup>He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

<sup>a</sup> Heb. was evil in the eyes of Samuel.—<sup>b</sup> See Exod. xvi. 8.—<sup>c</sup> Ch. x. 19. xii. 17, 19. Hos. xiii. 10, 11.—<sup>d</sup> Or, obey.—<sup>e</sup> Or, notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.—<sup>f</sup> Ver. 11.—<sup>g</sup> See Deut. xvii. 16, &c. Ch. x. 25.—<sup>h</sup> Ch.

to have a king like the other nations around them, who may be their general in battle; for this is the point at which they principally aim.

Verse 6. *The thing displeased Samuel*] Because he saw that this amounted to a formal renunciation of the Divine government.

*Samuel prayed unto the Lord.*] He begged to know his mind in this important business.

Verse 7. *They have rejected me*] They wish to put that government in the hands of a mortal, which was always in the hands of their God. But *hearken unto their voice*—grant them what they request. So we find God grants that in his displeasure which he withholds in his mercy.

Verse 9. *Shew them the manner of the king*] The word *mishpat*, which we here render *manner*, signifies simply what the king would and might require, according to the manner in which kings in general ruled; all of whom, in those times, were absolute and despotic.

It is perfectly vain in Grotius, or any one else, to state that this shows what a king, as king, may any where, in virtue of his office, claim and exact; and that he can take the property and persons of his subjects, and dispose of them as he may judge necessary for the exigence of the state. This was the manner of Saul, but Saul was not a king of God's choosing: "He gave him in his wrath, and took him away in his displeasure;" and the manner of such a king should not be arrogated by any potentate who affects to rule *jure divino*, by divine right. The manner of the king of God's choice is distinctly detailed, Deut. xvii. 15-20.

Verse 19. *The people refused to obey*] They would have the king, his manner and all, notwithstanding the solemn warning which they here receive.

Verse 20. *May judge us*] This appears to be a rejection of Samuel.

*Go out before us*] Be in every respect our head and governor.

*And fight our battles.*] Be the general of our armies.

Verse 21. *Rehearsed them in the ears of the Lord.*] He went to the altar, and in his secret devotion laid the whole business before God.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And <sup>i</sup>he will take your fields and your vineyards and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his <sup>j</sup>officers, and to his servants.

16 And he will take your men servants, and your maid servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD <sup>k</sup>will not hear you in that day.

19 Nevertheless the people <sup>l</sup>refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be <sup>m</sup>like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, <sup>n</sup>Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

xiv. 52.—1 Kings xxi. 7. See Ezek. xlii. 18.—<sup>j</sup> Heb. eunuchs. Gen. xxxvii. 36.—<sup>k</sup> Prov. i. 25, 26, 27, 28. Isa. i. 15. Mic. iii. 4.—<sup>l</sup> Jer. xlii. 16.—<sup>m</sup> Ver. 5.—<sup>n</sup> Ver. 7. Hos. xiii. 11.

Verse 22. *Hearken unto their voice*] Let them have what they desire, and let them abide the consequences.

*Go ye every man unto his city.*] It seems the elders of the people had tarried all this time with Samuel, and when he had received his ultimate answer from God, he told them of it and dismissed them.

On this account we may observe: 1. That God did not change the government of Israel; it was the people themselves who changed it. 2. That though God permitted them to have a king, yet he did not approve of him. 3. That, notwithstanding he did not suffer them to choose the man, he ordered his servant Samuel to choose him by lot, he disposing of that lot. 4. That God never gave up the supreme government; he was still King in Israel, and the king, so called, was only the vicegerent or deputy of the Lord. 5. That no king of Judah attempted to be supreme, therefore they never made new laws nor altered the old; which was a positive confession that God was the supreme Legislator. 6. That an absolute monarchy is always an evil, and is contrary to all the rights, civil and religious, of mankind; a mode of government that all people should avoid, as pregnant with evils to mankind. 7. That although it was a sin in the Israelites to desire a king, that is, to change a constitution of which God was the author, yet kingly government, properly understood, is a good of the first magnitude to the civil happiness of mankind. 8. That by kingly government, properly understood, I mean such a monarchical government as that of Great Britain, where the king, the nobles, and the people, are duly mixed, each having his proper part in the government, and each preventing the other from running to excess, and all limited by law. 9. That the three grand forms of government which have obtained among mankind, viz., monarchy, aristocracy, and democracy, have each certain advantages without which no state can be well preserved; but they have evils by which any state may be injured. 10. That, from a proper mixture of these, the advantages of the whole may be reaped without any of their attendant evils.

## CHAPTER IX.

*Saul's lineage and description; he is sent by his father to seek some lost asses, 1-5. Not finding them, he purposes to go and consult Samuel concerning the proper method of proceeding, 6-14. The Lord informs Samuel that he should anoint Saul king, 15, 16. Samuel invites Saul to dine with him, and informs him that the asses are found; and gives him an intimation that he is to be king, 17-21. Saul dines with Samuel, and afterwards he is taken to the house-top, where both commune together, 22-27.*

**N**OW there was a man of Benjamin, whose name was <sup>a</sup> Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, <sup>b</sup> a Benjamite, a mighty man of <sup>c</sup> power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: <sup>d</sup> from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through Mount Ephraim, and passed through the land of <sup>e</sup> Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now, there is in this city <sup>f</sup> a man of God, and he is an honourable

man: <sup>g</sup> all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, if we go, <sup>h</sup> what shall we bring the man? for the bread <sup>i</sup> is spent in our vessels, and there is not a present to bring to the man of God: what <sup>j</sup> have we?

8 And the servant answered Saul again, and said, Behold, <sup>k</sup> I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man <sup>l</sup> went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called <sup>m</sup> a Seer.)

10 Then said Saul to his servant, <sup>n</sup> Well said; come, let us go. So they went unto the city where the man of God was.

11 And as they went up <sup>o</sup> the hill to the city, <sup>p</sup> they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for <sup>q</sup> there is a <sup>r</sup> sacrifice of the people to day <sup>s</sup> in the high place:

<sup>a</sup> Ch. xiv. 51. 1 Chron. viii. 33. ix. 39.—<sup>b</sup> Or, the son of a man of Jemini.—<sup>c</sup> Or, substance.—<sup>d</sup> Ch. x. 23.—<sup>e</sup> 2 Kings iv. 42.—<sup>f</sup> Deut. xxxiii. 1. 1 Kings xiii. 1.—<sup>g</sup> Ch. iii. 19.—<sup>h</sup> See Judg. vi. 18. xiii. 17. 1 Kings xiv. 3. 2 Kings iv. 42. viii. 8.—<sup>i</sup> Heb. is gone out of, &c.—<sup>j</sup> Heb. is with us.—<sup>k</sup> Heb. there is found in my hand.—<sup>l</sup> Gen.

xxv. 22.—<sup>m</sup> 2 Sam. xxiv. 11. 2 Kings xvii. 13. 1 Chron. xxvi. 28. xxix. 29. 2 Chron. xvi. 7, 10. Isa. xxx. 10. Amos vii. 12.—<sup>n</sup> Heb. Thy word is good.—<sup>o</sup> Heb. in the ascent of the city.—<sup>p</sup> Gen. xxii. 11.—<sup>q</sup> Gen. xxxi. 54. Ch. xvi. 2.—<sup>r</sup> Or, feast.—<sup>s</sup> 1 Kings iii. 2.

Verse 1. *A mighty man of power.*] Literally, a strong man; this appears to be the only power he possessed; and the physical strength of the father may account for the extraordinary size of the son.

Verse 2. *From his shoulders and upward.*] It was probably from this very circumstance that he was chosen for king; for, where kings were elective, in all ancient times great respect was paid to personal appearance.

Verse 3. *The asses of Kish—were lost.*] What a wonderful train of occurrences were connected in order to bring Saul to the throne of Israel. Every thing seems to go on according to the common course of events, and yet all conspired to favour the election of a man to the kingdom who certainly did not come there by the approbation of God.

Verse 5. *Were come to the land of Zuph.*] Calmet supposes that Saul and his servant went from Gibeah to Shalisha, in the tribe of Dan; from thence to Shalim, near to Jerusalem; and thence, traversing the tribe of Benjamin, they purposed to return to Gibeah; but passing through the land of Zuph, in which Ramatha, the country of Samuel, was situated, they determined to call on this prophet to gain some directions from him; the whole of this circuit he supposes to have amounted to no more than about twenty-five leagues, or three days' journey. [There is no foundation in the text for the opinion of Calmet and many commentators that Saul called at Ramah.]

Verse 7. *There is not a present to bring to the man of God.*] We are not to suppose from this that the prophets took money to predict future events: Saul only refers to an invariable custom, that no man approached a superior without a present of some kind or other. We have often seen this before; even God, who needs nothing, would not that his people should approach him with empty hands.

Verse 8. *The fourth part of a shekel of silver.*] We find

from the preceding verse that the bread or provisions which they had brought with them for their journey was expended, else a part of that would have been thought a suitable present; and here the fourth part of a shekel of silver, about ninepence of our money, was deemed sufficient: therefore the present was intended more as a token of respect than as an enrolment.

Verse 9. *Beforetime in Israel.*] This passage was probably added by the later author, who compiled the book from original memoranda.

*Was beforetime called a Seer.*] The word seer, roeh, occurs for the first time in this place: it literally signifies a person who sees; particularly preternatural sights. A seer and a prophet were the same in most cases; only with this difference, the seer was always a prophet, but the prophet was not always a seer. A seer seems to imply one who frequently met with and saw some symbolical representation of God. The term prophet was used a long time before this; Abraham is called a prophet, Gen. xx. 7, and the term frequently occurs in the law.

All prophets, false and true, profess to see God; see the case of Balaam, Num. xxiv. 4, 16, and Jer. xiv. 14. All diviners, in their enthusiastic flights, boasted that they had those things exhibited to their sight which should come to pass.

Verse 11. *Young maidens going out to draw water.*] So far is it from being true, that young women were always kept closely shut up at home, that we find them often in the field, drawing and carrying water, as here.

Verse 12. *He came to day to the city.*] Though Samuel lived chiefly in Ramah, yet he had a dwelling in the country, at a place called Naioth, where it is probable there was a school of the prophets.

*A sacrifice of the people.* A great feast. The animals



13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice: and afterwards they eat that be bidden. Now therefore get you up; for about <sup>a</sup>this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 <sup>b</sup>Now the Lord had <sup>c</sup>told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, <sup>d</sup>and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have <sup>e</sup>looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall <sup>f</sup>reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that <sup>g</sup>is in thine heart.

20 And as for <sup>h</sup>thine asses that were lost <sup>i</sup>three days ago, set not thy mind on them; for they are found. And on whom <sup>j</sup>is all the desire of Israel? Is it not on thee, and on all thy father's house?

<sup>a</sup> Heb. to day.—<sup>b</sup> Ch. xv. 1. Acts xlii. 21.—<sup>c</sup> Heb. revealed the ear of Samuel. Ch. xx. 2.—<sup>d</sup> Ch. x. 1.—<sup>e</sup> Exod. ii. 25. iii. 7, 9.—<sup>f</sup> Ch. xvi. 12. Hos. xiii. 11.—<sup>g</sup> Heb. restrain in.—<sup>h</sup> Ver. 8.—<sup>i</sup> Heb. to day three days.—<sup>j</sup> Ch. viii. 5, 19. xii. 13.—<sup>k</sup> Ch. xv. 17.—<sup>l</sup> Judg. xx. 46.

used were first sacrificed to the Lord; that is, their blood was poured out before him; and then all the people fed on the flesh. By *high place* probably Samuel's altar is alone meant; which no doubt was raised on an eminence.

Verse 13. *He doth bless the sacrifice*] He alone can perform the religious rites which are used on this occasion.

*Afterwards they eat that be bidden.*] Among the Arabs, often a large feast is made of sacrificed camels, &c., and then the people of the vicinity are invited to come and partake of the sacrifice. This is the custom to which allusion is made here.

Verse 14. *Came out against them*] Met them.

Verse 15. *Now the Lord had told Samuel*] How this communication was made, we cannot tell.

Verse 16. *Thou shalt anoint him to be captain*] Not to be king, but to be *nayid*, or captain of the Lord's host. But in ancient times no king was esteemed who was not an able warrior.

Verse 17. *Behold the man whom I spake to thee of*] What an intimate communion must Samuel have held with his God. A constant familiarity seems to have existed between them.

Verse 19. *I am the seer*] This declaration would prepare Saul for the communications afterwards made.

Verse 20. *As for thine asses*] Thus he shows him that he knew what was in his heart, God having previously revealed these things to Samuel.

*And on whom is all the desire of Israel?*] Saul understood this as implying that he was chosen to be king. [The

21 And Saul answered and said, <sup>a</sup>Am not I a Benjamite, of the <sup>b</sup>smallest of the tribes of Israel? and <sup>c</sup>my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou <sup>d</sup>so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which <sup>e</sup>were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up <sup>f</sup>the shoulder, and <sup>g</sup>that which <sup>h</sup>was upon it, and set it before Saul. And Samuel said, Behold that which is <sup>i</sup>left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, Samuel communed with Saul upon <sup>j</sup>the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still <sup>k</sup>a while, that I may shew thee the word of God.

47, 48. Ps. lxxviii. 27.—<sup>l</sup> See Judg. vi. 15.—<sup>m</sup> Heb. according to this word.—<sup>n</sup> Lev. vii. 32, 33. Ezek. xxiv. 4.—<sup>o</sup> Or, reserved.—<sup>p</sup> Deut. xxii. 8. 2 Sam. xi. 2. Acts x. 9.—<sup>q</sup> Heb. to day.

"desire of Israel" is not what Israel desires, but all that it possesses which is precious.]

Verse 21. *Am not I a Benjamite*] This speech of Saul is exceedingly *modest*; he was now becomingly humble; but who can bear *elevation* and *prosperity*? The tribe of Benjamin had not yet recovered its strength, after the ruinous war it had with the other tribes, Judg. xx.

Verse 22. *Brought them into the parlour*] This was the place where they sat down to feast.

Verse 23. *Said unto the cook*] Probably the *butcher* is here meant.

Verse 24. *The shoulder, and that which was upon it*] Probably the shoulder was covered with a part of the caul, that it might be the better roasted. Why was the *shoulder* set before Saul? Not because it was the *best part*, but because it was an emblem of the government to which he was now called. See Isa. ix. 6: *And the government shall be upon his shoulder.*

Verse 25. *Upon the top of the house.*] All the houses in the East were flat-roofed; on these people walked, talked, and frequently slept, for the sake of fresh and cooling air.

Verse 26. *Called Saul to the top of the house*] There was no calling him to the house-top a second time; he was sleeping there and Samuel called him up.

Verse 27. *As they were going down*] So it appears that Saul arose immediately, and Samuel accompanied him out of the town, and sent the servant on that he might show Saul the word—the counsel or design—of the Lord.

## CHAPTER X.

*Samuel anoints Saul captain of the Lord's inheritance, 1. Instructs him concerning his return home, whom he should meet, and what he should do, 2-8. Saul meets a company of prophets, the Spirit of the Lord comes on him, and he prophesies among them, 9-13. He meets his uncle, and converses with him, 14-16. Samuel calls the people together to Mizpeh, and upbraids them for having rejected the Lord as their king, 17-19. Lots are cast to find out the person proper to be appointed king; Saul is chosen, 20-24. Samuel shows the manner of the king, and writes it in a book, 25. Saul goes to Gibeah; and certain persons refuse to acknowledge him as king, 26, 27.*

**THEN** <sup>a</sup>Samuel took a vial of oil, and poured it upon his head, <sup>b</sup>and kissed him, and said, *Is it not because* <sup>c</sup>the Lord hath anointed thee *to be captain over* <sup>d</sup>his inheritance?

2 When thou art departed from me to day, then thou shalt find two men by <sup>e</sup>Rachel's sepulchre in the border of Benjamin <sup>f</sup>at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left <sup>g</sup>the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up <sup>h</sup>to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will <sup>i</sup>salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to <sup>j</sup>the hill of God, <sup>k</sup>where is the garrison of the Philistines: and it

shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down <sup>l</sup>from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; <sup>m</sup>and they shall prophesy:

6 And the <sup>n</sup>Spirit of the Lord will come upon thee, and <sup>o</sup>thou shalt prophesy with them, and shalt be turned into another man.

7 And <sup>p</sup>let it be, when these <sup>q</sup>signs are come unto thee, <sup>r</sup>that thou do as occasion serve thee; for <sup>s</sup>God is with thee.

8 And thou shalt go down before me <sup>t</sup>to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, <sup>u</sup>and to sacrifice sacrifices of peace-offerings: <sup>v</sup>seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 And it was so, that when he had turned his <sup>w</sup>back to go from Samuel, God <sup>x</sup>gave him another heart: and all those signs came to pass that day.

10 And <sup>y</sup>when they came thither to the hill, behold, <sup>z</sup>a company of prophets met him; and <sup>a</sup>the Spirit of God came upon him, and he prophesied among them.

<sup>a</sup>Ch. ix. 16. xvi. 13. 2 Kings ix. 3, 6.—<sup>b</sup>Ps. ii. 12.—<sup>c</sup>Acts xli. 21.—<sup>d</sup>Deut. xxxii. 9. Ps. lxxviii. 71.—<sup>e</sup>Gen. xxxv. 19, 20.—<sup>f</sup>Josh. xviii. 23.—<sup>g</sup>Heb. the business.—<sup>h</sup>Gen. xxviii. 22. xxxv. 1, 3, 7.—<sup>i</sup>Heb. ask thee of peace: as Judg. xviii. 15.—<sup>j</sup>Ver. 10.—<sup>k</sup>Ch. xiii. 8.—<sup>l</sup>Ch. ix. 12.—<sup>m</sup>Exod. xv. 20, 21. 2 Kings iii. 15. 1 Cor. xiv. 1.—

<sup>n</sup>Num. xi. 25. Ch. xvi. 13.—<sup>o</sup>Ver. 10. Ch. xix. 23, 24.—<sup>p</sup>Heb. it shall come to pass that when these signs, &c.—<sup>q</sup>Exod. iv. 8. Luke ii. 12.—<sup>r</sup>Heb. do for thee as thine hand shall find. Judg. ix. 33.—<sup>s</sup>Judg. vi. 12.—<sup>t</sup>Ch. xi. 14, 15. xiii. 4.—<sup>u</sup>Ch. xiii. 8.—<sup>v</sup>Heb. shoulder.—<sup>w</sup>Heb. turned.—<sup>x</sup>Ver. 5.—<sup>y</sup>Ch. xix. 20.—<sup>z</sup>Ver. 6.

Verse 1. *Took a vial of oil*] The anointing mentioned here took place in the open field. How simple was the ancient ceremony of consecrating a king! A prophet or priest poured oil upon his head, and kissed him; and said, *Thus the Lord hath anointed thee to be captain over his inheritance.* This was the whole of the ceremony. Even in this anointing, Saul is not acknowledged as king, but simply *nagid*, a captain—one who goes before and leads the people.

Verse 2. *Rachel's sepulchre*] This was nigh to Beth-lehem. *At Zelzah*] If this be the name of a place, nothing is known of it.

The Hebrew *betseltsach* is translated by the Septuagint, *dancing greatly*: now this may refer to the joy they felt and expressed on finding the asses, or it may refer to those religious exultations, or playing on instruments of music, mentioned in the succeeding verses. [This rendering is only conjectural.]

Verse 3. *Three men going up to God to Beth-el*] Jacob's altar was probably there still, Gen. xxviii. 19. However this might be, it was still considered, as its name implies, the *house of God*; and to it they were now going, to offer sacrifices.

The *three kids* were for sacrifice; the *three loaves of bread* to be offered probably as a *thank-offering*; and the *bottle or skin full of wine*, for a libation. When the blood was poured out before the Lord, then they feasted on the *flesh* and on the *bread*; and probably had a sufficiency of the *wine* left for their own drinking.

Verse 4. *And they will salute thee*] "And they will inquire of thee concerning peace," i.e. *welfare*. In the East, if this salutation be given, then the person or persons giving it may be reckoned friends; if the others return it, then there is friendship on both sides.

Verse 5. *The hill of God*] The Targum says, "The hill

on which the ark of the Lord was." Calmet supposes it to be a height near Gibeah. [The place was undoubtedly Gibeah; and it is supposed to have been called Gibeah of God, because of an altar, or a school of prophets.]

The garrison of the Philistines] Probably they kept a watch on the top of this hill, with a company of soldiers to keep the country in check.

A company of prophets] Probably the scholars of the prophets; for the prophets seem to have been the only accredited teachers, at particular times, in Israel: and at this time there does not appear to have been any other prophet besides Samuel in this quarter. Probably the teacher of this school was not an inspired man, but one acting under the direction of Samuel.

A psaltery] As the word signifies in other places a bottle or flagon, it was probably something like the *utricularia tibia* or BAG-PIPE. [It was more probably a stringed instrument.]

A tabret] A sort of drum or cymbal.

A pipe] *Chalil*, from *chal*, to make a hole or opening; a sort of pipe, flute, hautbois, clarinet, or the like.

A harp] A stringed instrument similar to our harp, or that on the model of which the harp was formed.

Verse 7. *Thou do as occasion serve thee*] After God has shown thee all these signs that thou art under his especial guidance, fear not to undertake any thing that belongs to thy office, for God is with thee.

What a number of circumstances thus precisely foretold! Does not this prove that Samuel was under the continual inspiration of the Almighty?

Verse 8. *Seven days shalt thou tarry*] I will come to thee within seven days, offer sacrifices, receive directions from the Lord, and deliver them to thee. It is likely that these seven days referred to the time in which Samuel came to Saul to

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said "one to another, What is this that is come unto the son of Kish?" Is Saul also among the prophets?

12 And one of the same place answered and said, But "who is their father?" Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 And Samuel called the people together "unto the LORD" to Mizpeh;

18 And said unto the children of Israel, "Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 "And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay,

but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had "caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they "inquired of the LORD further if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, "he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him "whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, "God" save the king.

25 Then Samuel told the people "the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

26 And Saul also went home "to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 "But the "children of Belial said, How shall this man save us? And they despised him, "and brought him no presents. But "he held his peace.

\* Heb. a man to his neighbour.—<sup>b</sup> Ch. xix. 24. Mat. xlii. 54, 55. John vii. 15. Acts iv. 13.—<sup>c</sup> Heb. from thence.—<sup>d</sup> Isa. liv. 13. John vi. 45. vii. 16.—<sup>e</sup> Judg. xi. 11. xx. 1. Ch. xi. 15.—<sup>f</sup> Ch. vii. 5, 6. —<sup>g</sup> Judg. vi. 8, 9.—<sup>h</sup> Ch. viii. 7, 19. xii. 12.—<sup>i</sup> Josh. vii. 14, 16, 17. Acts i. 24, 26.—<sup>j</sup> Ch. xxiii. 2, 4, 10, 11.—<sup>k</sup> Ch. ix. 2.—<sup>l</sup> 2 Sam. xxi. 6.

—<sup>m</sup> 1 Kings i. 25, 29. 2 Kings xi. 12.—<sup>n</sup> Heb. Let the king live.—<sup>o</sup> See Deut. xvii. 14, &c. Ch. viii. 11.—<sup>p</sup> Judg. xx. 14. Ch. xi. 4.—<sup>q</sup> Ch. xi. 12.—<sup>r</sup> Deut. xii. 18.—<sup>s</sup> 2 Sam. viii. 2. 1 Kings iv. 21. x. 25. 2 Chron. xvii. 5. Ps. lxxii. 10. Mat. ii. 11.—<sup>t</sup> Or, he was as though he had been deaf.

Gilgal, offered sacrifices, and confirmed the kingdom to him, after he had defeated the Ammonites.

Verse 12. But who is their father? The Septuagint, in its principal editions, adds, is it not Kish? This makes the sense more complete.

Verse 13. He came to the high place.] I suppose this to mean the place where Saul's father lived; as it is evident the next verse shows him to be at home.

Verse 14. Saul's uncle.] The word *dod* signifies a beloved one, love, a lover, friend, &c.; and is the same as David. It is supposed to mean uncle here; but I think it means some familiar friend.

Verse 18. I brought up Israel out of Egypt.] These are similar to the upbraidings in chap. viii. 7, &c.

Verse 19. Present yourselves—by your tribes.] It appears that, in order to find out the proper person who should be made their king, they must determine by lot: 1. The tribe. 2. The thousands or grand divisions by families. 3. The smaller divisions by families. And 4. The individual.

Verse 21. When they sought him, he could not be found.] Through modesty or fear he had secreted himself.

Verse 22. The Lord answered.] What a continual access to God! and what condescension in his attention to all their requests!

The stuff among which he had secreted himself may mean the carts, baggage, &c., brought by the people to Mizpeh.

Verse 24. God save the king.] There is no such word here; no, nor in the whole Bible; nor is it countenanced by any of the Versions. The words which we thus translate

here and elsewhere are simply, "May the king live." The French *Vive le roi!* is a proper version of the Hebrew.

Verse 25. The manner of the kingdom.] It is the same word as in chap. viii. 9; and doubtless the same thing is implied as is there related. But possibly there was some kind of compact or covenant between them and Saul; and this was the thing that was written in a book, and laid up before the LORD, probably near the ark.

Verse 26. A band of men.] Not a military band, as I imagine, but some select friends or companions, who were personally attached to him.

Verse 27. Brought him no presents.] They gave him no proofs that they acknowledged either the divine appointment or his authority. Saul was now a public character, and had a right to support from the public. These sons of Belial refused to bear their part; they brought him no presents. He marked it, but at present held his peace; he was as if he were deaf: so says the text. He was prudent, and did not immediately assume all the consequence to which his office entitled him. It is probable however that tribute is meant by the word *present*. The people in general, finding they had now a king, took it for granted that they must pay tribute or taxes to him. This was a part of the manner of the king which Samuel had shown them; the great majority had done so, but certain refractory people refused to pay any thing, on the pretence that such a person as Saul could not be a deliverer of Israel. How, say they, shall this man save us?

## CHAPTER XI.

*Nahash, king of the Ammonites, besieges Jabesh-gilead; and proposes to its inhabitants the most degrading conditions of peace, 1, 2. They apply to their brethren for help, 3, 4. Saul hears of their distress; takes a yoke of oxen, hews them in pieces, and sends them throughout the coasts of Israel with the threat, that all who did not come to his standard should have his cattle served in like manner; in consequence of which he is soon at the head of an army of three hundred and thirty thousand men, 5-8. He sends to Jabesh-gilead, and promises help, 9, 10. Saul attacks the Ammonites next morning, and gives them a total overthrow, 11. The people are greatly encouraged, and propose to put to death those who are opposed to Saul's government; but this he prevents, 12, 13. Samuel leads the people to Gilgal; they offer sacrifices, and renew the kingdom to Saul, 14, 15.*

**THEN** <sup>a</sup> Nahash the Ammonite came up, and encamped against <sup>b</sup> Jabesh-gilead: and all the men of Jabesh said unto Nahash, <sup>c</sup> Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for <sup>d</sup> a reproach upon all Israel.

3 And the elders of Jabesh said unto him, <sup>e</sup> Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

4 Then came the messengers <sup>f</sup> to Gibeah of Saul, and told the tidings in the ears of the people: and <sup>g</sup> all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What <sup>h</sup> aileth the people that they weep? And they told him the tidings of the men of Jabesh.

6 <sup>i</sup> And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

<sup>a</sup> Ch. xii. 12.—<sup>b</sup> Judg. xxi. 8.—<sup>c</sup> Gen. xxvi. 28. Exod. xxiii. 32. 1 Kings xx. 34. Job xli. 4. Ezek. xvii. 13.—<sup>d</sup> Gen. xxiv. 14. Ch. xvii. 26.—<sup>e</sup> Heb. Forbear us.—<sup>f</sup> Ch. x. 26. xv. 34. 2 Sam. xxi. 6.—<sup>g</sup> Judg. ii. 4. xxi. 2.—<sup>h</sup> Judg. iii. 10. vi. 34. xi. 29. xii. 25. xiv. 6.

Verse 1. *Nahash the Ammonite*] We know little about Nahash; there was a king of this name among the Ammonites in the time of David, 2 Sam. x. 2, but probably not the same person. Nahash might have been a common name of the Ammonitish kings.

*Make a covenant with us*] They found they were in no condition to risk a war; and they wish to have peace, and desire to know his conditions.

Verse 2. *I may thrust out all your right eyes*] This cruel condition would serve at once as a badge of their slavery, and a means of incapacitating them from being effective warriors. Theodoret observes, "He who opposes his shield to the enemy with his left hand, thereby hides his left eye, and looks at his enemy with his right eye; he therefore who plunges out that right eye makes men useless in war."

Verse 3. *Give us seven days' respite*] Such promises are frequently made by besieged places; "We will surrender if not relieved in so many days;" and such conditions are generally received by the besiegers.

Verse 4. *Then came the messengers to Gibeah*] It does not appear that the people of Jabesh-Gilead knew any thing of Saul's appointment to the kingdom, for the message is not directed to him but to the people.

*The people lifted up their voices, and wept.*] They saw no hope of deliverance, and they expected that their reproach would be laid on all Israel.

Verse 5. *Saul came after the herd*] He had been bred up to an agricultural life, and after his consecration he returned to it, waiting for a call of Divine Providence, which he considered he had now received in the message from Jabesh-gilead.

It has often been remarked, that mighty kings and accomplished generals have been chosen from among those who were engaged in agricultural concerns. In these obser-

7 And he took a yoke of oxen, and <sup>h</sup> hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, <sup>i</sup> Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out <sup>k</sup> with one consent.

8 And when he numbered them in <sup>l</sup> Bezek, the children <sup>m</sup> of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-Gilead, To-morrow, by that time the sun be hot, ye shall have <sup>n</sup> help. And the messengers came and shewed it to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow <sup>o</sup> we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that <sup>p</sup> Saul put the people <sup>q</sup> in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were

Ch. x. 10. xxi. 13.—Judg. xix. 29.—Judg. xxi. 5, 8, 10.—<sup>a</sup> Heb. as one man. Judg. xx. 1.—Judg. i. 5.—2 Sam. xxiv. 9.—<sup>b</sup> Or, deliverance.—<sup>c</sup> Ver. 3.—<sup>d</sup> See ch. xxxi. 11.—<sup>e</sup> Judg. vii. 16.

various one fact has been lost sight of, viz., that in ancient times agriculture was the only employment. Trade and commerce were scarcely known; therefore all descriptions of official dignities must be chosen out of this class, there being no other to choose them from.

Verse 6. *The Spirit of God came upon Saul*] He felt himself strongly excited to attempt the relief of his brethren.

*And his anger was kindled greatly.*] I believe this means no more than that his courage was greatly excited—he felt himself strong for fight, and confident of success.

Verse 7. *He took a yoke of oxen*] The sending the pieces of the oxen was an act similar to that of the Levites, Judg. xix. 29, where see the note. And both customs are similar to the sending about of the bloody cross, to call the clans to battle, practised by the ancient Highlanders of Scotland.

Verse 8. *The children of Israel were three hundred thousand, and the men of Judah thirty thousand.*] This was a vast army, but the Septuagint make it even more: "All the men of Israel were SIX HUNDRED thousand; and the men of Judah SEVENTY thousand." I suspect even the Hebrew text to be exaggerated, by the mistake or design of some ancient scribe. [The allusion is not to a regular army, but to a general levy.]

Verse 10. *To-morrow we will come out unto you*] They concealed the information they had received of Saul's promised assistance. They did come out unto them; but it was in a different manner to what the Ammonites expected.

Verse 11. *Put the people in three companies*] Intending to attack the Ammonites in three different points, and to give his own men more room to act.

*In the morning watch*] He probably began his march in the evening, passed Jordan in the night, and reached the camp of the Ammonites by day-break.

scattered, so that two of them were not left together.

12 And the people said unto Samuel, <sup>a</sup> Who is he that said, Shall Saul reign over us? <sup>b</sup> bring the men, that we may put them to death.

13 And Saul said, <sup>c</sup> There shall not a man be put to death this day: for to day <sup>d</sup> the LORD hath wrought salvation in Israel.

<sup>a</sup> Ch. x. 27.—<sup>b</sup> See Duke xix. 27.—<sup>c</sup> 2 Sam. xix. 22.—<sup>d</sup> Exod.

[That two of them were not left together.] This proves that the rout was complete.

Verse 12. *Who is he that said, Shall Saul reign?* Now, flushed with victory, and proud of their leader, they wish to give him a proof of their attachment by slaying, even in cold blood, the persons who were at first averse from his being intrusted with the supreme power! The common soldier is scarcely ever inspired by his victory to acts of magnanimity; he has shed blood—he wishes to shed more!

Verse 13. *There shall not a man be put to death.* This was as much to Saul's credit as the lately proposed measure was to the discredit of his soldiers.

14 Then said Samuel to the people, Come, and let us go <sup>a</sup> to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king <sup>b</sup> before the LORD in Gilgal; and <sup>c</sup> there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

xiv. 13, 2). Ch. xix. 5.—<sup>a</sup> Ch. x. 8.—<sup>b</sup> Ch. x. 17.—<sup>c</sup> Ch. x. 8.

Verse 14. *Renew the kingdom.* The unction of Saul, in the first instance, was a very private act; and his being appointed to be king was not known to the people in general. He had now shown himself worthy to command the people; and Samuel takes advantage of this circumstance to gain the general consent in his favour.

Verse 15. *There they made Saul king.* It is likely from these words that Saul was anointed a second time; he was now publicly acknowledged, and there was no gainsayer. Thus far Saul acted well, and the kingdom seemed to be confirmed in his hand; but soon through imprudence he lost it.

## CHAPTER XII.

*Samuel, grown old, testifies his integrity before the people, which they confirm, 1-5. He reproves them for their ingratitude and disobedience; and gives a summary of the history of their fathers, 6-12. He exhorts them to future obedience, and calls for a sign from heaven to confirm his authority, and to show them their disobedience: God sends an extraordinary thunder and rain, 13-19. He warns them against idolatry, and exhorts to obedience, and promises to intercede for them, 20-23. Sums up their duty, and concludes with a solemn warning, 24-25.*

**A**ND Samuel said unto all Israel, Behold, I have hearkened unto <sup>a</sup> your voice in all that ye said unto me, and <sup>b</sup> have made a king over you.

2 And now, behold, the king <sup>c</sup> walketh before you: <sup>d</sup> and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, <sup>e</sup> here I am: witness against me before the LORD, and before <sup>f</sup> his anointed: <sup>g</sup> whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hands have I received <sup>h</sup> any <sup>i</sup> bribe <sup>j</sup> to <sup>k</sup> blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day,

<sup>a</sup> Ch. viii. 5, 19, 20.—<sup>b</sup> Ch. x. 24. xi. 14, 15.—<sup>c</sup> Num. xxvii. 17. Ch. viii. 20.—<sup>d</sup> Ch. viii. 1, 5.—<sup>e</sup> Eccles. xlvii. 19.—<sup>f</sup> Ver. 5. Ch. x. 1. xiv. 6. 2 Sam. i. 14, 16.—<sup>g</sup> Num. xvi. 15. Acts xx. 33. 1 Thess. ii. 5.—<sup>h</sup> Heb. ransom.—<sup>i</sup> Or, that I should hide mine eyes at him.—<sup>j</sup> Deut. xvi. 19.—<sup>k</sup> John xviii. 38. Acts xxiii. 9. xxiv. 16, 20.—

Verse 1. *And Samuel said.* It is very likely that it was at this public meeting that Samuel delivered the following address; no other time seems to be given for it, and this is the most proper that could be chosen.

Verse 2. *My sons are with you.* It is generally agreed that these words intimate that Samuel had deprived them of their public employ, and reduced them to a level with the common people. [The words are more likely intended to confirm what he had said of his own age.]

*Have walked before you from my childhood.* He had been a long, steady, and immaculate servant of the public.

Verse 3. *Witness against me.* Did ever a minister of state, in any part of the world, resign his office with so much self-consciousness of integrity, backed with the universal approbation of the public? No man was oppressed under

<sup>a</sup> that ye have not found ought <sup>1</sup> in my hand. And they answered, *He is witness.*

6 And Samuel said unto the people, <sup>a</sup> It is the LORD that <sup>b</sup> advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may <sup>c</sup> reason with you before the LORD of all the <sup>d</sup> righteous acts of the LORD, which he did <sup>e</sup> to you and to your fathers.

8 <sup>f</sup> When Jacob was come into Egypt, and your fathers <sup>g</sup> cried unto the LORD, then the LORD <sup>h</sup> sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they <sup>i</sup> forgot the LORD their God <sup>j</sup> he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of <sup>k</sup> the Philistines, and into the hand of the king <sup>l</sup> of Moab, and they fought against them.

10 And they cried unto the LORD, and said, <sup>m</sup> We have sinned, because we have forsaken the

<sup>1</sup> Exod. xxii. 4.—<sup>a</sup> Mic. vi. 4.—<sup>b</sup> Or, made.—<sup>c</sup> Isa. i. 18. v. 3, 4. Mic. vi. 2, 3.—<sup>d</sup> Heb. righteousnesses, or, benefits. Judg. v. 11.—<sup>e</sup> Heb. with.—<sup>f</sup> Gen. xlv. 5, 6.—<sup>g</sup> Exod. ii. 23.—<sup>h</sup> Exod. iii. 10. iv. 16.—<sup>i</sup> Judg. iii. 7.—<sup>j</sup> Judg. iv. 2.—<sup>k</sup> Judg. x. 7. xiii. 1.—<sup>l</sup> Judg. iii. 12.—<sup>m</sup> Judg. x. 10.

his government, no man defrauded! He had accumulated no riches for himself; he had procured none for his friends; nor had any needy dependant been provided for out of the public purse.

Verse 4. *They said, Thou hast not defrauded.* Of what minister or governor can any nation under heaven say such things?

Verse 7. *Now therefore stand still.* I have arraigned myself before God and you; I now arraign you before God.

Verse 8. *The Lord sent Moses and Aaron.* He shows them that through all their history God had ever raised them up deliverers, when their necessities required such interference.

Verse 9. *The hand of Sisera.* See these transactions in the Book of Judges, as marked in the margin; and see the notes on those passages.

LORD, \* and have served Baalim and Ashtaroth: but now <sup>b</sup> deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent \* Jerubbaal, and Bedan, and \* Jephthah, and \* Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that 'Nahash the king of the children of Ammon came against you, \* ye said unto me, Nay; but a king shall reign over us: when <sup>a</sup> the LORD your God *was* your king.

13 Now therefore 'behold the king <sup>j</sup>whom ye have chosen, and whom ye have desired! and, behold, <sup>k</sup> the LORD hath set a king over you.

14 If ye will <sup>l</sup> fear the LORD, and serve him, and obey his voice, and not rebel against the <sup>m</sup> commandment of the LORD, then shall both ye and also the king that reigneth over you <sup>n</sup> continue following the LORD your God.

15 But if ye will \* not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, <sup>p</sup> as it *was* against your fathers.

16 Now therefore <sup>q</sup> stand and see this great thing, which the LORD will do before your eyes.

17 *Is it not* \* wheat harvest to day? \* I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that <sup>r</sup> your wickedness

\* Judg. ii. 13.—<sup>b</sup> Judg. x. 15, 16.—<sup>c</sup> Judg. vi. 14, 32.—<sup>d</sup> Judg. xi. 1.—<sup>e</sup> Ch. vii. 13.—<sup>f</sup> Ch. xi. 1.—<sup>g</sup> Ch. viii. 3, 19.—<sup>h</sup> Judg. viii. 23. Ch. viii. 7. x. 19.—<sup>i</sup> Ch. x. 24.—<sup>j</sup> Ch. viii. 5. ix. 20.—<sup>k</sup> Hos. xiii. 11.—<sup>l</sup> Josh. xxiv. 14. Ps. lxxxi. 13, 14.—<sup>m</sup> Heb. mouth. <sup>n</sup> Heb. be after.—<sup>o</sup> Lev. xxvi. 14, 15, &c. Deut. xxviii. 15, &c. Josh. xxiv. 20.—<sup>p</sup> Ver. 9.—<sup>q</sup> Exod. xiv. 13, 31.—<sup>r</sup> Prov. xxvi. 1.—<sup>s</sup> Josh. x. 12. Ch. vii. 9, 10. James v. 16, 17, 18.—<sup>t</sup> Ch. viii. 7.—<sup>u</sup> Exod. xiv. 31. See Exa x. 9.—<sup>v</sup> Exod. ix. 28. x. 17. James v.

Verse 11. *Jerubbaal*] That is, Gideon. And *Bedan*: instead of *Bedan*, whose name occurs nowhere else as a judge or deliverer of Israel, the *Septuagint* have *Barak*; the same reading is found in the *Syriac* and *Arabic*.

Instead of *Samuel*, the *Syriac* and *Arabic* have *Samson*; and it is most natural to suppose that Samuel does not mention *himself* in this place. St. Paul's authority confirms these alterations: *The time would fall me, says he, to tell of Gideon, of Barak, of Samson, of Jephthah, of David, &c.* [But critical authority is in favour of the reading of the Hebrew, especially as it is followed by the *Septuagint*, *Vulgate*, and *Chaldee*.]

Verse 12. *When ye saw that Nahash*] This was not the first time they had demanded a king; see before, chap. viii. 5. But at this crisis they became more importunate; and it was in consequence of this that the kingdom was a second time confirmed to Saul. Saul was elected at *Mizpeh*, he was confirmed at *Gilgal*.

Verse 14. *If ye will fear the Lord, &c.*] On condition that ye rebel no more, God will take you and your king under his merciful protection, and he and his kingdom shall be confirmed and continued.

Verse 16. *This great thing*] This unusual occurrence.

Verse 17. *Is it not wheat harvest to-day?*] That is, This is the time of wheat harvest: about the end of June or beginning of July, in which months it never rains in Judea. What occurred now hardly ever occurs there but in the winter months.

Verse 18. *The Lord sent thunder and rain that day*] As it came at the call of Samuel, it was a most evident miracle. Greatly feared the Lord] They dreaded His terrible majesty; and they feared Samuel, perceiving that he had so much power with God.

Verse 19. *Pray for thy servants—that we die not*] As they knew they had rebelled against God, they saw that they had every thing to fear from his justice and power.

*We have added unto all our sins this evil*] It is no sin to have a king; a good king is one of the greatest blessings of God's providence; but it is a sin to put a man in the place of God. Is it not strange that they did not now attempt to repair their fault? They might have done it, but they did not; they acknowledged their sin, but did not put it away. This is the general way of mankind.

is great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and \* all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, \* Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And \* turn ye not aside: \* for *then should ye go after vain things*, which cannot profit nor deliver; for they are vain.

22 For \* the LORD will not forsake his people \* for his great name's sake: because \* it hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD <sup>bb</sup> in <sup>cc</sup> ceasing to pray for you: but <sup>dd</sup> I will teach you the <sup>ee</sup> good and the right way:

24 \* Only fear the LORD, and serve him in truth with all your heart: for <sup>ff</sup> consider <sup>hh</sup> how <sup>ii</sup> great *things* he hath done for you.

25 But if ye shall still do wickedly, <sup>j</sup> ye shall be consumed, <sup>kk</sup> both ye and your king.

15. 1 John v. 16.—<sup>a</sup> Deut. xi. 16.—<sup>b</sup> Jer. xvi. 19. Heb. ii. 18. 1 Cor. vii. 4.—<sup>c</sup> 1 Kings vi. 13. Ps. xciv. 11.—<sup>d</sup> Josh. vii. 9. Ps. cvi. 8. Jer. xiv. 21. Ezek. xx. 9, 14.—<sup>e</sup> Deut. vii. 7, 8. xiv. 2. Mal. i. 2.—<sup>f</sup> Heb. from ceasing.—<sup>g</sup> Acts xii. 6. Rom. i. 9. Col. i. 9. 2 Tim. i. 3.—<sup>h</sup> Ps. xxxiv. 11. Prov. iv. 11.—<sup>i</sup> 1 Kings viii. 36. 2 Chron. vi. 27. Jer. vi. 16.—<sup>j</sup> Eccles. xii. 13.—<sup>k</sup> Isa. v. 12.—<sup>l</sup> Or, what a great thing, &c.—<sup>m</sup> Deut. x. 21. Ps. cxxvi. 2, 3.—<sup>n</sup> Josh. xxiv. 20.—<sup>o</sup> Deut. xxviii. 36

Verse 20. *Ye have done all this wickedness*] That is, although ye have done all this wickedness: what was past God would pass by, provided they would be obedient in future.

Verse 21. *After vain things*] That is, *idols*; which he calls here *hattohu*, the same expression found Gen. i. 2.

Verse 22. *The Lord will not forsake his people*] His purpose in preserving them in their land and religion was not yet accomplished. It was not however for their sake that he would not cast them off, but for his own great name's sake. He drew his reasons from himself.

Verse 23. *God forbid that I should sin*] They had earnestly begged him, ver. 19, to pray to God for them, that they might not die; and he tells them that he should consider himself a sinner, should he cease to be their intercessor.

*But I will teach you the good and the right way*] I will show you, as long as I am with you, what *true religion* is; it is the way to happiness and heaven. It is right—there is no crookedness in it; it is good—there is no evil in it.

Verse 24. *Only fear the Lord*] Know, respect, and reverence him.

*Serve him*] Consider him your Lord and Master; consider yourselves his servants.

*In truth*] Be ever honest, ever sincere: with all your heart—have every affection engaged in the work of obedience; act not merely from a principle of duty, but also from a pious affectionate sense of obligation. Act towards your God as an affectionate child should act towards a tender and loving parent.

*Consider how great things*] Review the history of your fathers, review your own life; see what interpositions of power, mercy, goodness, and truth God has displayed in your behalf! Has he not daily loaded you with his benefits?

Verse 25. *Ye shall be consumed*] If ye do wickedly you shall be destroyed, your kingdom destroyed, and your king destroyed. Here they had set before them life and good, death and evil. Never was a people more fully warned, and never did a people profit less by the warning; and they continue to this day monuments of God's justice and forbearance.



CHAPTER XIII.

*Saul chooses a body of troops, 1, 2. Jonathan smites a garrison of the Philistines, 3, 4. The Philistines gather together an immense host against Israel, 5. The Israelites are afraid; and some hide themselves in caves, and others flee over Jordan, 6, 7. Samuel delaying his coming, Saul offers sacrifice, 8, 9. Samuel comes and reproves him, and Saul excuses himself, 10-12. Samuel shows him that God has rejected him from being captain over his people, 13, 14. Samuel departs; and Saul and Jonathan, with six hundred men, abide in Gibeah, 15, 16. The Philistines send out foraging companies, and waste the land, 17, 18. Desolate state of the Israelitish army, having no weapons of defence against their enemies, 19-23.*

**SAUL** \*reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in Mount Beth-el, and a thousand were with Jonathan in <sup>b</sup> Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the <sup>c</sup> garrison of the Philistines that was in <sup>d</sup> Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also <sup>e</sup> was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 And the Philistines gathered themselves to-

gether to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people <sup>f</sup> did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people <sup>g</sup> followed him trembling.

8 <sup>h</sup> And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to

\* Heb. the son of one year in his reigning.—<sup>b</sup> Ch. x. 26.—  
<sup>c</sup> Ch. x. 5.—<sup>d</sup> Or, the hill.

\* Heb. did stink. Gen. xxxiv. 30. Exod. v. 21.—<sup>f</sup> Judg. vi. 2.—  
<sup>g</sup> Heb. trembled after him.—<sup>h</sup> Ch. x. 8.

[Verse 1. *Saul reigned one year*] A great deal of learned labour has been employed and lost on this verse, to reconcile it with propriety and common sense. I shall not recount the meanings put on it. I think this clause belongs to the preceding chapter, either as a part of the whole, or a chronological note afterwards; as if the writer had said, *These things* (related in chap. xii.) *took place in the first year of Saul's reign*: and then he proceeds in the next place to tell us what took place in the *second year*, the two most remarkable years of Saul's reign. In the first he is appointed, unointed, and twice confirmed, viz., at Mizpeh and at Gilgal; in the second, Israel is brought into the lowest state of degradation by the Philistines, Saul acts unconstitutionally, and is rejected from being king. These things were worthy of an especial chronological note. [This interpretation does not fully meet the difficulty. The original refers obviously to Saul's age when he began to reign, and to the term of his reign. It is assumed that in both passages a numeral letter must have been dropped. All other interpretations violate the construction of the Hebrew.]

*And when he had reigned*] This should begin the chapter and be read thus: "And when Saul had reigned two years over Israel, he chose him three thousand," &c. The Septuagint have left the clause out of the text entirely, and begin the chapter thus: "And Saul chose to himself three thousand men out of the men of Israel."

[Verse 2. *Two thousand were with Saul*] Saul, no doubt, meditated the redemption of his country from the Philistines; and having chosen three thousand men, he thought best to divide them into companies, and send one against the Philistine garrison at Michmash, another against that at Beth-el, and the third against that at Gibeah; he perhaps hoped, by surprising these garrisons, to get swords and spears for his men, of which we find (ver. 22) they were entirely destitute.

[Verse 3. *Jonathan smote*] He appears to have taken this garrison by surprise, for his men had no arms for a regular battle, or taking the place by storm. This is the first place in which this brave and excellent man appears; a man who bears one of the most amiable characters in the Bible.

*Let the Hebrews hear.*] Probably this means the people who dwell beyond Jordan, who might very naturally be

termed here *haibrim*, from *abar*, he passed over; those who are beyond the river Jordan: as Abraham was called *Ibri* because he dwelt beyond the river Euphrates. [But the next verse evidently proves that the trumpet was blown in order that the Hebrews might hear.]

[Verse 4. *The people were called together*] The smiting of this garrison was the commencement of a war, and in effect the shaking off of the Philistine yoke; and now the people found that they must stand together, and fight for their lives.

[Verse 5. *Thirty thousand chariots, and six thousand horsemen*] There is no proportion here between the chariots and the cavalry. The largest armies ever brought into the field, even by mighty emperors, never were furnished with thirty thousand chariots.

I think *sheloshim*, THIRTY, is a false reading for *shalosh*, THREE. The Syriac and the Arabic both have THREE thousand; and this was a fair proportion to the horsemen.

[Verse 6. *The people did hide themselves*] They, being few in number, and totally unarmed as to swords and spears, were terrified at the very numerous and well-appointed army of the Philistines. Judea was full of rocks, caves, thickets, &c., where people might shelter themselves from their enemies. While some hid themselves, others fled beyond Jordan; and those who did cleave to Saul followed him trembling.

[Verse 8. *He tarried seven days, according to the set time*] Samuel had at this time promised to come to him within seven days, and he kept his word, for we find him there before the day was ended; but as Saul found he did not come at the beginning of the seventh day, he became impatient, took the whole business into his own hand, and acted the parts of prophet, priest, and king; and thus he attempted a most essential change in the Israelitish constitution. What such a rash person might have done, if he had not been deprived of his authority, who can tell? But his conduct on this occasion sufficiently justifies that deprivation.

[Verse 9. *And he offered the burnt-offering.*] This was most perfectly unconstitutional; he had no authority to offer, or cause to be offered, any of the Lord's sacrifices. [The original does not say that Saul himself acted the part of priest.]

me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might <sup>a</sup> salute him.

11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash:

12 Therefore said I, The Philistines will come down upon me to Gilgal, and I have not <sup>b</sup> made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, <sup>c</sup>Thou hast done foolishly: <sup>d</sup>thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 <sup>e</sup>But now thy kingdom shall not continue: <sup>f</sup>the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were <sup>g</sup>present with him, <sup>h</sup>about six hundred men.

<sup>a</sup> Heb. bless him.—<sup>b</sup> Heb. entreated the face.—<sup>c</sup> 2 Chron. xvi. 9.—<sup>d</sup> Ch. xv. 11.—<sup>e</sup> Ch. xv. 28.—<sup>f</sup> Ps. lxxxix. 20. Acts xiii. 22.—<sup>g</sup> Heb. found.—<sup>h</sup> Ch. xiv. 2.—<sup>i</sup> Heb. Gaba. Ver. 3.—<sup>j</sup> Josh. xviii.

Verse 10. Behold, Samuel came] Samuel was punctual to his appointment; one hour longer of delay would have prevented every evil, and by it no good would have been lost. How often are the effects of precipitation fatal!

Verse 11. And Saul said] Here he offers three excuses for his conduct: 1. The people were fast leaving his standard. 2. Samuel did not come at the time, *temoed*; at the very commencement of the time he did not come, but *within* that time he did come. 3. The Philistines were coming fast upon him. Saul should have waited *out* the time; and at all events he should not have gone contrary to the counsel of the Lord.

Verse 12. I forced myself] It was with great reluctance that I did what I did. In all this Saul was sincere, but he was rash, and regardless of the precept of the Lord, which precept or command he most evidently had received, ver. 13. And one part of this precept was, that the Lord should tell him what he should do.

Verse 14. The Lord hath sought him a man after his own heart] That this man was David is sufficiently clear from the sequel. But in what sense was he a man after God's own heart? In all his public official conduct he acted according to the divine mind, and fulfilled the will of his Maker. In reference to his private or personal moral conduct, the word is never used. This is the sense alone in which the word is used here and elsewhere; and it is unfair and wicked to put another meaning on it in order to ridicule the revelation of God, as certain infidels have done.

Verse 15. And Samuel arose] Though David, in the Divine purpose, is appointed to be captain over the people, yet Saul is not to be removed from the government during his life; Samuel therefore accompanies him to Gibeah, to give him the requisite help in this conjuncture.

16 And Saul, and Jonathan his son, and the people that were present with them, abode in <sup>i</sup>Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to <sup>j</sup>Ophrah, unto the land of Shual:

18 And another company turned the way to <sup>k</sup>Beth-horon: and another company turned to the way of the border that looketh to the valley of <sup>l</sup>Zebaim toward the wilderness.

19 Now <sup>m</sup>there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had <sup>n</sup>a file for the mattocks, and for the coulters, and for the forks, and for the axes, and <sup>o</sup>to sharpen the goads.

22 So it came to pass in the day of battle, that <sup>p</sup>there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; but with Saul and with Jonathan his son was there found.

23 <sup>q</sup>And the <sup>r</sup>garrison of the Philistines went out to the passage of Michmash.

23.—<sup>a</sup> Josh. xvi. 3. xviii. 13, 14.—<sup>b</sup> Neh. xi. 34.—<sup>c</sup> See 2 Kings xxiv. 14. Jer. xxiv. 1.—<sup>d</sup> Heb. a file with mouths.—<sup>e</sup> Heb. to set.—<sup>f</sup> So Judg. v. 8.—<sup>g</sup> Ch. xiv. 1, 4.—<sup>h</sup> Or, standing camp.

About six hundred men.] The whole of the Israelitish army at this time, and not one sword or spear among them!

Verse 17. The spoilers came out] The Philistines, finding that the Israelites durst not hazard a battle, divided their army into three bands, and sent them in three different directions to pillage and destroy the country.

Verse 19. Now there was no smith found] It is very likely that in the former wars the Philistines carried away all the smiths from Israel.

Verse 21. Yet they had a file] The Hebrew *petsirah*, from *patsar*, to rub hard, is translated very differently by the Versions and by critics. Our translation may be as likely as any: they permitted them the use of files (I believe the word means grindstones), to restore the blunted edges of their tridents, axes, and goads. [Another rendering is: "And there came to pass a blunting of the edges."]

Verse 22. In the day of battle—there was neither sword nor spear] But if the Israelites enjoyed such profound peace and undisturbed dominion under Samuel, how is it that they were totally destitute of arms, a state which argues the lowest circumstances of oppression and vassalage? In answer to this we may observe, that the bow and the sling were the principal arms of the Israelites; for these they needed no smith; the most barbarous nations, who have never seen iron, have nevertheless bows and arrows; the arrow heads generally made of flint.

Now it is possible that the Israelites had still bows and arrows; these they could have without the smith; and it is as likely that they had slings, and for these they needed none. But then these were missiles; if they came into close fight, they would avail them nothing: for attacks of this kind they would require swords and spears; of these none were found but with Saul and Jonathan.

## CHAPTER XIV.

*Jonathan and his armour-bearer purpose to attack a garrison of the Philistines, 1. Saul and his army, with Ahiah the priest, tarry in Gibeah, 2, 3. Jonathan plans his attack of the Philistine garrison, 4-10. He and his armour-bearer climb over a rock; attack and rout the garrison, 11-15. Saul and his company, seeing confusion in the Philistine host, come out against them; as did the men who had hidden themselves; and the Philistines are defeated, 16-23. Saul lays every man under a curse who shall eat food until the evening; in consequence of which the people are sorely distressed, 24-26. Jonathan, not hearing the adjuration, eats a little honey, which he found on the ground, 27-30. The Philistines being defeated, the people seize on the spoil, and begin to eat flesh without previously bleeding the animals, which Saul endeavours to prevent, 31-34. He builds an altar there, 35. Inquires of the Lord if he may pursue the Philistines by night, but receives no answer, 36, 37. Attributes this to some sin committed by some unknown person; makes inquiry by lot; and finds that Jonathan had tasted the honey, on which he purposes to put him to death, 38-44. The people interpose, and rescue Jonathan, 45. Saul fights against the Moabites, Ammonites, and Amalekites, 46-48. An account of the family of Saul, 49-52.*

**N**OW 'it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate-tree which is in Migron: and the people that were with him were about six hundred men;

3 And <sup>a</sup>Ahiah, the son of Ahitub, <sup>a</sup>I-chabod's brother, the son of Phinchas, the son of Eli, the Lord's priest in Shiloh, <sup>a</sup>wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by which Jonathan sought to go over 'unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The <sup>a</sup>fore-front of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord <sup>a</sup>to save by many or by few.

7 And his armour-bearer said unto him, Do all

<sup>a</sup> Or, there was a day. — <sup>b</sup> Ch. xiii. 15. — <sup>c</sup> Ch. xxii. 9, 11, 20, called Ahimelech. — <sup>d</sup> Ch. iv. 21. — <sup>e</sup> Ch. ii. 28. — <sup>f</sup> Ch. xiii. 23. — <sup>g</sup> Heb. tooth. —

Verse 1. *Come, and let us go over.]* This action of Jonathan was totally contrary to the laws of war; no military operation should be undertaken without the knowledge and command of the general. But it is likely that he was led to this by a divine influence.

The *armour-bearer* is the origin of what we call *esquire*, from *escu*, old French, a shield; *armiger* is the Latin, from *arma*, weapons, and *gero*, I bear. In the times of chivalry, the *armiger* or *esquire* was the servant of the knight who went after him, and carried his lance, shield, &c. It is now (strange to tell!) a title of honour.

Verse 2. *Under a pomegranate-tree.]* Under Rimmon, which not only signifies a pomegranate-tree, but also a strong rock, in which six hundred Benjamites took shelter, Judg. ix. 45. [But the rock Rimmon was on the north-east of Michmash, at a distance from Migron.]

Verse 3. *Ahiah, the son of Ahitub.]* Phinchas, son of Eli the high-priest, had two sons, Ahitub and I-chabod; the latter was born when the ark was taken, and his mother died immediately after. Ahiah is also called Ahimelech, chap. xxii. 9.

*Wearing an ephod.]* That is, performing the functions of the high-priest. This man does not appear to have been with Saul when he offered the sacrifices, chap. xiii. 9, &c.

Verse 4. *The name of the one was Bozez.]* Slippery; and the name of the other Seneh, treading down.

that is in thine heart: turn thee; behold, I am with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.

9 If they say thus unto us, 'Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up; for <sup>a</sup>the Lord hath delivered them into our hand: and <sup>a</sup>this shall be a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me: for the Lord hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men,

<sup>b</sup> Judg. vii. 4, 7. 2 Chron. xiv. 11. 1 Mac. iii. 18. — <sup>c</sup> Heb. be still. — <sup>d</sup> 1 Mac. iv. 30. — <sup>e</sup> See Gen. xxiv. 14. Judg. vii. 11.

Verse 6. *Let us go over.]* Moved, doubtless, by a divine impulse.

*There is no restraint to the Lord.]* This is a fine sentiment; and where there is a promise of defence and support, the weakest, in the face of the strongest enemy, may rely on it with the utmost confidence.

Verse 7. *Behold, I am with thee.]* I shall accompany thee whithersoever thou goest, and share all thy dangers.

Verse 9. *If they say thus unto us.]* Jonathan had no doubt asked this as a sign from God; exactly as Eliezer, the servant of Abraham, did, Gen. xxiv. 12.

Verse 12. *Come up to us, and we will shew you a thing.]* This was the favourable sign which Jonathan had requested. The Philistines seem to have meant, Come, and we will show you how well fortified we are, and how able to quell all the attacks of your countrymen.

Verse 13. *Jonathan climbed up.]* It seems he had a part of the rock still to get over. When he got over, he began to slay the guards, who were about twenty in number; these were a sort of out-post or advanced guard to the garrison.

*Slew after him.]* Jonathan knocked them down, and the armour-bearer dispatched him. This seems to be the meaning.

Verse 14. *An half acre of land.]* The ancients measured land by the quantum which a yoke of oxen could plough in a day. The original is obscure, and is variously understood.

within as it were <sup>a</sup> half acre of land, *which* a yoke of oxen might plow.

15 And <sup>b</sup> there was trembling in the host, in the field, and among all the people: the garrison, and <sup>c</sup> the spoilers, they also trembled, and the earth quaked: so it was <sup>d</sup> a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they <sup>e</sup> went on beating down one another.

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were not there*.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul <sup>f</sup> talked unto the priest, that the <sup>g</sup> noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him <sup>h</sup> assembled themselves, and they came to the battle: and, behold, <sup>i</sup> every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also <sup>j</sup> turned to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which <sup>k</sup> had hid themselves in Mount Ephraim, *when they heard* that the Philistines fled, even they also followed hard after them in the battle.

23 <sup>l</sup> So the LORD saved Israel that day: and the battle passed over <sup>m</sup> unto Beth-aven.

24 And the men of Israel were distressed that day: for Saul had <sup>n</sup> adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

<sup>a</sup> Or, *half a furrow of an acre of land.* Judg. vii. 21.—<sup>b</sup> 2 Kings vii. 7. Job xviii. 11.—Ch. xiii. 17.—<sup>c</sup> Heb. *a trembling of God.*—<sup>d</sup> Gen. xxxv. 5.—<sup>e</sup> Ver. 20.—<sup>f</sup> Num. xxvii. 21.—<sup>g</sup> Or, *tumult.*—<sup>h</sup> Heb. *were cried together.*—<sup>i</sup> Judg. vii. 22. 2 Chron. xx. 23.—<sup>j</sup> Heb. xiii. 6.—<sup>k</sup> Exod. xiv. 30. Ps. xlv. 6, 7. Hos. i. 7.—<sup>l</sup> Ch. xiii. 5.

It is probably a proverbial expression for a *very small space*. [Perhaps a furrow.]

Verse 15. *There was trembling in the host*] The trembling of the earth is probably not to be taken literally, but as a metaphor for a great commotion in the country, though God might have interposed in an extraordinary manner, and produced a real earthquake; but their being panic-struck was sufficient to produce all the requisite confusion and dismay.

Verse 16. *The watchmen of Saul*] Those who were sent out as scouts to observe the motions of the army.

*Melted away*] There was no order in the Philistine camp, and the people were dispersing in all directions.

Verse 17. *Number now*] Saul perceived that the Philistines were routed, but could not tell by what means; supposing that it must be by some of his own troops, he called a muster to see who and how many were absent.

Verse 18. *Bring hither the ark of God.*] He wished to inquire what use he should make of the present favourable circumstances, and to proceed in the business as God should direct.

Verse 19. *While Saul talked unto the priest*] Before he had made an end of consulting him, the increasing noise of the panic-struck Philistines called his attention; and finding there was no time to lose, he immediately collected his men and fell on them.

Verse 21. *The Hebrews that were with the Philistines*] We may understand such as they held in bondage, or who were their servants.

Verse 24. *Saul had adjured the people*] He was afraid,

25 <sup>o</sup> And all *they* of the land came to a wood; and there was <sup>p</sup> honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it into an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were <sup>q</sup> faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines.

31 And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* <sup>r</sup> with the blood.

33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have <sup>s</sup> transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox <sup>t</sup> with him that night, and slew *them* there.

35 And Saul <sup>u</sup> built an altar unto the LORD:

—<sup>o</sup> Josh. vi. 20.—<sup>p</sup> Deut. ix. 28. Mat. iii. 5.—<sup>q</sup> Exod. iii. 8. Num. xiii. 27. Mat. iii. 4.—<sup>r</sup> Or, *weary.*—<sup>s</sup> Lev. iii. 17. vii. 26. xvii. 10. xix. 26. Deut. xii. 16, 23, 24.—<sup>t</sup> Or, *dealt treacherously.*—<sup>u</sup> Heb. *in his hand.*—<sup>v</sup> Ch. vii. 17.

if they waited to refresh themselves, the Philistines would escape out of their hands, and therefore he made the taking any food till sunset a capital crime. This was the very means of defeating his own intention.

Verse 25. *There was honey upon the ground*] There were many wild bees in that country, and Judea is expressly said to be a land flowing with milk and honey.

Verse 26. *The honey dropped*] It seems to have dropped from the trees on the ground. Honey dews, as they are called, are not uncommon in most countries; and this appears to have been something of this kind.

Verse 27. *His eyes were enlightened.*] Hunger and fatigue affect and dim the sight; on taking food, this affection is immediately removed.

Verse 31. *They smote the Philistines—from Michmash to Ajalon*] The distance Calmet states to be three or four leagues.

Verse 32. *The people did eat them with the blood.*] They were faint through hunger, and did not take time to bleed the cattle on which they fed. This was another bad effect of Saul's rash adjuration.

Verse 33. *Roll a great stone unto me*] Probably this means that they should set up an altar to the Lord, on which the animals might be properly slain, and the blood poured out upon the earth.

Verse 35. *Saul built an altar*] Samuel, as prophet, had hitherto erected the altars, and Saul thought he had sufficient authority to erect one himself without the prophet, as he once offered sacrifice without him.

\* the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But <sup>b</sup> he answered him not that day.

38 And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.

39 For, <sup>c</sup> as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was not a man among all the people that answered him.*

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, Give <sup>a</sup> a perfect lot. <sup>b</sup> And Saul and Jonathan were taken: but the people <sup>c</sup> escaped.

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, and, lo, I must die.

<sup>a</sup> Heb. that altar he began to build unto the LORD.—<sup>b</sup> Ch. xxviii. 6.—<sup>c</sup> Josh. vii. 14. Ch. x. 19.—<sup>d</sup> Heb. corners. Judg. xx. 2.—<sup>e</sup> 2 Sam. xii. 5.—<sup>f</sup> Or, Show the innocent.—<sup>g</sup> Prov. xvi. 31. Acts i. 24.—<sup>h</sup> Josh. vii. 16. Ch. x. 20, 21.—<sup>i</sup> Heb. went forth.—<sup>j</sup> Josh. vii. 19.

Verse 36. *Then said the priest*] It is evident that Ahiah doubted the propriety of pursuing the Philistines that night; and as a reverse of fortune might be ruinous after such a victory, he wished to have specific directions from the LORD.

Verse 37. *He answered him not that day.*] Why was this answer delayed? Surely Jonathan's eating the honey was no sin. This could not have excited God's displeasure.

Verse 42. *And Jonathan was taken.*] The object of the inquiry most evidently was, "Who has gone contrary to the king's adjuration to-day?" The answer to that must be, JONATHAN. But was this a proof of the divine displeasure against the man? By no means: the holy oracle told the truth, but neither that oracle nor the God who gave it fixed any blame upon Jonathan, and his own conscience acquits him. He seeks not pardon from God, because he is conscious he had not transgressed. But why did not God answer the priest that day? Because he did not think it proper to send the people by night in pursuit of the vanquished Philistines. Saul's motive was perfectly vindictive. Was it right to indulge a disposition of this kind, which would have led to the destruction of many innocent country people, and of many Israelites who resided among the Philistines? Besides, was there not a most manifest reason in the people why God could not be among them? Multitudes of them were defiled in a very solemn manner; they had eaten the *flesh with the blood*; and however sacrifice might be offered to atone for this transgression of the law, they must continue unclean till the evening. Here were reasons enough why God would not go on with the people for that night.

Verse 44. *And Saul answered—thou shalt surely die,*

44 And Saul answered, I God do so and more also: <sup>a</sup> for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: <sup>b</sup> as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 So Saul took the kingdom over Israel and fought against all his enemies on every side, against Moab, and against the children of <sup>c</sup> Ammon, and against Edom, and against the kings of <sup>d</sup> Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

48 And he <sup>e</sup> gathered an host, and <sup>f</sup> smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now <sup>g</sup> the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.

51 <sup>h</sup> And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, <sup>i</sup> he took him unto him.

—<sup>a</sup> Ver. 27.—<sup>b</sup> Ruth i. 17.—<sup>c</sup> Ver. 39.—<sup>d</sup> 2 Sam. xiv. 11. 1 Kings i. 52. Luke xxi. 18.—<sup>e</sup> Ch. xi. 11.—<sup>f</sup> 2 Sam. x. 6.—<sup>g</sup> Or, wrought mightily.—<sup>h</sup> Ch. xv. 3, 7.—<sup>i</sup> Ch. xxxi. 2. 1 Chron. viii. 33.—<sup>j</sup> Heb. Abner.—<sup>k</sup> Ch. ix. 1.—<sup>l</sup> Ch. viii. 11.

*Jonathan.*] To save a rash oath! So must John Baptist's head be taken off at the desire of an impure woman, because a Herod had sworn to give her whatever she might request!

Verse 45. *And the people said*] Here was a righteous and impartial jury, who brought in a verdict according to the evidence: No man should die but for a breach of the law of God: but Jonathan hath not broken any law of God; therefore Jonathan should not die. And because he should not, therefore he shall not.

*He hath wrought with God this day.*] God has been commander-in-chief; Jonathan has acted under his directions.

*So the people rescued Jonathan*] And God testified no displeasure; and perhaps he permitted all this, that he might correct Saul's propensity to rashness and precipitancy.

Verse 47. *So Saul took the kingdom*] The Targum appears to give the meaning of this expression: "Saul prospered in his government over Israel." And the proofs of his prosperity are immediately subjoined.

*Fought against all his enemies*] Of the wars which are mentioned here we have no particulars; they must have endured a long time, and have been, at least in general, successful.

Verse 48. *Smote the Amalekites*] This war is mentioned in the following chapter.

Verse 49. *Now the sons of Saul*] We do not find Ishbosheth here. [No reason can be assigned.]

Verse 52. *When Saul saw any strong man*] This was very politic. He thus continued to recruit his army with strong and effective men.

## CHAPTER XV.

*Samuel sends Saul to destroy the Amalekites, and all their substance, 1-3. Saul collects an immense army, and comes against their city, 4, 5. He desires the Kenites to remove from among the Amalekites, 6. He smites the Amalekites, and takes their king Agag prisoner, and saves the best of the spoil, 7-9. The Lord is displeased, and sends Samuel to reprove him, 10, 11. The conversation between Samuel and Saul, in which the latter endeavours to justify his conduct, 12-23. He is convinced that he has done wrong, and asks pardon, 24-31. Samuel causes Agag to be slain; for which he assigns the reasons, 32-35.*

**SAMUEL** also said unto Saul, \* The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, <sup>b</sup> how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and \* utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and <sup>d</sup> laid wait in the valley.

6 And Saul said unto \* the Kenites, <sup>f</sup> Go, depart, get you down from among the Amalekites, lest I destroy you with them: for <sup>g</sup> ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 <sup>h</sup> And Saul smote the Amalekites from <sup>i</sup> Havilah until thou comest to <sup>j</sup> Shur, that is over against Egypt.

8 And <sup>k</sup> he took Agag the king of the Amalekites alive, and <sup>l</sup> utterly destroyed all the people with the edge of the sword.

9 But Saul and the people <sup>m</sup> spared Agag, and the best of the sheep, and of the oxen, and <sup>n</sup> of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10 Then came the word of the LORD unto Samuel, saying,

\* Ch. ix. 16.—<sup>b</sup> Exod. xvii. 8, 14. Num. xxiv. 20. Deut. xxv. 17, 18, 19.—<sup>c</sup> Lev. xxvii. 28, 29. Josh. vi. 17, 21.—<sup>d</sup> Or, fought.—<sup>e</sup> Num. xxiv. 21. Judg. i. 16. iv. 11.—<sup>f</sup> Gen. xlii. 25. xix. 12, 14. Rev. xviii. 4.—<sup>g</sup> Exod. xviii. 10, 19. Num. x. 29, 32.—<sup>h</sup> Ch. ix. 48.—<sup>i</sup> Gen. ii. 11. xiv. 18.—<sup>j</sup> Gen. xvi. 7.—<sup>k</sup> See 1 Kings xx. 34, 35, &c.

Verse 1. *The Lord sent me to anoint thee*] This gave him a right to say what immediately follows.

Verse 2. *I remember that which Amalek did*] The Amalekites were a people of Arabia Petraea, who had occupied a tract of country on the frontiers of Egypt and Palestine. They had acted with great cruelty towards the Israelites on their coming out of Egypt. And God then purposed that Amalek as a nation, should be blotted out from under heaven; which purpose was now fulfilled by Saul upwards of four hundred years afterwards!

Verse 3. *Slay both man and woman*] Nothing could justify such an exterminating decree but the absolute authority of God. This was given; all the reasons of it we do not know; but this we know well, *The Judge of all the earth doth right.*

Verse 5. *Saul came to a city of Amalek*] I believe the original should be translated, *And Saul came to the city Amalek*; their capital being called by the name of their tribe.

Verse 6. *Said unto the Kenites*] The Kenites were an ancient people. They had a portion of the promised land, near to the city Arad.

11 \* It repenteth me that I have set up Saul to be king: for he is <sup>p</sup> turned back from following me, <sup>q</sup> and hath not performed my commandments. And it <sup>r</sup> grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to \* Carmel, and, behold, he set him up a place, and is gone about and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, \* Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: \* for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, \* When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until \* they be consumed.

12 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, \* I have

—<sup>j</sup> See ch. xxx. 1.—<sup>k</sup> Ver. 3, 15.—<sup>l</sup> Or, of the second sort.—<sup>m</sup> Ver. 35. Gen. vi. 6, 7. 2 Sam. xxiv. 16.—<sup>n</sup> Josh. xxii. 16. 1 Kings ix. 6.—<sup>o</sup> Ch. xlii. 13. Ver. 8, 9.—<sup>p</sup> Ver. 35. Ch. xvi. 1.—<sup>q</sup> Josh. xv. 55.—<sup>r</sup> Gen. xiv. 19. Judg. xvii. 2. Ruth iii. 10.—<sup>s</sup> Ver. 9, 21. Gen. iii. 12. Prov. xxviii. 15.—<sup>t</sup> Ch. ix. 21.—<sup>u</sup> Heb. they consume.—<sup>v</sup> Ver. 13.

Verse 7. *From Havilah—to Shur*] From Pelusium, in Egypt, unto the Red Sea.—*Josephus.* But Havilah lay eastward from the Red Sea; the Amalekites lay between this and the way to Egypt towards Shur.

Verse 11. *It repenteth me that I have set up Saul*] I intended, if he had been obedient, to have established his kingdom. He has been disobedient; I change my purpose, and the kingdom shall not be established in his family. This is what is meant by God's repenting—changing a purpose according to conditions already laid down or mentally determined.

Verse 12. *He set him up a place*] Literally, a hand, yad. Some say it was a monument; others, a triumphal arch: probably it was no more than a hand, pointing out the place where Saul had gained the victory. *Abimelech's pillar* is called the hand of Abimelech, 2 Sam. xviii. 18.

Verse 15. *The people spared the best of the sheep*] That they might not love war, God had interdicted spoil and plunder; so the war was undertaken merely from a sense of duty, without any hope of enriching themselves by it.

Verse 17. *Little in thine own sight*] Who can bear prosperity? Is it not of the Lord's great goodness that the



obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 \* But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, *b* Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, *c* to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of *d* witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, *e* he hath also rejected thee from being king.

24 *f* And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I *g* feared the people, and obeyed their voice.

25 Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: *h* for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, *i* he

laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, 'The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is better than thou*.

29 And also the *k* Strength of Israel *l* will not lie nor repent; for he is not a man, that he should repent.

30 Then he said, I have sinned: *yet m* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 Then said Samuel, Bring *ye* hither to me Agag king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, *n* As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house to *o* Gibeah of Saul.

35 And *p* Samuel came no more to see Saul until the day of his death: nevertheless Samuel *q* mourned for Saul: and the LORD *r* repented that he had made Saul king over Israel.

\* Ver. 15.—Ps. i. 8, 9. Prov. xxi. 3. Isa. i. 11, 12, 13, 16, 17. Jer. vii. 22, 23. Mic. vi. 6, 7, 8. Heb. x. 6, 7, 8, 9.—Eccles. v. 1. Hos. vi. 6. Mat. v. 24. ix. 13. xii. 7. Mark xii. 33.—*d* Heb. divination. Deut. xviii. 10.—Ch. xiii. 14.—*e* See 2 Sam. xii. 13.—*e* Exod. xxiii. 2. Prov. xxix. 25. Isa. li. 12, 13.—*h* See ch. ii. 30.—

*l* See 1 Kings i. 30.—*Ch. xxviii. 17, 18. 1 Kings xl. 31.—Or, eternity, or victory.—Num. xxiii. 19. Ezek. xxiv. 14. 2 Tim. ii. 13. Tit. i. 2.—m* John v. 44. xii. 43.—*n* Exod. xvii. 11. Num. xiv. 45. See Judg. i. 7.—*o* Ch. xi. 4.—*p* See ch. xix. 24.—*q* Ver. 11. Ch. xvi. 1.—*r* Ver. 11.

majority of the inhabitants of the earth are in comparative poverty?

Verse 21. *To sacrifice unto the Lord*] Thus he endeavours to excuse the people. They did not take the spoil in order to enrich themselves by it, but to sacrifice unto the Lord; and did not this motive justify their conduct?

Verse 22. *Hath the Lord as great delight, &c.*] This was a very proper answer to, and refutation of, Saul's excuse. Is not obedience to the will of God the end of all religion, of its rites, ceremonies, and sacrifices?

Verse 23. *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.*] The meaning of this difficult place may be the following: As transgression comes from iniquity, divination from teraphim, and rebellion from stubbornness, so, because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

Verse 24. *I have sinned—because I feared the people*] This was the best excuse he could make for himself; but had he feared God more, he need have feared the PEOPLE less.

Verse 25. *Pardon my sin*] Literally, *bear my sin*; take it away; forgive what I have done against thee, and be my intercessor with God, that he may forgive my offence against him; *turn again with me, that I may worship the Lord*.

Verse 26. *I will not return with thee*] I cannot acknowledge thee as king, seeing the Lord hath rejected thee.

Verse 29. *The Strength of Israel will not lie*] What God has purposed he will bring to pass, for he has all power in the heavens and in the earth; and he will not repent—change his purpose, concerning thee.

We may say it was some extenuation of Saul's fault that the people insisted on preserving the best of the prey; for who could resist the demands of a victorious mob? But his crime was in *consenting*; had he not, the crime would have been theirs alone.

Verse 32. *Agag came unto him delicately.*] The original, *maadannoth, delicacies*; probably *ish*, man, understood; *a man of delights, a pleasure taker*. [Or rather he came in the joyous hope of escaping death.]

*Surely the bitterness of death is past.*] Almost all the Versions render this differently from ours. *Surely death is bitter*, is their general sense; and this seems to be the true meaning.

Verse 33. *As thy sword hath made women childless*] It appears that Agag had forfeited his life by his own personal transgressions, and that his death now was the retribution of his cruelties.

*And Samuel hewed Agag in pieces*] 1. What Samuel did here he did in his magisterial capacity; and 2. It is not likely he did it by his own sword, but by that of an executioner.

Verse 35. *And Samuel came no more to see Saul*] But we read, chap. xix. 22-24, that Saul went to see Samuel at Naioth, but this does not affect what is said here. From this time Samuel had no connexion with Saul; he never more acknowledged him as king; he mourned and prayed for him, and continued to perform his prophetic functions at Ramah, and at Naioth, superintending the school of the prophets in that place.

## CHAPTER XVI.

*Samuel is sent from Ramah to Beth-lehem, to anoint David, 1-13. The Spirit of the Lord departs from Saul, and an evil spirit comes upon him, 14. His servants exhort him to get a skilful harper to play before him, 15, 16. He is pleased with the counsel, and desires them to find such a person, 17. They recommend David, 18. He is sent for, comes, plays before Saul, and finds favour in his sight, 19-23.*

**AND** the LORD said unto Samuel, "How long wilt thou mourn for Saul, seeing <sup>b</sup>I have rejected him from reigning over Israel? <sup>c</sup>fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for <sup>d</sup>I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer <sup>e</sup>with thee, and say, 'I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice and <sup>f</sup>I will shew thee what thou shalt do: and <sup>g</sup>thou shalt anoint unto me <sup>h</sup>him whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town <sup>i</sup>trembled at his <sup>j</sup>coming, and said, <sup>k</sup>Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: <sup>l</sup>sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on <sup>m</sup>Eliab, and <sup>n</sup>said, Surely the LORD's anointed <sup>o</sup>is before him.

7 But the LORD said unto Samuel, Look not on <sup>p</sup>his countenance, or on the height of his stature; because I have refused him: <sup>q</sup>for the LORD seeth not as man seeth; for man <sup>r</sup>looketh on the <sup>s</sup>outward appearance, but the LORD looketh on the <sup>t</sup>heart.

8 Then Jesse called <sup>u</sup>Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made <sup>v</sup>Shammah <sup>w</sup>to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all <sup>x</sup>thy children? And he said, <sup>y</sup>There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, <sup>z</sup>Send and fetch him: for we will not sit <sup>aa</sup>down till he come hither.

12 And he sent, and brought him in. Now he <sup>ab</sup>was <sup>ac</sup>ruddy, and withal <sup>ad</sup>of a beautiful countenance, and goodly to look to. <sup>ae</sup>And the LORD said, Arise, anoint him: for this <sup>af</sup>is he.

13 Then Samuel took the horn of oil, and <sup>ag</sup>anointed him in the midst of his brethren: and <sup>ah</sup>the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 <sup>ai</sup>But the Spirit of the LORD departed from Saul, and <sup>aj</sup>an evil spirit from the LORD <sup>ak</sup>troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, <sup>al</sup>which are <sup>am</sup>before thee, to seek out a man, <sup>an</sup>who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall <sup>ao</sup>play with his hand and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring <sup>ap</sup>him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite <sup>aq</sup>that is cunning in playing, and <sup>ar</sup>a mighty valiant man, and a man of war, and prudent in <sup>as</sup>his matters, and a comely person, and <sup>at</sup>the LORD is with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, <sup>au</sup>which is with the sheep.

20 And Jesse <sup>av</sup>took an ass <sup>aw</sup>laden with bread, and a bottle of wine, and a kid, and sent <sup>ax</sup>them by David his son unto Saul.

<sup>a</sup>Ch. xv. 35.—<sup>b</sup>Ch. xv. 23.—<sup>c</sup>Ch. ix. 16. 2 Kings ix. 1.—<sup>d</sup>Ps. lxxviii. 70. lxxxix. 19, 20. Acts xlii. 22.—<sup>e</sup>Heb. in thine hand.—<sup>f</sup>Ch. ix. 12. xx. 29.—<sup>g</sup>Exod. iv. 15.—<sup>h</sup>Ch. ix. 16.—<sup>i</sup>Ch. xxi. 1.—<sup>j</sup>Heb. meeting.—<sup>k</sup>1 Kings ii. 13. 2 Kings ix. 22.—<sup>l</sup>Exod. xix. 10, 14.—<sup>m</sup>Ch. xvii. 13. Called Elihu, 1 Chron. xxvii. 18.—<sup>n</sup>1 Kings xii. 26.—<sup>o</sup>Ps. cxlvii. 10, 11.—<sup>p</sup>Isa. lv. 8.—<sup>q</sup>2 Cor. x. 7.—<sup>r</sup>Heb. eyes.—<sup>s</sup>1 Kings viii. 39. 1 Chron. xxviii. 9. Ps. vii. 9. Jer. xl. 20. xvi. 10. xx. 12. Acts i. 24.—<sup>t</sup>Ch. xvii. 13.—<sup>u</sup>Ch. xvii. 13.—<sup>v</sup>Shimeah, 2 Sam. xlii. 3. Shamma, 1 Chron. ii. 13.—<sup>w</sup>Ch. xvi. 12.

Verse 1. Fill thine horn with oil.] Horns appear to have been the ancient drinking vessels of all nations; and we may suppose that most persons who had to travel much, always carried one with them, for the purpose of taking up water from the fountains to quench their thirst.

Verse 2. Take an heifer with thee, and say, I am come to sacrifice.] This was strictly true, Samuel did offer a sacrifice; and it does not appear that he could have done the work which God designed, unless he had offered this sacrifice, and called the elders of the people together, and thus collected Jesse's sons. But he did not tell the principal design of his coming; had he done so, it would have produced evil and no good: and though no man, in any circumstances, should ever tell a lie, yet in all circumstances he is not obliged to tell the whole truth, though in every circumstance he must tell nothing but the truth, and in every case so tell the truth that the hearer shall not believe a lie by it.

Verse 3. Call Jesse to the sacrifice.] The common custom was, after the blood of the victim had been poured out to God, and the fat burnt, to feast on the flesh of the sacrifice. This appears to have been the case in all, except in the whole burnt-offering; this was entirely consumed.

Verse 4. The elders of the town trembled at his coming.] They knew he was a prophet of the Lord, and they were afraid that he was now come to denounce some judgments of the Most High against their city.

Verse 5. Sanctify yourselves.] Change your clothes, and wash your bodies in pure water, and prepare your minds by meditation, reflection, and prayer; that, being in the spirit of sacrifice, ye may offer acceptably to the Lord.

—<sup>a</sup>2 Sam. vii. 8. Ps. lxxviii. 70.—<sup>y</sup>Heb. round.—<sup>z</sup>Ch. xvii. 42. Cant. v. 10.—<sup>aa</sup>Heb. fair of eyes.—<sup>ab</sup>So ch. ix. 17.—<sup>ac</sup>Ch. x. 1. Ps. lxxxix. 20.—<sup>ad</sup>See Num. xxvii. 18. Judg. xi. 29. xiii. 25. xiv. 6. Ch. x. 6, 10.—<sup>ae</sup>Ch. xi. 6. xviii. 12. xxviii. 15. Judg. xvi. 20. Ps. li. 11.—<sup>af</sup>Judg. ix. 23. Ch. xvii. 10. xix. 9.—<sup>ag</sup>Or, terrified.—<sup>ah</sup>Gen. xl. 46. Ver. 21, 22. 1 Kings x. 8.—<sup>ai</sup>Ver. 23. 2 Kings iii. 15.—<sup>aj</sup>Ch. xvii. 32, 34, 35, 36.—<sup>ak</sup>Or, speech.—<sup>al</sup>Ch. iii. 16. xviii. 12, 14.—<sup>am</sup>Ver. 11. Ch. xvii. 15, 34.—<sup>an</sup>See ch. x. 27. xvii. 18. Gen. xliii. 11. Prov. xviii. 10.

Verse 7. Man looketh on the outward appearance.] And it is well he should, and confine his looks to that; for when he pretends to sound the heart, he usurps the prerogative of God.

In what way were these communications made from God to Samuel? It must have been by direct inspirations into his heart. But what a state of holy familiarity does this argue between God and the prophet! I believe Moses himself was not more highly favoured than Samuel.

Verse 10. Seven of his sons.] This certainly was not done publicly; Samuel, Jesse, and his children must have been in a private apartment, previously to the public feast on the sacrifice; for Samuel says, ver. 11, We will not sit down till he (David) come.

Verse 12. He was ruddy.] I believe the word here means red-haired, he had golden locks. Hair of this kind is ever associated with a delicate skin and florid complexion.

Verse 13. The Spirit of the Lord came upon David.] God qualified him to be governor of his people, by infusing such graces as wisdom, prudence, counsel, courage, liberality, and magnanimity.

Verse 14. The Spirit of the Lord departed from Saul.] God seems to have taken what gifts he had, and given them to David: and then the evil spirit came upon Saul; for what God fills not, the devil will.

An evil spirit from the Lord.] The evil spirit was either immediately sent from the Lord, or permitted to come. Whether this was a diabolic possession or a mere mental malady, the learned are not agreed; it seems to have partaken of both. That Saul had fallen into a deep melancholy

21 And David came to Saul, and <sup>a</sup>stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

<sup>a</sup> Gen. xli. 46. 1 Kings x. 8.

there is little doubt; that the devil might work more effectually on such a state of mind, there can be but little question. There is an old proverb, Satan delights to fish in troubled waters; and Saul's situation of mind gave him many advantages.

Verse 20. *Took an ass laden with bread*] He must send a present to Saul to introduce his son, and this was probably the best he had.

Verse 23. *The evil spirit from God*] The word *evil* is not in the common Hebrew text.

23 And it came to pass, when <sup>b</sup>the *evil spirit* from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Prov. xxii. 29.—<sup>b</sup> Ver. 14, 16.

There are several difficulties in this chapter; those of the *chronology* are pretty well cleared, in the opinion of some, by the observations of Bishop Warburton; but there is still something more to be done to make this point entirely satisfactory. Saul's *evil spirit*, and the influence of *music* upon it, are not easily accounted for. I have considered his malady to be of a *mixed kind, natural and diabolical*; there is too much of apparent *nature* in it to permit us to believe it was all *spiritual*, and there is too much of apparent *super-natural* influence to suffer us to believe that it was all *natural*.

## CHAPTER XVII.

*The Philistines gather together against Israel at Ephes-dammim, and Saul and his men pitch their camp near the valley of Elah, 1-3. Goliath of Gath, a gigantic man, whose height was six cubits and a span, defies the armies of Israel, and proposes to end all contests by single combat; his armour is described, 4-11. Saul and his host are greatly dismayed, 12. David, having been sent by his father with provisions to his brethren in the army, hears the challenge, inquires into all circumstances, thinks it a reproach to Israel that no man can be found to accept the challenge, is brought before Saul, and proposes to undertake the combat, 13-32. Saul objects to his youth and inexperience, 33. David shows the grounds on which he undertakes it, 34-37. Saul arms him with his own armour: but David, finding them an incumbrance, puts them off, and takes his staff, his sling, and five stones out of the brook, and goes to meet Goliath, 38-40. The Philistine draws near, despises, defies, and curses him, 41-44. David retorts his defiance, 41-47. They draw near to each other, and David slings a stone, hits Goliath in the forehead, slays him, and cuts off his head with his own sword, 48-51. The Philistines flee, and are pursued by the Israelites, 52, 53. David brings the head of the Philistine to Jerusalem, 54. Conversation between Saul and Abner concerning David, who is in consequence brought before Saul, 55-58.*

**N**OW the Philistines <sup>a</sup>gathered together their armies to battle, and were gathered together at <sup>b</sup>Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in <sup>c</sup>Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and <sup>d</sup>set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the

<sup>a</sup> Ch. xlii. 5.—<sup>b</sup> Josh. xv. 35. 2 Chron. xxviii. 13.—<sup>c</sup> Or, the coast of Dammim: called Pas-dammim, 1 Chron. xi. 13.

Verse 1. *Now the Philistines gathered together*] Calmet thinks that this war happened eight years after the anointing of David, and ten or twelve years after the war with the Amalekites.

*Shochoh and Azekah*] Places which lay to the south of Jerusalem and to the west of Beth-lehem; about five leagues from the former. Ephes-dammim was somewhere in the vicinity, but it is not known *where*. [Probably its name is preserved in the ruins of *Dammim*, near the town of *Shuweiksh*, the modern *Shochoh*.]

Verse 2. *The valley of Elah*] Some translate this the *turpentine valley*, or the *valley of the terebinth trees*; and others, the *valley of oaks*. The situation of this valley is well known.

Verse 3. *The Philistines stood on a mountain*] These were two eminences or hills, from which they could see and talk with each other.

Verse 4. *There went out a champion*] The original is a *middle man*, the *man between two*; that is, as here, the *man who undertakes to settle the disputes between two*

one side, and Israel stood on a mountain on the other side: and *there* was a valley between them.

4 And there went out a champion, out of the camp of the Philistines, named <sup>a</sup>Goliath, of <sup>b</sup>Gath, whose height was six cubits and a span.

5 And he *had* an helmet of brass upon his head, and he *was* <sup>c</sup>armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

<sup>d</sup> Heb. ranged the battle.—<sup>e</sup> 2 Sam. xxi. 19.—<sup>f</sup> Josh. xi. 22.—<sup>g</sup> Heb. clothed.

armies or nations. So our ancient champions settled disputes between contending parties by what was termed *camp fight*; hence the *campio* or *champion*.

*Whose height was six cubits and a span.*] The word cubit signifies the length from *cubitus*, the elbow, to the top of the middle finger, which is generally rated at *one foot six inches*. The *span* is the distance from the top of the middle finger to the end of the thumb, when extended as far as they can stretch on a *plain*; this is ordinarily *nine inches*. Were we sure that these were the measures, and their extent, which are intended in the original words, we could easily ascertain the height of this Philistine; it would then be *nine feet nine inches*, which is a tremendous height for a man.

But the *Versions* are not all agreed in his height; and the length of the ancient cubit has been variously computed: *eighteen inches, twenty inches and a half, and twenty-one inches*.

Verse 5. *He was armed with a coat of mail*] The words in the original mean a coat of mail formed of plates of brass

6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse: and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn,

and these ten loaves, and run to the camp to thy brethren:

18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner

\* Or, gorget.—2 Sam. xxi. 19.—<sup>c</sup> Ch. viii. 17.—<sup>d</sup> Ch. xi. 1.—<sup>e</sup> Ver. 28. 2 Sam. xxi. 21.—<sup>f</sup> Ver. 58. Ruth iv. 22. (Ch. xvi. 1, 18.—<sup>g</sup> Gen. xxxv. 19.—<sup>h</sup> Ch. xvi. 10, 11. See 1 Chron. ii. 13, 14, 15.—<sup>i</sup> Ch. xvi. 6, 8, 9. 1 Chron. ii. 13.—<sup>j</sup> Ch. xvi. 19.—<sup>k</sup> Heb. cheeses of milk.—<sup>l</sup> Heb. captain of a thousand.—<sup>m</sup> Gen. xxxvii. 14.—<sup>n</sup> Or, place of the

overlapping each other, like the scales of a fish, or tiles of a house.

The weight—five thousand shekels] Exactly one hundred and fifty-six pounds four ounces avoirdupois. A vast weight for a coat of mail, but not at all out of proportion to the man.

Verse 6. Greaves of brass upon his legs] This species of armour may be seen on many ancient monuments. It was a plate of brass (though perhaps sometimes formed of laminæ or plates, like the mail) which covered the shin or fore part of the leg, from the knee down to the instep, and was buckled with straps behind the leg. From ancient monuments we find that it was commonly worn only on one leg.

A target of brass between his shoulders.] When not actually engaged, soldiers threw their shields behind their backs so that they appeared to rest or hang between the shoulders.

There are different opinions concerning this piece of armour, called here *kidon*. Some think it was a covering for the shoulders; others, that it was a javelin or dart; others, that it was a lance; some, a club; and others, a sword. It is certainly distinguished from the shield, ver. 41, and is translated a spear, Josh. viii. 18. [It seems to have been a lance. The ancients frequently slung their weapons between the shoulders.]

Verse 7. The staff of his spear was like a weaver's beam] Either like that on which the warp is rolled, or that on which the cloth is rolled. We know not how thick this was, because there were several sorts of looms, and the sizes of the beams very dissimilar.

His spear's head weighed six hundred shekels of iron]

carriage, ch. xxvi. 5.—<sup>o</sup> Or, battle-array, or place of fight.—<sup>p</sup> Heb. the vessels from upon him.—<sup>q</sup> Heb. asked his brethren of peace, as Judg. xviii. 15.—<sup>r</sup> Ver. 8.—<sup>s</sup> Heb. from his face.—<sup>t</sup> Josh. xv. 16.—<sup>u</sup> Ch. xi. 2.—<sup>v</sup> Ch. xiv. 6.—<sup>w</sup> Ver. 10.—<sup>x</sup> Deut. v. 26.

That is, his spear's head was of iron, and it weighed six hundred shekels; this, according to the former computation, would amount to eighteen pounds twelve ounces.

And one bearing a shield] Taking the proportion of things unknown to those known, the armour of Goliath is supposed to have weighed not less than two hundred and seventy-two pounds thirteen ounces!

Verse 9. Then will we be your servants] Of this stipulation we hear nothing farther.

Verse 10. I defy] "I strip or make bare," the armies of Israel; for none dared to fight him.

Verse 11. Saul and all Israel—were dismayed] They saw no man able to accept the challenge.

Verse 12.—The 12th verse, to the 81st inclusive, are wanting in the *Septuagint*; as also the 41st verse: and from the 54th to the end; with the five first verses of chap. xviii., and the 9th, 10th, 11th, 17th, 18th, and 19th of the same.

Notwithstanding what Bishop Warburton and others have done to clear the chronology of the present printed Hebrew, it is impossible to make a clear consistent sense of the history, unless these verses are omitted. Let any one read the eleventh verse in connexion with the thirty-second, leave out the forty-first, and connect the fifty-fourth with the sixth of chap. xviii., and he will be perfectly convinced that there is nothing wanting to make the sense complete; to say nothing of the other omissions noted above.

Verse 18. Carry these ten cheeses] Cheeses of milk, says the margin. In the East they do not make what we call cheese: they press the milk but slightly, and carry it in rush baskets. It is highly salted, and little different from curds.

saying, "So shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's <sup>a</sup> anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart: for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? <sup>a</sup> Is there not a cause?

30 And he turned from him toward another, and <sup>a</sup> spake after the same <sup>a</sup> manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he <sup>a</sup> sent for him.

32 And David said to Saul, <sup>a</sup> Let no man's heart fail because of him; <sup>a</sup> thy servant will go and fight with this Philistine.

33 And Saul said to David, <sup>a</sup> Thou art not able to go against this Philistine to fight with him; for thou art *but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a <sup>a</sup> lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of

<sup>a</sup> Ver. 25.—<sup>a</sup> Gen. xxxvii. 4, 8, 11. Mat. x. 36.—<sup>a</sup> Ver. 17.—<sup>a</sup> Ver. 28, 27.—<sup>a</sup> Heb. word.—<sup>a</sup> Heb. took him.—<sup>a</sup> Deut. xx. 1, 3.—<sup>a</sup> Ch. xvi. 18.—<sup>a</sup> See Num. xiii. 31. Deut. ix. 2.—<sup>a</sup> Or, *kid*.—<sup>a</sup> Ps. xlii. 16, 17. lxi. 7. lxxvii. 11. 2 Cor. i. 10. 2 Tim. iv. 17, 18.—<sup>a</sup> Ch. xx. 13.

Verse 29. Is there not a cause? I believe the meaning is what several of the Versions express: *I have spoken but a word.* And should a man be made an offender for a word?

Verse 32. And David said] This properly connects with the eleventh verse.

Verse 33. Thou art but a youth.] Supposed to be about twenty-two or twenty-three years of age.

Verse 34. Thy servant kept his father's sheep] He found it necessary to give Saul the reasons why he undertook this combat; and why he expected to be victorious.

Verse 35. The slaying of the lion and the bear mentioned here must have taken place at two different times; perhaps the verse should be read thus: *I went out after him (the lion), and smote him, &c. And when he (the bear) rose up against me, I caught him by the beard, and slew him.*

Verse 37. Go, and the Lord be with thee.] Saul saw that these were reasonable grounds of confidence, and therefore wished him success.

Verse 38. Saul armed David] He knew that although the battle was the Lord's yet prudent means should be used to secure success.

Verse 39. I cannot go with these] In ancient times it required considerable exercise and training to make a man expert in the use of such heavy armour; armour which in the present day scarcely a man is to be found who is able to carry; and so it must have been then, until that practice which arises from frequent use had made the proprietor perfect. *I have not proved them*, says David: I am wholly unaccustomed to such armour, and it would be an incumbrance to me.

Verse 40. He took his staff] What we would call his crook.

Five smooth stones] 1. Had they been rough or angular, they would not have passed easily through the air, and their asperities would, in the course of their passage, have given them a false direction. 2. Had they not been smooth, they could not have been readily despatched from the sling.

A shepherd's bag] That in which he generally carried

them, seeing he hath defied the armies of the living God.

37 David said moreover, <sup>a</sup> The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and <sup>a</sup> the Lord be with thee.

38 And Saul <sup>a</sup> armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the <sup>a</sup> brook, and put them in a shepherd's <sup>a</sup> bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he <sup>a</sup> disdained him: for he was *but* a youth, and <sup>a</sup> ruddy, and of a fair countenance.

43 And the Philistine said unto David, <sup>a</sup> Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine <sup>a</sup> said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest

1 Chron. xxii. 11, 16.—<sup>a</sup> Heb. clothed David with his clothes.—<sup>a</sup> Or, valley.—<sup>a</sup> Heb. vessel.—<sup>a</sup> Ps. cxxiii. 4, 5. 1 Cor. i. 27, 28.—<sup>a</sup> Ch. xvi. 12.—<sup>a</sup> Ch. xxiv. 14. 2 Sam. iii. 8. ix. 8. xvi. 9. 2 Kings viii. 13.—<sup>a</sup> 1 Kings xx. 10, 11.

his provisions while keeping the sheep in the open country.

And his sling] The sling, both among the Greeks and Hebrews, has been a powerful offensive weapon. It is composed of two strings and a leather strap; the strap is in the middle, and is the place where the stone or bullet lies. The string on the right end of the strap is firmly fastened to the hand; that on the left is held between the thumb and middle joint of the forefinger. It is then whirled two or three times round the head; and when discharged, the finger and thumb let go their hold of the left end string. The velocity and force of the string are in proportion to the distance of the strap, where the bullet lies, to the shoulder-joint.

In the use of the sling it requires much practice to hit the mark; but when once this dexterity is acquired, the sling is nearly as fatal as the musket or bow; see on ver. 49. David was evidently an expert marksman; and his sling gave him greatly the advantage over Goliath; an advantage of which the giant does not seem to have been aware. Against him the Philistine could do but little, except in close fight; it is true he appears to have had a javelin or missile spear (see on ver. 6), but David took care to prevent the use of all such weapons, by giving him the first blow.

Verse 42. He disdained him] He held him in contempt; he saw that he was young, and, from his ruddy complexion, supposed him to be effeminate.

Verse 43. Am I a dog, that thou comest to me with staves?] It is very likely that Goliath did not perceive the sling, which David might have kept coiled up within his hand.

Cursed David by his gods.] Prayed his gods to curse him. This long parody between David and Goliath is quite in the style of those times.

Verse 44. Come to me, and I will give thy flesh.] He intended, as soon as he could lay hold on him, to pull him to pieces.

Verse 45. Thou comest to me with a sword] What Goliath expected from his arms, David expected from the ineffable name.

to me with a sword, and with a spear, and with a shield: \*but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast<sup>b</sup> defied.

46 This day will the LORD<sup>c</sup> deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give<sup>d</sup> the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; \*that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD<sup>e</sup> saveth not with sword and spear: for \*the battle is the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So<sup>f</sup> David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was no sword in the hand of David.*

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of

the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead,<sup>g</sup> they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to<sup>h</sup> Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner,<sup>i</sup> whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul<sup>j</sup> with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered,<sup>k</sup> I am the son of thy servant Jesse the Beth-lehemite.

\*2 Sam. xxii. 33, 35. Ps. cxxiv. 8. cxxv. 1. 2 Cor. x. 4. Heb. xi. 33, 34.—<sup>b</sup> Ver. 10.—<sup>c</sup> Heb. *shut thee up*.—<sup>d</sup> Deut. xxviii. 26.—<sup>e</sup> Josh. iv. 24. 1 Kings viii. 43. xviii. 36. 2 Kings xix. 19. Isa. lii. 10.—<sup>f</sup> Ps. xlii. 6, 7. Hos. i. 7. Zech. iv. 6.—<sup>g</sup> 2 Chron. xx. 15.

—<sup>h</sup> Ch. xxi. 9. Eccles. xlvii. 4. 1 Mac. iv. 30. See Judg. iii. 31. xv. 15. Ch. xxiii. 21.—<sup>i</sup> Heb. xi. 34.—<sup>j</sup> Josh. xv. 36.—<sup>k</sup> See ch. xvi. 21, 22.—<sup>l</sup> Ver. 54.—<sup>m</sup> Ver. 12.

Verse 46. *This day will the Lord deliver thee into mine hand*] This was a direct and circumstantial prophecy of what did take place.

Verse 47. *For the battle is the Lord's*] It is the Lord's war: you are fighting *against* him and his religion, as the champion of your party; I am fighting *for* God, as the champion of his cause.

Verse 48. *The Philistine arose*] This was an end of the parley.

Verse 49. *Smote the Philistine in his forehead*] Except his face, Goliath was everywhere covered over with strong armour. Either he had no *beaver* to his helmet, or it was lifted up so as to expose his forehead; but it does not appear that the ancient helmets had any covering for the face.

Verse 51. *When the Philistines saw their champion was dead, they fled.*] They were panic-struck; and not being willing to fulfil the condition which was stipulated by Goliath, they precipitately left the field. The Israelites took a proper advantage of these circumstances, and totally routed their enemies.

Verse 58. *Whose son art thou, thou young man?*] That Saul should not know David with whom he had treated a little before, and even armed him for the combat, and that he should not know who his father was, though he had sent to his father for permission to David to reside constantly with him (chap. xvi. 22), is exceedingly strange! I fear all Bishop Warburton's attempts to rectify the chronology by assumed *anticipations*, will not account for this.

## CHAPTER XVIII.

Jonathan and David commence a lasting friendship; and David acts prudently with respect to Saul, 1-5. Saul becomes jealous of David, on account of the esteem in which he is held in Israel; and, in his fury, endeavours to destroy him, 6-12. David is made captain over a thousand; and the people love and respect him, 13-16. Saul, in order to ensnare him, offers him his daughter in marriage, 17-24. And requires a hundred foreskins of the Philistines for dowry; hoping that, in endeavouring to procure them, David might fall by the hands of the Philistines, 25. David agrees to the conditions, fulfils them, and has Michal to wife, 26-30.

AND it came to pass, when he had made an end of speaking unto Saul, that \*the soul of Jonathan was knit with the soul of David,<sup>a</sup> and Jonathan loved him as his own soul.

\*Gen. xlii. 30.—<sup>b</sup> Ch. xix. 2. xx. 17.

Verse 1. *Jonathan loved him as his own soul.*] The most intimate friendship subsisted between them; and they loved

2 And Saul took him that day, \*and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that

2 Sam. i. 26. Deut. xiii. 6.—<sup>c</sup> Ch. xvii. 15.

each other with pure hearts fervently. No love was lost between them: each was worthy of the other.



was upon him, and gave it to David, and his garments, even to his sword and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, and <sup>a</sup>behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the <sup>b</sup>Philistine, that <sup>c</sup>the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with <sup>d</sup>instruments of music.

7 And the women <sup>e</sup>answered one another as they played, and said, 'Saul hath slain his thousands, and David his ten thousands.'

8 And Saul was very wroth, and the saying <sup>f</sup>displeased <sup>g</sup>him; and he said, 'They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but <sup>h</sup>the kingdom?'

9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that <sup>i</sup>the evil spirit from God came upon Saul, <sup>j</sup>and he prophesied in the midst of the house: and David played with his hand, as at other times: <sup>k</sup>and there was a javelin in Saul's hand.

11 And Saul <sup>l</sup>cast the javelin: for he said, I will smite David even to the wall <sup>m</sup>with it. And David avoided out of his presence twice.

12 And Saul was <sup>n</sup>afraid of David, because <sup>o</sup>the Lord was with him, and was <sup>p</sup>departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and <sup>q</sup>he went out and came in before the people.

14 And David <sup>r</sup>behaved himself wisely in all his ways; and <sup>s</sup>the Lord <sup>t</sup>was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But <sup>u</sup>all Israel and Judah loved David, because he went out and came in before them.

17 And Saul said to David, Behold, my elder daughter Merab, <sup>v</sup>her will I give thee to wife: only be thou <sup>w</sup>valiant for me, and fight <sup>x</sup>the Lord's battles. For Saul said, <sup>y</sup>Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, <sup>z</sup>Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto <sup>aa</sup>Adriel the <sup>ab</sup>Meholathite to wife.

20 <sup>bb</sup>And Michal Saul's daughter loved David: and they told Saul, and the thing <sup>cc</sup>pleased him.

21 And Saul said, I will give him her, that she may be <sup>dd</sup>a snare to him, and that <sup>ee</sup>the hand of the Philistines may be against him. Wherefore Saul said to David, 'Thou shalt <sup>ff</sup>this day be my son in law in the one of the twain.'

22 And Saul commanded his servants, <sup>gg</sup>saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, <sup>hh</sup>On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any <sup>ii</sup>dowry, but an hundred foreskins of the Philistines, to be <sup>jj</sup>avenged of the king's enemies. But Saul <sup>kk</sup>thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words,

\* Or, prospered. Ver. 14, 15, 30.—<sup>b</sup> Or, Philistines.—<sup>c</sup> Exod. xv. 20. Judg. xi. 34.—<sup>d</sup> Heb. three-stringed instruments.—<sup>e</sup> Exod. xv. 21.—<sup>f</sup> Ch. xxi. 11. xxix. 5. Melch. xviii. 6.—<sup>g</sup> Heb. was evil in his eyes.—<sup>h</sup> Eccles. iv. 4.—<sup>i</sup> Ch. xv. 28.—<sup>j</sup> Ch. xvi. 14.—<sup>k</sup> Ch. xix. 24. 1 Kings xviii. 29. Acts xvi. 16.—<sup>l</sup> Ch. xix. 9.—<sup>m</sup> Ch. xix. 10. xx. 33. Prov. xxvii. 4.—<sup>n</sup> Ver. 15, 29.—<sup>o</sup> Ch. xvi. 13, 18.—<sup>p</sup> Ch. xvi. 14. xxviii. 15.—<sup>q</sup> Ver. 16. Num. xxvii. 17. 2 Sam. v. 2.

Verse 4. *Jonathian stripped himself*] Presents of clothes or rich robes, in token of respect and friendship, are frequent in the East. And how frequently arms and clothing were presented by warriors to each other in token of friendship may be seen in Homer and other ancient writers.

Verse 5. *Set him over the men of war*] Made him generalissimo; or what we would call field-marshal.

Verse 6. *The women came out*] It was the principal business of certain women to celebrate victories, sing at funerals, &c.

*With instruments of music.*] The original word signifies instruments with three strings; and is, I think, properly translated by the Vulgate, "with sistrums." This instrument is well known as being used among the ancient Egyptians: it was made of brass, and had three, sometimes more, brass rods across, which, being loose in their holes, made a jingling noise when the instrument was shaken.

Verse 7. *Saul hath slain his thousands*] As it cannot literally be true that Saul had slain thousands and David ten thousands; it would be well to translate the passage thus: *Saul hath smitten or fought against thousands; David, against tens of thousands.* [This, however, cannot be the translation. The expression is highly figurative.]

Verse 10. *He prophesied in the midst of the house*] The Arabic intimates that he was actually possessed by an evil spirit, and that through it he uttered a sort of demoniacal predictions.

But let us examine the original more closely: it is said that Saul prophesied in the midst of his house; that is, he

—<sup>r</sup> Or, prospered. Ver. 5.—<sup>s</sup> Gen. xxxix. 2, 3, 23. Josh. vi. 27.—<sup>t</sup> Ver. 5.—<sup>u</sup> Ch. xvii. 25.—<sup>v</sup> Heb. a son of valour.—<sup>w</sup> Num. xxxii. 20, 27, 29. Ch. xxv. 28.—<sup>x</sup> Ver. 21, 25. 2 Sam. xii. 9.—<sup>y</sup> See ver. 23. Ch. ix. 21. 2 Sam. vii. 18.—<sup>z</sup> 2 Sam. xxi. 8.—<sup>aa</sup> Judg. vii. 22.—<sup>bb</sup> Ver. 28.—<sup>cc</sup> Heb. was right in his eyes.—<sup>dd</sup> Exod. x. 7.—<sup>ee</sup> Ver. 17.—<sup>ff</sup> See ver. 26.—<sup>gg</sup> Heb. According to these words.—<sup>hh</sup> Gen. xxxiv. 12. Exod. xxii. 17.—<sup>ii</sup> Ch. xiv. 24.—<sup>jj</sup> Ver. 17.

prayed in his family, while David was playing on the harp; and then suddenly threw his javelin, intending to have killed David. Let it be observed that the word *rayithlabbe* is the third person singular of the future *hithpaal*; the sign of which is not only to do an action on or for one's self, but also to feign or pretend to do it. The meaning seems to be, Saul pretended to be praying in his family, the better to conceal his murderous intentions, and render David unsuspecting; who was probably at this time performing the musical part of the family worship. This view of the subject makes the whole case natural and plain. [The original word cannot mean anything else here than "he raved."]

Verse 11. *Saul cast the javelin*] The javelin or spear was the emblem of regal authority; kings always had it at hand, and in ancient monuments they are always represented with it.

Verse 13. *Made him his captain*] This was under pretence of doing him honour, when it was in effect only to rid himself of the object of his envy.

Verse 15. *He was afraid of him.*] He saw that, by his prudent conduct, he was every day gaining increasing influence.

Verse 21. *That she may be a snare to him*] Saul had already determined the condition on which he would give his daughter to David; viz., that he should slay one hundred Philistines: this he supposed he would undertake for the love of Michal, and that he must necessarily perish in the attempt; and thus Michal would become a snare to him.

Verse 25. *But an hundred foreskins*] That is, Thou shalt

it pleased David well to be the king's son in law : and <sup>a</sup> the days were not <sup>b</sup> expired.

27 Wherefore David arose and went, he and <sup>c</sup> his men, and slew of the Philistines two hundred men ; and <sup>d</sup> David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 And Saul saw and knew that the LORD was

<sup>a</sup> See ver. 21.—<sup>b</sup> Heb. fulfilled.—<sup>c</sup> Ver. 13.—<sup>d</sup> 2 Sam. iii. 14.—  
\* 2 Sam. xi. 1.

slay one hundred Philistines, and thou shalt produce their foreskins, as a proof, not only that thou hast killed one hundred men, but that these are of the *uncircumcised*.

Verse 27. *Slew—two hundred men.* The Septuagint has only *one hundred men*. Saul covenanted with David for a *hundred* ; and David himself says, 2 Sam. iii. 14, that he espoused Michal for a *hundred* ; hence it is likely that *one hundred* is the true reading.

with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David ; and Saul became David's enemy continually.

30 Then the princes of the Philistines <sup>a</sup> went forth : and it came to pass, after they went forth, *that* David <sup>b</sup> behaved himself more wisely than all the servants of Saul ; so that his name was much <sup>c</sup> set by.

<sup>a</sup> Ver. 5.—<sup>b</sup> Heb. *precious*. Ch. xxvi. 21. 2 Kings i. 13.  
Ps. cxvi. 15.

Verse 30. *Then the princes of the Philistines went forth.* Probably to avenge themselves on David and the Israelites : but of this war we know no more than that David was more skilful and successful in it than any of the other officers of Saul. His military skill was greater, and his success was proportionate to his skill and courage ; hence it is said, he behaved himself more wisely than all the servants of Saul.

## CHAPTER XIX.

*Jonathan pleads for David before Saul, who is for the present reconciled, 1-7. David defeats the Philistines ; and Saul becomes again envious, and endeavours to slay him, but he escapes, 8-10. Saul sends men to David's house, to lie in wait for him ; but Michal saves him by a stratagem, 11-17. David flees to Samuel, at Ramah, 18. Saul hearing of it, sends messengers three several times to take him ; but the Spirit of God coming upon them, they prophesy, 19-21. Saul, hearing of this, goes after David himself, and falls under the same influence, 22-24.*

**A**ND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son <sup>a</sup> delighted much in David : and Jonathan told David, saying, Saul my father <sup>b</sup> seeketh to kill thee : now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself :

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee ; and what I see, that I will tell thee.

4 And Jonathan <sup>c</sup> spake good of David unto Saul his father, and said unto him, Let not the king <sup>d</sup> sin against his servant, against David ; because he hath not sinned against thee, and because his works *have been* to thee-ward very good :

5 For he did put his <sup>e</sup> life in his hand, and <sup>f</sup> slew the Philistine, and <sup>g</sup> the LORD wrought a great salvation for all Israel : thou sawest it, and didst

<sup>a</sup> Ch. xviii. 1.—<sup>b</sup> Ver. 8.—<sup>c</sup> Prov. xxxi. 8, 9.—<sup>d</sup> Gen. xlii. 22. Ps. xxxv. 12. cix. 5. Prov. xvii. 13. Jer. xviii. 20.—<sup>e</sup> Judg. ix. 17. xii. 3. Ch. xxviii. 21. Ps. cxix. 109.—<sup>f</sup> Ch. xvii. 49, 50.—<sup>g</sup> 1 Sam.

Verse 1. *That they should kill David.* Nothing less than the especial interposition of God could have saved David's life, when every officer about the king's person, and every soldier, had got positive orders to despatch him.

Verse 2. *Take heed to thyself until the morning.* Perhaps the order was given to slay him the next day ; and therefore Jonathan charges him to be particularly on his guard at that time, and to hide himself.

Verse 4. *Jonathan spake good of David.* It is evident that Jonathan was satisfied that David was an innocent man ; and that his father was most *unjustly* incensed against him.

Verse 5. *For he did put his life in his hand.* The pleadings in this verse, though short, are exceedingly cogent ; and the argument is such as could not be resisted.

Verse 6. *He shall not be slain.* In consequence of this

rejoice : <sup>h</sup> wherefore then wilt thou <sup>i</sup> sin against innocent blood, to slay David without a cause ?

6 And Saul hearkened unto the voice of Jonathan : and Saul sware, *As the LORD liveth, he shall not be slain.*

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, <sup>j</sup> as <sup>k</sup> in times past.

8 And there was war again : and David went out, and fought with the Philistines, and slew them with a great slaughter ; and they fled from <sup>l</sup> him.

9 And <sup>m</sup> the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand : and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin ; but he slipped away out of Saul's presence, and he smote the javelin into the wall : and David fled, and escaped that night.

11 <sup>n</sup> Saul also sent messengers unto David's house,

xi. 18. 1 Chron. xi. 14.—<sup>b</sup> Ch. xx. 32.—<sup>c</sup> Mat. xxvii. 4.—<sup>d</sup> Ch. xvi. 21. xviii. 2, 13.—<sup>e</sup> Heb. *yesterday third day.*—<sup>f</sup> Heb. *his face.*—<sup>g</sup> Ch. xvi. 14. xviii. 10, 11.—<sup>h</sup> Ps. lix. title.

*oath*, we may suppose he issued orders contrary to those which he had given the preceding day.

Verse 7. *He was in his presence, as in times past.* By Jonathan's advice he had secreted himself on that day on which he was to have been assassinated ; the king having sworn that he should not be slain, David resumes his place in the palace of Saul.

Verse 9. *And the evil spirit from the Lord.* His envy and jealousy again returned, producing distraction of mind, which was exacerbated by diabolic influence.

Verse 10. *But he slipped away.* He found he could not trust Saul ; and therefore was continually on his watch. His agility of body was the means of his preservation at this time.

Verse 11. *To slay him in the morning.* When they might

to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 So Michal <sup>a</sup>let David down through a window: and he went, and fled, and escaped.

13 And Michal took an <sup>b</sup>image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; <sup>c</sup>why should I kill thee?

18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And <sup>d</sup>Saul sent messengers to take David: <sup>e</sup>and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also <sup>f</sup>prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and <sup>g</sup>the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 <sup>h</sup>And he stripped off his clothes also, and prophesied before Samuel in like manner, and <sup>i</sup>lay down <sup>j</sup>naked all that day and all that night. Wherefore they say, <sup>k</sup>Is Saul also among the prophets?

<sup>a</sup>So Josh. ii. 15. Acts ix. 24, 25.—<sup>b</sup>Heb. *teraphim*. Gen. xxxi. 19. Judge. xvii. 5.—<sup>c</sup>2 Sam. ii. 22.—<sup>d</sup>See John vii. 32, 45, &c.—<sup>e</sup>1 Cor. xiv. 3, 24, 25. Ch. x. 5, 6.—<sup>f</sup>Num. xi. 25. Joel ii. 28.

—<sup>g</sup>Ch. x. 10.—<sup>h</sup>Isa. xx. 2.—<sup>i</sup>Heb. *fell*. Num. xxiv. 4.—<sup>j</sup>Mic. i. 8. See 2 Sam. xi. 14, 20.—<sup>k</sup>Ch. x. 11.

be able to *distinguish* between him and Michal his wife; for, had they attempted his life in the night-season, there would have been some danger to Michal's life. Besides, Saul wished to represent him as a traitor; and consequently an attack upon him was justifiable at any time, even in the fullest day-light.

Verse 12. *Let David down through a window*] Saul's messengers would naturally guard the gate, or lie in wait in that place by which David would come out. Michal, seeing this, let him down to the ground through a window, probably at the back part of the house; and there being neither entrance nor issue that way, the liars in wait were easily eluded.

Verse 13. *Michal took an image*] The Hebrew word appears to mean any kind of *image*, in any kind of *form*, as a representative of some *reality*. Here it must have been something in the *human form*; because it was intended to represent a man lying in bed indisposed.

*A pillow of goats' hair*] Perhaps she formed the appearance of a sick man's head muffled up by this pillow or bag of goats' hair. The goats' hair was merely accidental; unless we could suppose that it was designed to represent the hair of David's head, which is not improbable.

Verse 17. *Let me go; why should I kill thee?*] That is, If thou do not let me go, I will kill thee. This she said to excuse herself to her father: as a wife she could do no less than favour the escape of her husband, being perfectly satis-

fied that there was no guilt in him. It is supposed that it was on this occasion that David wrote the fifty-ninth Psalm, *Deliver me from mine enemies, &c.*

Verse 18. *David fled, and escaped—to Samuel*] He, no doubt, came to this holy man to ask advice; and Samuel thought it best to retain him for the present, with himself at Naioth, where it is supposed he had a school of prophets.

Verse 20. *The company of the prophets prophesying*] Employed in religious exercises, *Samuel—appointed over them*] Being head or president of the school at this place.

*The spirit of God was upon the messengers*] They partook of the same influence, and joined in the same exercise; and thus were prevented from seizing David.

Verse 23. *He went on, and prophesied*] The Divine Spirit seemed to have seized him at the well of Sechu; and he went on from that *prophesying*—praying, singing praises, &c., till he came to Naioth.

Verse 24. *He stripped off his clothes*] Threw off his royal robes or military dress, retaining only his tunic; and continued so all that day and all that night, uniting with the sons of the prophets in *prayers, singing praises*, and other religious exercises, which were unusual to kings and warriors; and this gave rise to the saying, *Is Saul also among the prophets?* By bringing both him and his men thus under a divine influence, God prevented them from injuring the person of David.

## CHAPTER XX.

David complains to Jonathan of Saul's enmity against him; Jonathan comforts him, 1-10. They walk out into the field, and renew their covenant, 11-17. David asks Jonathan's leave to absent himself from Saul's court; and Jonathan informs him how he shall ascertain the disposition of his father towards him, 18-23. David hides himself; is missed by Saul; Jonathan is questioned concerning his absence; makes an excuse for David; Saul is enraged, and endeavours to kill Jonathan, 24-33. Jonathan goes out to the field; gives David the sign which they had agreed on, and by which he was to know that the king had determined to take away his life, 34-39. He sends his servant back into the city; and then he and David meet, renew their covenant, and have a very affectionate parting, 40-42.

**AND** David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.

7 If he says thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O Lord God

of Israel, when I have sounded my father about to morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and shew it thee;

13 The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father.

14 And thou shalt not only, while yet I live, shew me the kindness of the Lord, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself, when the business was in hand, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away.

23 And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.

24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

\* Heb. uncover mine ear. Ver. 12. Ch. ix. 15.—Or, Say what is thy mind, and I will do, &c.—Heb. speaketh or thinketh.—Num. x. 37. 11.—Ch. xix. 2.—Ch. xvi. 4.—Or, feast. Ch. ix. 12.—See Deut. 1. 22. 2 Sam. xvii. 4.—Ch. xxv. 17. Euth. vii. 7.—Josh. ii. 14.—Ver. 16. Ch. xviii. 8. xxiii. 18.—2 Sam. xiv. 32.—Heb. searched.—Heb. uncover thine ear. Ver. 2.—Ruth i. 17.

—Josh. i. 5. Ch. xvii. 37. 1 Chron. xxii. 11, 16.—2 Sam. ix. 1, 3, 7. xxi. 7.—Heb. cut.—Ch. xxv. 22. See ch. xxxi. 2. 2 Sam. iv. 7. xxi. 8.—Or, by his love toward him.—Ch. xviii. 1.—Ver. 5.—Heb. missed.—Or, diligently.—Heb. greatly.—Ch. xix. 2.—Heb. in the day of the business.—Or, that sheweth the way.—Heb. not any thing.—Jer. iv. 2.—Ver. 14, 15. See ver. 42.

Verse 1. David fled from Naioth.] On hearing that Saul had come to that place, knowing that he was no longer in safety, he fled for his life.

Verse 2. My father will do nothing.] Jonathan thought that his father could have no evil design against David, because of the oath which he had sworn to himself, chap. xix. 6; and at any rate, that he would do nothing against David without informing him.

Verse 3. There is but a step between me and death.] My life is in the most imminent danger. Your father has, most assuredly, determined to destroy me.

Verse 5. To morrow is the new moon.] The months of the Hebrews were lunar months, and they reckoned from new moon to new moon. And as their other feasts, particularly the passover, were reckoned according to this, they were very scrupulous in observing the first appearance of each new moon. On these new moons they offered sacrifices, and had a feast. And we may suppose that the families, on such occasions, sacrificed and feasted together.

Verse 8. If there be in me iniquity.] If thou seest that I am plotting either against the state, or the life of thy father, then slay me thyself.

Verse 10. Who shall tell me?] Who shall give me the necessary information? What means wilt thou use to convey this intelligence to me?

Verse 11. Come, and let us go out into the field.] In answer to David's question, he now shows him how he shall convey this intelligence to him.

Verse 12. Jonathan said—O Lord God of Israel.] There is, most evidently, something wanting in this verse. The Septuagint has, The Lord God of Israel doth know. The Syriac and Arabic, The Lord God of Israel is witness. Either of these makes a good sense. But two of Dr. Kennicott's MSS. supply the word *chai*, "liveth;" and the text reads thus, As the Lord God of Israel LIVETH, when I have sounded my father—if there be good, and I then send not unto thee, and shew it thee, the Lord do so and much more to Jonathan. This makes a still better sense. [But the ellipsis is quite consistent with the form of the oath.]

Verse 13. The Lord be with thee, as he hath been with my father.] From this, and other passages here, it is evident that Jonathan knew that the Lord had appointed David to the kingdom.

Verse 14. Shew me the kindness of the Lord.] When thou

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is <sup>a</sup> not clean; surely he is not clean.

27 And it came to pass on the morrow, *which was* the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to day?

28 And Jonathan <sup>b</sup> answered Saul, David earnestly asked *leave* of me to go to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, 'Thou <sup>c</sup> son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he <sup>d</sup> shall surely die.

32 And Jonathan answered Saul his father, and said unto him, 'Wherefore shall he be slain? What hath he done?

33 And Saul <sup>e</sup> cast a javelin at him to smite him:

<sup>a</sup> Lev. vii. 21. xv. 5, &c.—<sup>b</sup> Ver. 6.—<sup>c</sup> Or, Thou perverse rebel.—<sup>d</sup> Heb. Son of perverse rebellion.—<sup>e</sup> Heb. is the son of death.—<sup>f</sup> Ch. xix. 5. Mat. xxvii. 23. Luke xxiii. 22.—<sup>g</sup> Ch. xviii. 11.—

comest to the kingdom, if I am alive, thou shalt show kindness to me, and thou shalt continue that kindness to my family after me.

Verse 25. *The king sat upon his seat*] It seems that there was one table for Saul, Jonathan, David, and Abner; Saul having the chief seat, that next to the wall. As only four sat at this table, the absence of any one would soon be noticed.

Verse 29. *Our family hath a sacrifice*] Such sacrifices were undoubtedly festive ones; the beasts slain for the occasion were first offered to God, and their blood poured out before him; afterwards all that were bidden to the feast ate of the flesh. This was a family entertainment, at the commencement of which God was peculiarly honoured.

Verse 30. *Thou son of the perverse rebellious woman*] This clause is variously translated and understood. According to some of the Versions, these words refer to some secret transaction between Saul and Jonathan's mother; which certainly reflects more dishonour on himself than on his brave son. Most sarcasms bear as hard upon the speaker, as they do on him against whom they are spoken. Abusive language always argues a mean, weak, and malevolent heart.

Verse 34. *Jonathan arose—in fierce anger*] We should probably understand this rather of Jonathan's grief than of his anger, the latter clause explaining the former: for he was grieved for David.

Verse 35. *Make speed, haste, stay not.*] Though these words appear to be addressed to the lad, yet they were spoken to David, indicating that his life was at stake, and only a prompt flight could save him.

<sup>h</sup> whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow <sup>i</sup> beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not anything; only Jonathan and David knew the matter.

40 And Jonathan gave his <sup>j</sup> artillery unto <sup>k</sup> his lad, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another and wept one with another, until David exceeded.

42 And Jonathan said to David. <sup>l</sup> Go in peace, <sup>m</sup> forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

<sup>h</sup> Ver. 7.—<sup>i</sup> Heb. to pass over him.—<sup>j</sup> Heb. instruments.—<sup>k</sup> Heb. that was his.—<sup>l</sup> Ch. i. 17.—<sup>m</sup> Or, the LORD be witness of that which, &c. See ver. 23.

Verse 40. *Jonathan gave his artillery*] The original signifies simply instruments, and here means the bow, quiver, and arrows.

Verse 41. *Until David exceeded.*] David's distress must, in the nature of things, be the greatest. Besides his friend Jonathan, whom he was now about to lose for ever, he lost his wife, relatives, country; and, what was most afflictive, the altars of his God, and the ordinances of religion.

Saul saw David's growing popularity, and was convinced of his own mal-administration. He did not humble himself before God, and therefore became a prey to envy, pride, jealousy, cruelty, and every other malevolent temper. From him David had everything to fear, and therefore he thought it was safer to yield to the storm, than attempt to brave it; though he could have even raised a very powerful party in Israel, had he used the means which were so much in his power. But as he neither sought nor affected the kingdom, he left it to the providence of God to bring him in by such means, at such a way, and in such a time, as was most suited to his godly wisdom. He that believeth shall not make haste: God's way and time are ever the best; and he who, even in God's way, runs before he is sent, runs at random; runs without light, and without divine strength. Feeble, therefore, must be his own might, his own counsel, and his own wisdom; though he encompass himself with his own sparks, yet this hath he at the Lord's hand,—he shall lie down in sorrow.

## CHAPTER XXI.

*David comes to Ahimelech at Nob, receives provisions from him, and the sword of Goliath; and is noticed by Doeg, one of the servants of Saul, 1-9. He leaves Nob, and goes to Achish, king of Gath, 10. But on being recognised as the vanquisher of Goliath by the servants of Achish, he feigns himself deranged, and Achish sends him away, 11-15.*

**THEN** came David to Nob to <sup>a</sup>Ahimelech the priest: and Ahimelech was <sup>b</sup>afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king had commanded me a business, and hath said unto me, Let no man know anything of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is <sup>c</sup>present.

4 And the priest answered David, and said, *There is no common bread under mine hand, but there is <sup>d</sup>hallowed bread; <sup>e</sup>if the young men have kept themselves at least from women.*

5 And David answered the priest and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the <sup>f</sup>vessels of the young men are holy, and *the bread is in a manner common, <sup>g</sup>yea, though it were sanctified this day <sup>h</sup>in the vessel.*

6 So the priest <sup>i</sup>gave him hallowed bread: for there was no bread there but the shew-bread, <sup>j</sup>that was taken from before the LORD to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was <sup>k</sup>Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

<sup>a</sup> Ch. xiv. 3, called Achish; called also Abiathar, Mark ii. 26.—

<sup>b</sup> Ch. xvi. 4.—<sup>c</sup> Heb. found.—<sup>d</sup> Exod. xxv. 30. Lev. xxiv. 5. Mat. xii. 4.—<sup>e</sup> Exod. xix. 15. Zech. vii. 8.—<sup>f</sup> 1 Thess. iv. 4.—<sup>g</sup> Or, especially when this day there is other sanctified in the vessel.—<sup>h</sup> Lev. viii. 26.—<sup>i</sup> Mat. xii. 3, 4. Mark ii. 25, 26. Luke vi. 3, 4.—<sup>j</sup> Lev.

8 And David said unto Ahimelech, And is there not here under mine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in <sup>l</sup>the valley of Elah, <sup>m</sup>behold, it is *here* wrapped in a cloth behind the ephod: if thou wilt take that, take it: for *there is no other save that here.* And David said, *There is none like that; give it me.*

10 And David arose, and fled that day for fear of Saul, and went to <sup>n</sup>Achish the king of Gath.

11 And <sup>o</sup>the servants of Achish said unto him, Is not this David the king of the land? Did they not sing one to another of him in dances, saying, <sup>p</sup>"Saul hath slain his thousands, and David his ten thousands?"

12 And David <sup>q</sup>laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And <sup>r</sup>he changed his behaviour before them, and feigned himself mad in their hands, and <sup>s</sup>scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, you see the man <sup>t</sup>is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

xxiv. 8, 9.—<sup>k</sup> Ch. xxii. 9. Ps. lii. title.—<sup>l</sup> Ch. xvii. 2, 50.—<sup>m</sup> See ch. xxxi. 10.—<sup>n</sup> Or, Abimelech, Ps. xxxiv. title.—<sup>o</sup> Ps. lvi. title.—<sup>p</sup> Ch. xviii. 7. xxix. 5. Eccles. xvii. 6.—<sup>q</sup> Luke ii. 19.—<sup>r</sup> Ps. xxxiv. title.—<sup>s</sup> Or, made marks.—<sup>t</sup> Or, playeth the mad man.

Verse 1. *Then came David to Nob*] There were two places of this name, one on this side, the second on the other side of Jordan; but it is generally supposed that Nob, near Gibeah of Benjamin, is the place here intended; it was about twelve miles from Jerusalem.

*Why art thou alone*] Ahimelech probably knew nothing of the difference between Saul and David; and as he knew him to be the king's son-in-law, he wondered to see him come without any attendants.

Verse 2. *The king hath commanded me a business*] All said here is an untruth, and could not be dictated by the Spirit of the Lord; but there is no reason to believe that David was under the influence of divine inspiration at this time. It is well known that from all antiquity it was held no crime to tell a lie, in order to save life.

Verse 3. *So the priest gave him hallowed bread*] To this history our Lord alludes, Mark ii. 25, in order to show that in cases of absolute necessity a breach of the ritual law was no sin. It was lawful for the priests only to eat the shew-bread; but David and his companions were starving, no other bread could be had at the time, and therefore he and his companions ate of it without sin.

Verse 7. *Detained before the Lord*] Probably fulfilling some vow to the Lord, and therefore for a time resident at the tabernacle.

*And his name was Doeg*] From chap. xxii. 9 we learn that this man betrayed David's secret to Saul, which caused him to destroy the city, and slay eighty-five priests.

Verse 10. *Went to Achish the king of Gath*] This was the worst place to which he could have gone: it was the very city of Goliath, whom he had slain, and whose sword he now wore; and he soon found, from the conversation of the servants of Achish, that his life was in the most imminent danger in this place.

Verse 13. *And he changed his behaviour*] Some imagine David was so terrified at the danger to which he was now exposed, that he was thrown into a kind of frenzy, accompanied with epileptic fits. It is worthy of remark that the spittle falling upon the beard, i.e. slavering or frothing at the mouth, is a genuine concomitant of an epileptic fit.

If this exposition be allowed, it will set the conduct of David in a clearer point of view than the present translation does. But others think the whole was a feigned conduct, and that he acted the part of a lunatic or madman in order to get out of the hands of Achish and his courtiers. Many vindicate this conduct of David: but if *mocking be catching*, according to the proverb, he who feigns himself to be mad may, through the just judgment of God, become so. I dare not be the apologist of insincerity or lying.



CHAPTER XXII.

*David flees to the cave of Adullam, where he is joined by four hundred men of various descriptions, 1, 2. He goes afterwards to Moab; and, by the advice of the prophet Gad, to the forest of Hareth, 3-5. Saul, suspecting his servants of infidelity, upbraids them, 6-8. Doeg informs him of David's coming to Nob; of his being entertained by Ahimelech; on which Saul slays Ahimelech and all the priests, to the number of eighty-five, and destroys the city of Nob, 9-19. Abiathar, the son of Ahimelech, only escapes; he joins with David, by whom he is assured of protection, 20-23.*

**DAVID** therefore departed thence, and <sup>a</sup>escaped <sup>b</sup>to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 <sup>c</sup> And every one *that was* in distress, and every one that <sup>d</sup>*was* in debt, and every one *that was* <sup>e</sup>discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be with you*, till I know what God will do for me.

4 And he brought them before the king of Moab, and they dwelt with him all the while that David was in the hold.

5 And the prophet <sup>f</sup>Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeath under a <sup>g</sup>tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites: will the son of Jesse <sup>h</sup>give every one of you fields and vineyards, *and make you all captains of thousands*, and captains of hundreds;

8 That all of you have conspired against me, and *there is none that* <sup>i</sup>sheweth me that <sup>j</sup>my son hath made a league with the son of Jesse, and *there is*

none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 Then answered <sup>k</sup>Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to <sup>l</sup>Ahimelech the son of <sup>m</sup>Ahitub.

10 <sup>n</sup> And he inquired of the Lord for him, <sup>o</sup>and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, <sup>p</sup>Here I *am*, my lord.

13 And Saul said unto him, Why <sup>q</sup>have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait as at this day?

14 Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to inquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, <sup>r</sup>less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

<sup>a</sup> Ps. lvi. title, and cxlii. title.—<sup>b</sup> 2 Sam. xxiii. 13.—<sup>c</sup> Judg. xi. 3. —<sup>d</sup> Heb. had a creditor.—<sup>e</sup> Heb. bitter of soul.—<sup>f</sup> 2 Sam. xxiv. 11. 1 Chron. xxi. 9. 2 Chron. xxix. 25.—<sup>g</sup> Or, grove in a high place.—<sup>h</sup> Ch. viii. 14.—<sup>i</sup> Heb. uncovereth mine ear. Ch. xx. 2.—<sup>j</sup> Ch. xviii. 8.

xx. 30.—<sup>k</sup> Ch. xxi. 7. Ps. lii. title, and ver. 1, 2, 3.—<sup>l</sup> Ch. xxi. 1.—<sup>m</sup> Ch. xiv. 3.—<sup>n</sup> Num. xxvii. 21.—<sup>o</sup> Ch. xxi. 6, 9.—<sup>p</sup> Heb. Behold me.—<sup>q</sup> Heb. little or great.

Verse 1. *The cave Adullam*] This was in the tribe of Judah, and, according to Eusebius and Jerome, ten miles eastward of what they call Eleutheropolis.

Verse 2. *And every one that was in distress—debt—discontented*] It is very possible that these several characters might at first have supposed that David, unjustly persecuted, would be glad to avail himself of their assistance that he might revenge himself upon Saul, and so they in the mean time might profit by plunder, &c. But if this was their design they were greatly disappointed, for David never made any improper use of them. Whatever they were before they came to David, we find that he succeeded in civilizing them, and making profitable to the state those who were before unprofitable.

Verse 3. *He said unto the king of Moab*] The king of Moab, being one of Saul's enemies, would be the more ready to oblige a person from whom he might at least expect friendship, if not considerable services.

Verse 5. *Get thee into the land of Judah*.] God saw that in this place alone he could find safety.

Verse 6. *Saul abode in Gibeath*] Saul and his men were in pursuit of David, and had here, as is the general custom in the East, encamped on a *height*, for so *Ramah* should be translated, as in the margin. His *spear*, the ensign of power, was at hand, that is, stuck in the ground where he rested,

which was the mark to the soldiers that *there* was their general's tent.

*And all his servants were standing about him*] Perhaps here there is a reference to a sort of council of war called by Saul.

Verse 8. *There is none that sheweth me*] He conjectured that Jonathan had made a league with David to dethrone him, and he accuses them of disloyalty for not making the discovery of this unnatural treason. Now it was impossible for any of them to show what did not exist, no such league having ever been made between David and Jonathan.

Verse 9. *Doeg the Edomite, which was set over the servants of Saul*] Probably he was what we call the queen's equerry or groom.

Verse 10. *And he inquired of the Lord for him*] This circumstance is not related in history; but it is probably true, as David would most naturally wish to know where to direct his steps in this very important crisis.

Verse 14. *And who is so faithful*] The word *neeman*, which we here translate *faithful*, is probably the name of an officer.

Verse 15. *Did I then begin to inquire of God*] He probably means that his inquiring now for David was no new thing, having often done so before, and without ever being informed it was either wrong in itself, or displeasing to the

17 And the king said unto the <sup>a</sup>footmen <sup>b</sup>that stood about him, Turn, and slay the priests of the LORD; because their hand also <sup>c</sup>is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king <sup>c</sup>did not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and <sup>d</sup>slew on that day fourscore and five persons that did wear a linen ephod.

19 <sup>e</sup>And Nob, the city of the priests, smote he with the edge of the sword, both men and women,

<sup>a</sup> Or, guard — <sup>b</sup> Heb. runners. — <sup>c</sup> See Exod. i. 17. — <sup>d</sup> See ch. x. 31.

king. Nor is it likely that Ahimelech knew of any disagreement between Saul and David.

Verse 17. *But the servants of the king would not*] They dared to disobey the commands of the king in a case of such injustice, inhumanity, and irreligion.

Verse 18. *And Doeg—fell upon the priests*] A ruthless Edomite, capable of any species of iniquity.

*That did wear a linen ephod*] That is, persons who did actually administer, or had a right to administer, in sacred things. The *linen ephod* was the ordinary clothing of the priests.

Verse 19. *And Nob—smote he with the edge of the sword*] This is one of the worst acts in the life of Saul; his malice was implacable, and his wrath was cruel, and there is no

children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 <sup>e</sup>And one of the sons of Ahimelech the son of Ahitub, named Abiathar, <sup>e</sup>escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew <sup>i</sup>that day, when Doeg the Edomite <sup>i</sup>was there, that he would surely tell Saul: I have occasioned <sup>i</sup>the death of all the persons of thy father's house.

23 Abide thou with me, fear not: <sup>h</sup>for he that seeketh my life seeketh thy life: but with me thou <sup>h</sup>shalt be in safeguard.

<sup>e</sup> Ver. 9, 11. — <sup>f</sup> Ch. xxii. 6. — <sup>g</sup> Ch. ii. 33. — <sup>h</sup> 1 Kings v. 26.

motive of justice or policy by which such a barbarous act can be justified.

Verse 20. *Abiathar, escaped*] This man carried with him his sacerdotal garments, as we find from chap. xxiii. 6, 9.

Verse 22. *I knew it that day*] When I saw Doeg there, I suspected he would make the matter known to Saul.

*I have occasioned the death of all the persons*] I have been the innocent cause of their destruction.

Verse 23. *He that seeketh my life seeketh thy life*] The enmity of Saul is directed against thee as well as against me, and thou canst have no safety but in being closely attached to me; and I will defend thee, even at the risk of my own life. This he was bound in duty and conscience to do.

## CHAPTER XXIII.

*David succours Keilah, besieged by the Philistines; defeats them, and delivers the city, 1-6. Saul, hearing that David was at Keilah, determines to come and seize him, 7, 8. David inquires of the Lord concerning the fidelity of the men of Keilah towards him; is informed that if he stays in the city, the men of Keilah will betray him to Saul, 9-12. David and his men escape from the city, and come to the wilderness of Ziph, 13-15. Jonathan meets David in the wood of Ziph, strengthens his hand in God, and they renew their covenant, 16-18. The Ziphites endeavour to betray David to Saul, but he and his men escape to Maon, 19-24. Saul comes to Maon; and having surrounded the mountain on which David and his men were, they must inevitably have fallen into his hands, had not a messenger come to call Saul to the succour of Judah, then invaded by the Philistines, 25-27. Saul leaves the pursuit of David, and goes to succour the land; and David escapes to Engedi, 28, 29.*

**THEN** they told David, saying, Behold, the Philistines fight against <sup>a</sup>Keilah, and they rob the threshing-floors.

2 Therefore David <sup>b</sup>inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again.

<sup>a</sup> Josh. xv. 44. — <sup>b</sup> Ver. 4, 6, 9. Ch. xxx. 8.

Verse 1. *The Philistines fight against Keilah*] Keilah was a fortified town in the tribe of Judah, near to Eleutheropolis, on the road to Hebron.

*Rob the threshing-floors*] This was an ancient custom of the Philistines, Midianites, and others.

Verse 2. *Therefore David inquired of the Lord*] In what way David made this inquiry we are not told, but it was probably by means of Abiathar. Had not David loved his country, and been above all motives of private and personal revenge, he would have rejoiced in this invasion of Judea. In most cases a man with David's wrongs would have joined

And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech <sup>c</sup>fled to David to Keilah, <sup>c</sup>that he came down <sup>c</sup>with an ephod in his hand.

7 And it was told Saul that David was come to

2 Sam. v. 19, 23. — <sup>c</sup> Ch. xxi. 20.

with the enemies of his country, and avenged himself on the author of his adversities; but he thinks of nothing but succouring Keilah, and using his power and influence in behalf of his brethren! This is a rare instance of disinterested heroism.

*The Lord said—Go and smite*] He might now go with confidence, being assured of success. When God promises success, who need be afraid of the face of any enemy?

Verse 4. *David inquired of the Lord yet again*] This was to satisfy his men, who made the strong objections mentioned in the preceding verse.

Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul gathered all the people together to war, to go down to Keilah, to besiege David and his men.

9 And David knew that Saul secretly practised mischief against him; and <sup>a</sup> he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, <sup>b</sup> to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah <sup>c</sup> deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

13 Then David and his men, <sup>d</sup> which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strongholds, and remained in <sup>e</sup> a mountain in the wilderness of Ziph. And Saul <sup>f</sup> sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life; and David was in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and <sup>g</sup> that also Saul my father knoweth.

18 And they two <sup>h</sup> made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

<sup>a</sup> Num. xxvii. 21. Ch. xxx. 7.—<sup>b</sup> Ch. xxii. 19.—<sup>c</sup> Heb. shut up.—<sup>d</sup> Ch. xxii. 2. xxv. 13.—<sup>e</sup> Ps. xi. 1.—<sup>f</sup> Josh. xv. 55.—<sup>g</sup> Ps. liv. 3, 4.—<sup>h</sup> Ch. xxiv. 20.—<sup>i</sup> Ch. xviii. 3. xx. 16, 42. 2 Sam. xxi. 7.—<sup>j</sup> See ch. xxvi. 1. Ps. liv. title.—<sup>k</sup> Heb. on the right hand.—<sup>l</sup> Or, the

Verse 5. *Brought away their cattle*] The forage and spoil which the Philistines had taken, driving the country before them round about Keilah.

Verse 8. *Saul called all the people together*] That is, all the people of that region or district, that they might scour the country, and hunt out David from all his haunts.

Verse 9. *Bring hither the ephod*] It seems as if David himself, clothed with the ephod, had consulted the Lord; and the 10th, 11th, and 12th verses contain the words of the consultation, and the Lord's answer.

Verses 11, 12. In this short history we find an ample proof that there is such a thing as *contingency* in human affairs; that is, God has poised many things between a possibility of being or not being, leaving it to the will of the creature to turn the scale. In the above answers of the Lord the following conditions were evidently implied: If thou continue in Keilah, Saul will certainly come down; and if Saul come down, the men of Keilah will deliver thee into his hands. Now, though the text positively asserts that Saul would come to Keilah, yet he did not come; and that the men of Keilah would deliver David into his hand, yet David was not thus delivered to him. And why? Because David left Keilah; but had he stayed, Saul would have come down, and the men of Keilah would have betrayed David. We may observe from this that, however positive a declaration of God may appear that refers to any thing in which man is to be employed, the prediction is not intended to *suspend* or *destroy* free-agency, but always comprehends in it some particular condition.

19 Then <sup>i</sup> came up the Ziphites to Saul to Gibeath, saying, Doth not David hide himself with us in strongholds in the wood, in the hill of Hachilah, which is <sup>j</sup> on the south of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and <sup>k</sup> our part shall be to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his <sup>l</sup> haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness <sup>m</sup> of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him. And they told David: wherefore he came down <sup>n</sup> into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: <sup>o</sup> and David made haste to get away for fear of Saul; for Saul and his men <sup>p</sup> compassed David and his men round about to take them.

27 <sup>q</sup> But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have <sup>r</sup> invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place <sup>s</sup> Sela-hammahlekoth.

29 And David went up from thence, and dwelt in strongholds at <sup>t</sup> Engedi.

wilderness.—<sup>u</sup> Ps. liv. 3.—<sup>v</sup> Heb. foot shall be.—<sup>w</sup> Josh. xv. 55. Ch. xxv. 2.—<sup>x</sup> Or, from the rock.—<sup>y</sup> Ps. xxxi. 22.—<sup>z</sup> Ps. xvii. 9.—<sup>a</sup> See 2 Kings xix. 9.—<sup>b</sup> Heb. spread themselves upon, &c.—<sup>c</sup> That is, the rock of divisions.—<sup>d</sup> 2 Chron. xx. 2.

Verse 14. *Wilderness of Ziph*] Ziph was a city in the southern part of Judea, not far from Carmel.

Verse 16. *And Jonathan—strengthened his hand in God*] As Jonathan well knew that God had appointed David to the kingdom, he came now to encourage him to trust in the Most High, and to assure him that the hand of Saul should not prevail against him; and at this interview they renewed their covenant of friendship. Now all this Jonathan could do, consistently with his duty to his father and his king. He prevented his father from imbruing his hands in innocent blood: a more filial and a more loyal part he could not have acted; and therefore, in his attachment to David, he is wholly free from blame.

Verse 25. *The wilderness of Maon*] Maon was a mountainous district in the most southern parts of Judah.

Verse 26. *Saul went on this side of the mountain*] Evidently not knowing that David and his men were on the other side.

Verse 27. *There came a messenger*] See the providence of God exerted for the salvation of David's life! God had already prepared the invasion of the land by the Philistines, and kept Saul ignorant how much David was in his power; but as his advanced guards and scouts must have discovered him in a very short time, the messenger arrives just at the point of time to prevent it.

Verse 28. *They called that place Sela-hammahlekoth*] That is, the rock of divisions; because Saul was obliged to separate himself from David, in order to go and oppose the invading Philistines. [Or the rock of smoothnesses, referring

to the slipping away of David. The original does not mean to separate.]

Verse 29. *Strongholds at En-gedi.*] En-gedi was situated near to the western coast of the Dead Sea, not far from Jeshimon: it literally signifies the *kid's well*, and was cele-

brated for its vineyards, Cant. i. 14. It was also celebrated for its balm. It is reported to be a mountainous territory, filled with caverns; and consequently proper for David in his present circumstances.

## CHAPTER XXIV.

*Saul is informed that David is at En-gedi, and goes to seek him with three thousand men, 1, 2. He goes into a cave to repose, where David and his men lay hid; who, observing this, exhort David to take away his life; David refuses, and contents himself with privily cutting off Saul's skirt, 3-7. When Saul departed not knowing what was done, David called after him; showed him that his life had been in his power; expostulates strongly with him; and appeals to God, the Judge of his innocence, 8-15. Saul confesses David's uprightness; acknowledges his obligation to him for sparing his life; and causes him to swear that, when he should come to the kingdom, he would not destroy his seed, 17-21. Saul returns home, and David and his men stay in the hold, 22.*

**AND** it came to pass, <sup>a</sup> when Saul was returned from <sup>b</sup> following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and <sup>c</sup> went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave; and <sup>d</sup> Saul went in to <sup>e</sup> cover his feet; and <sup>f</sup> David and his men remained in the sides of the cave.

4 <sup>g</sup> And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of <sup>h</sup> Saul's robe privily.

5 And it came to pass afterward, that <sup>i</sup> David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, <sup>j</sup> The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

7 So David <sup>k</sup> stayed <sup>l</sup> his servants with these

words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, <sup>m</sup> Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave; and *some* bade me kill thee; but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not; know thou and see that *there is* <sup>n</sup> neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou <sup>o</sup> huntest my soul to take it.

12 <sup>p</sup> The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

<sup>a</sup> Ch. xxiii. 28.—<sup>b</sup> Heb. after.—<sup>c</sup> Ps. xxxviii. 12.—<sup>d</sup> Ps. cxli. 6.—Judg. iii. 24.—<sup>e</sup> Ps. lvii. title; and cxlii. title.—<sup>f</sup> Ch. xxvi. 8.—Heb. the robe which was Saul's.—<sup>g</sup> 2 Sam. xxiv. 10.—<sup>h</sup> Ch. xxvi. 11.

—<sup>i</sup> Heb. cut off.—<sup>j</sup> Ps. vii. 4. Mat. v. 44. Rom. xii. 17, 19.—<sup>k</sup> Ps. cxli. 6. Prov. xvi. 28. xvii. 9.—<sup>l</sup> Ps. vii. 8. xxxv. 7.—<sup>m</sup> Ch. xxvi. 20.—<sup>n</sup> Gen. xvi. 5. Judg. xi. 27. Ch. xxvi. 10. Job v. 8.

Verse 1. *Saul was returned*] It is very probable that it was only a small marauding party that had made an excursion in the Israelitish borders, and this invasion was soon suppressed.

Verse 3. *The sheep-cotes*] Caves in the rocks, in which it is common, even to the present time, for shepherds and their flocks to lodge.

*Saul went in to cover his feet*] It is likely that, when he had performed this act of necessity, he lay down to repose himself, and it was while he was asleep that David cut off the skirt of his robe. It is strange that Saul was not aware that there might be men lying in wait in such a place; and the rabbins have invented a most curious conceit to account for Saul's security: "God, foreseeing that Saul would come to this cave, caused a spider to weave her web over the mouth of it, which, when Saul perceived, he took for granted that no person had lately been there, and consequently he entered it without suspicion."

*David and his men remained in the sides of the cave.*] This is no hyperbole; we have the authority of the most accurate travellers, to attest the fact of the vast capacity of caves in the East.

Verse 4. *And the men of David said*] We know not to what promise of God the men of David refer: they perhaps

meant no more than to say, "Behold the Lord hath delivered thine enemy into thy hand, now do to him as he wishes to do to thee."

*Then David arose*] It appears that he rose up immediately at the desire of his men to slay his inveterate enemy, and one whom he knew the Lord had rejected; but when about to do it he was prevented by the remonstrance of God in his conscience, and instead of cutting off his head, as he might have done, an act which the laws and usages of war would have justified, he contented himself with cutting off the skirt of his robe; and he did this only to show Saul how much he had been in his power. [But in ver. 5 it is said that *David's heart smote him because he had cut off Saul's skirt*: i.e. because he had insulted the king.]

Verse 6. *The Lord's anointed*] It is an awful thing to kill a king, even the most untoward, when he has once been constitutionally appointed to the throne. No experiment of this kind has ever succeeded; the Lord abhors *king-killing*. Had David taken away the life of Saul at this time, he would, in the sight of God, have been a *murderer*.

Verse 7. *Suffered them not to rise against Saul.*] As he could restrain them it was his duty to do so; had he connived at their killing him, David would have been the *murderer*.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? \* After a dead dog, after <sup>b</sup> a flea.

15 \* The LORD therefore be judge, and judge between me and thee; and <sup>c</sup> sec, and <sup>c</sup> plead my cause, and <sup>c</sup> deliver me out of thine hand.

16 And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, \* Is this thy voice, my son David? And Saul lifted up his voice and wept.

17 <sup>b</sup> And he said to David, Thou art <sup>c</sup> more righteous than I: for <sup>d</sup> thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou

\* Ch. xvii. 43. 2 Sam. ix. 8.—<sup>b</sup> Ch. xxvi. 20.—<sup>c</sup> Ver. 12.—<sup>d</sup> 2 Chron. xxiv. 22.—<sup>e</sup> Ps. xxxv. 1. xliii. 1. cxix. 154. Mic. vii. 9.—<sup>f</sup> Heb. judge.—<sup>g</sup> Ch. xxvi. 17.—<sup>h</sup> Ch. xxvi. 21.—<sup>i</sup> Gen. xxxviii. 26.—<sup>j</sup> Mat.

Verse 12. *The Lord judge between me and thee*] Appeals of this kind to God are the common refuge of the poor and oppressed people.

Verse 13. *Wickedness proceedeth from the wicked*] This proverb may be thus understood: He that does a wicked act, gives proof thereby that he is a wicked man. From him who is wicked, wickedness will proceed: he who is wicked will add one iniquity to another. Had I conspired to dethrone thee, I should have taken thy life when it was in my power, and thus added wickedness to wickedness.

Verse 14. *After a dead dog*] A term used among the Hebrews to signify the most sovereign contempt; see 2 Sam. xvi. 9. One utterly incapable of making the least resistance against Saul and the troops of Israel. The same idea is expressed in the term *flea*.

Verse 15. *The Lord therefore be judge*] Let God determine who is guilty.

Verse 16. *My son David*] David had called Saul his master, lord, and king. Saul accosts him here as his son, to show that he felt perfectly reconciled to him, and wished to receive him as formerly into his family.

hast dealt well with me: forasmuch as when <sup>a</sup> the LORD had <sup>b</sup> delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, <sup>c</sup> I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 \* Swear now therefore unto me by the LORD, <sup>c</sup> that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto <sup>d</sup> the hold.

v. 44.—<sup>a</sup> Ch. xxvi. 23.—<sup>b</sup> Heb. shut up. Ch. xxiii. 12. xxvi. 8.—<sup>c</sup> Ch. xxiii. 17.—<sup>d</sup> Gen. xxi. 23.—<sup>e</sup> 2 Sam. xxi. 6, 8.—<sup>f</sup> Ch. xxiii. 29. Eccles. xii. 10, 11.

Verse 19. *If a man find his enemy, will he let him go well away?*] Or rather, *Will he send him in a good way?*

Verse 20. *I know well that thou shalt surely be king*] He knew this before; and yet he continued to pursue him with the most deadly hatred.

Verse 21. *Swear now*] Saul knew that an oath would bind David, though it was insufficient to bind himself; see chap. xix. 6. He had sworn to his son Jonathan that David should not be slain; and yet sought by all means in his power to destroy him!

Verse 22. *Saul went home*] Confounded at a sense of his own baseness, and overwhelmed with a sense of David's generosity.

*David and his men gat them up unto the hold.*] David could not trust Saul with his life; the utmost he could expect from him was that he should cease from persecuting him; but even this was too much to expect from a man of such a character as Saul. He was no longer under the divine guidance; an evil spirit had full dominion over his soul. What God kills not, the devil will occupy.

## CHAPTER XXV.

*The death of Samuel, 1. The history of Nabal, and his churlishness towards David and his men, 2-12. David, determining to punish him, is appeased by Abigail, Nabal's wife, 13-35. Abigail returns, and tells Nabal of the danger that he had escaped; who on hearing it is thunder-struck, and dies in ten days, 36-38. David, hearing of this, sends and takes Abigail to wife, 39-42. He marries also Ahinoam of Jezreel, Saul having given Michal, David's wife, to Phalti, the son of Laish, 43, 44.*

**A**ND \* Samuel died; and all the Israelites were gathered together, and <sup>b</sup> lamented him, and buried him in his house at Ramah. And David arose, and went down <sup>c</sup> to the wilderness of Paran.

2 And there was a man <sup>d</sup> in Maon, whose <sup>e</sup> possessions were in <sup>f</sup> Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

\* Ch. xxviii. 3.—<sup>b</sup> Num. xx. 29. Deut. xxxiv. 8.—<sup>c</sup> Gen. xxi. 21. Ps. cxx. 5.—<sup>d</sup> Ch. xxiii. 24.

Verse 1. *And Samuel died*] How long he died before Saul cannot be ascertained.

*Buried him in his house*] Probably this means, not his dwelling-house, but the house or tomb he had made for his sepulture. [There is no reason for supposing that he was not buried in his dwelling-house.]

*David—went down to the wilderness of Paran.*] This was either on the confines of Judea, or in Arabia Petrea,

3 Now the name of the man was Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

4 And David heard in the wilderness that Nabal did <sup>a</sup> shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and <sup>b</sup> greet him in my name:

\* Or, business.—<sup>a</sup> Josh. xv. 55.—<sup>b</sup> Gen. xxxviii. 13. 2 Sam. xiii. 23. <sup>c</sup> Heb. ask him in my name of peace. Ch. xvii. 22.

between the mountains of Judah and Mount Sinai; it is evident from the history that it was not far from Carmel, on the south confines of Judah.

Verse 3. *The name of the man was Nabal*] The word *nabal* signifies to be foolish, base, or villainous.

*The name of his wife Abigail*] A woman of sense and beauty, married to the boor mentioned above, probably because he was rich. Many women have been thus sacrificed.

**AND** the Ziphites came unto Saul to Gibeah, saying, "Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?"

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, *which is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and <sup>b</sup>Abner the son of Ner, the captain of his host: and Saul lay in the <sup>c</sup>trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai <sup>d</sup>the son of Zeruiah, brother to Joab, saying, Who will <sup>e</sup>go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath <sup>f</sup>delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not <sup>g</sup>smite him the second time.

9 And David said to Abishai, Destroy him not: <sup>h</sup>for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, *As* the LORD liveth, <sup>i</sup>the LORD shall smite him; or <sup>j</sup>his day shall come to die; or he shall <sup>k</sup>descend into battle, and perish.

<sup>a</sup> Ch. xxiii. 19. Ps. lii. title.—<sup>b</sup> Ch. xiv. 50. xvii. 55.—<sup>c</sup> Or, *midst of his carriages*. Ch. xvii. 20.—<sup>d</sup> 1 Chron. ii. 16.—<sup>e</sup> Judg. vii. 10, 11.—<sup>f</sup> Heb. *shut up*. Ch. xxiv. 18.—<sup>g</sup> Ch. xxiv. 6, 7. 2 Sam. i. 16.—<sup>h</sup> Ch. xxv. 28. Ps. xciv. 1, 2, 28. Luke xviii. 7. Rom. xii. 19.—<sup>i</sup> See Gen. xivii. 29. Deut. xxxi. 14. Job vii. 1. xiv. 5. Ps. xxxvii.

Verse 1. *The Ziphites came*] This is the second time that these enemies of David endeavoured to throw him into the hands of Saul.

Verse 2. *Three thousand chosen men*] Though they knew that David was but six hundred strong, yet Saul thought it was not safe to pursue such an able general with a less force than that mentioned in the text; and, that he might the better depend on them, they were all *elect* or *picked men* out of the whole of his army.

Verse 5. *David arose*] As David and his men knew the country, they had many advantages over Saul and his men; and no doubt could often watch them without being discovered.

*Saul lay in the trench*] The word which we translate *in the trench*, and in the margin in the *midst of his carriages*, is rendered by some in a *ring of carriages*, and by others, *in the circle*, i.e. which was formed by his troops. Luther himself translates it a *fortress* formed of *waggons or carriages*.

Verse 6. *Abishai the son of Zeruiah*] She was David's sister; and therefore Abishai and Joab were nephews to David.

Verse 10. *The Lord shall smite him, &c.*] These are the *three ordinary ways* by which man accomplishes, as a hireling, his day. *Murder* David could not consider to be lawful; this would have been taking the matter out of God's hand, and this David would not do.

Verse 12. *David took the spear and the cruse*] The spear was the emblem of *power and real dignity*. But it is usual

11 <sup>a</sup>The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they *were* all asleep; because <sup>b</sup>a deep sleep from the LORD was fallen upon them.

13 Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou that criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. As the LORD liveth, ye *are* <sup>c</sup>worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, <sup>d</sup>Is this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, <sup>e</sup>Wherefore doth my lord thus pursue after his servant? for what have I done? or what *evil is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have <sup>f</sup>stirred thee up against me, let him <sup>g</sup>accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; <sup>h</sup>for they have driven me out this day from <sup>i</sup>abiding in the <sup>j</sup>inheritance of the LORD, saying, Go, serve other gods.

13.—<sup>a</sup> Ch. xxxi. 6.—<sup>b</sup> Ch. xxiv. 6, 12.—<sup>c</sup> Gen. ii. 21. xv. 12.—<sup>d</sup> Heb. *the sons of death*. 2 Sam. xii. 5.—<sup>e</sup> Ch. xxiv. 16.—<sup>f</sup> Ch. xxiv. 9, 11.—<sup>g</sup> 2 Sam. xvi. 11. xxiv. 1.—<sup>h</sup> Heb. *smell*. Gen. viii. 21. Lev. xxvi. 31.—<sup>i</sup> Deut. iv. 28. Ps. cxx. 5.—<sup>j</sup> Heb. *cleaving*.—<sup>k</sup> 2 Sam. xiv. 16. xx. 19.

in Arab camps for every man to have his lance stuck in the ground beside him, that he may be ready for action in a moment. The cruse of water resembled, in some measure, the *canteens* of our soldiers. In such a climate where water was always scarce, it was necessary for each man to carry a little with him, to refresh him on his march.

*A deep sleep from the Lord*] It is the same word which is used to describe the *sleep* which God caused to fall upon Adam when he formed Eve out of his side.

Verse 15. *Art not thou a valiant man?*] This is a strong irony. Ye *are worthy to die*; ye *are sons of death*—ye deserve death for this neglect of your king. And had not Saul been so deeply affected with David's generosity in preserving his life, he had doubtless put Abner and his chief officers to death, though they were not to blame, as their apparent neglect was the effect of a supernatural sleep.

Verse 19. *Let him accept an offering*] As the word is *minchah*, a gratitude-offering, perhaps the sense may be this. Let God accept a gratitude-offering from thee, for having purged the land of a worker of iniquity; for, were I not such, God would never stir thee up against me.

*But if they be the children of men*] If I am guilty, I deserve to die; if not, those who seek my life shall be destroyed.

*Saying, Go, serve other gods*] His being obliged to leave the tabernacle, and the place where the true worship of God was performed, and take refuge among *idolaters*, said in effect, *Go, serve other gods*.



20 Now therefore, let not my blood fall to the earth before the face of the LORD; for the king of Israel is come out to seek <sup>a</sup> a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, <sup>b</sup> I have sinned: return, my son David: for I will no more do thee harm, because my soul was <sup>c</sup> precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

<sup>a</sup> Ch. xxiv. 14.—<sup>b</sup> Ch. xv. 24. xxiv. 17.—<sup>c</sup> Ch. xviii. 30.

Verse 20. *As when one doth hunt a partridge*] It is worthy of remark that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly; they in this manner hunt them upon the mountains, till at last they can knock them down with their

23 <sup>d</sup> The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD's <sup>e</sup> anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still <sup>f</sup> prevail. So David went on his way, and Saul returned to his place.

<sup>d</sup> Ps. vii. 8. xviii. 20.—<sup>e</sup> Ch. xxiv. 8.—<sup>f</sup> Gen. xxxii. 28.

clubs. [The reference is not to the manner of the pursuit, but to the insignificance of its object.]

Verse 21. *I have inned*] Perhaps the word *chatathi*, "I have sinned," should be read, *I have erred*, or *have been mistaken*.

## CHAPTER XXVII.

*David flies to Achish, king of Gath, who receives him kindly, and gives him Ziklag to dwell in, where he continues a year and four months, 1-7. David invades the Geshurites and Amalekites, and leaves neither man nor woman alive, 8, 9. He returns to Achish, and pretends that he had been making inroads on the Israelites, and Achish believes it, 10-12.*

AND David said in his heart, I shall now <sup>a</sup> perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, <sup>b</sup> and he passed over with the six hundred men that were with him <sup>c</sup> unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David <sup>d</sup> with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David had fled to Gath: and he sought no more again for him.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore <sup>e</sup> Ziklag pertaineth unto the kings of Judah unto this day.

<sup>a</sup> Heb. be consumed.—<sup>b</sup> Ch. xxv. 13.—<sup>c</sup> Ch. xxi. 10.—<sup>d</sup> Ch. xxv. 43.—<sup>e</sup> See Josh. xv. 31. xix. 5.—<sup>f</sup> Heb. the number of days.—<sup>g</sup> Heb. a year of days. See ch. xxix. 3, till 1056.—<sup>h</sup> Josh. xiii. 2.—<sup>i</sup> Josh.

Verse 1. *I shall now perish one day by the hand of Saul*] This was a very hasty conclusion; God had so often interposed in behalf of his life, that he was authorized to believe the reverse. There was now no additional reason why he should withdraw from David his helping hand.

Verse 2. *David arose, and he passed over—unto Achish*] There is not one circumstance in this transaction that is not blameable. The inspired penman tells what he did, but passes no eulogium upon his conduct; and it is false to say that, because these things are recorded, therefore they are approved. In all these transactions David was in no sense a man after God's own heart.

Verse 3. *Every man with his household*] So it appears that the men who consorted with David had wives and families.

7 And <sup>f</sup> the time that David dwelt in the country of the Philistines was <sup>g</sup> a full year and four months.

8 And David and his men went up, and invaded <sup>h</sup> the Geshurites, <sup>i</sup> and the <sup>j</sup> Gezrites, and the <sup>k</sup> Amalekites: for those *nations* were of old the inhabitants of the land, <sup>l</sup> as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, <sup>m</sup> Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of <sup>n</sup> the Jerahmeelites, and against the south of <sup>o</sup> the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel <sup>p</sup> utterly to abhor him; therefore he shall be my servant for ever.

xvi. 10. Judg. i. 29.—<sup>q</sup> Or, Gervites.—<sup>r</sup> Exod. xvii. 16. See ch. xv. 7, 8.—<sup>s</sup> Gen. xxv. 18.—<sup>t</sup> Or, Did you not make a road, &c.—<sup>u</sup> See 1 Chron. ii. 9, 25.—<sup>v</sup> Judg. i. 16.—<sup>w</sup> Heb. to stink.

Verse 5. *Why should thy servant dwell in the royal city*] He seemed to intimate that two princely establishments in the same city were too many. Achish appears to have felt the propriety of his proposal, and therefore appoints him Ziklag.

Verse 6. *Achish gave him Ziklag*] Ziklag was at first given to the tribe of Judah, but afterwards it was ceded to that of Simeon, Josh. xv. 31, xix. 5. The Philistines had, however, made themselves masters of it, and held it till the time here mentioned; it then fell into the tribe of Judah again, and continued to be the property of the kings of Judah.

Verse 9. *David smote the land*] The spoil which David took consisted of sheep, oxen, asses, camels, and apparel.

Verse 10. *Whither have ye made a road to day*] He had probably been in the habit of making predatory ex-

cursions. This seems to be implied in the question of Achish.

Verse 12. *He hath made his people—utterly to abhor him!* This deception imposed upon Achish had the most direct

tendency to make him imagine himself secure, while in the utmost danger; and to have a faithful friend and able ally in David, while he was the veriest enemy he could possibly have.

## CHAPTER XXVIII.

*The Philistines prepare to attack the Israelites, and Achish informs David that he shall accompany him to battle, 1, 2. Saul, unable to obtain any answer from God, applies to a witch at En-dor to bring up Samuel, that he may converse with him on the issue of the war, 3-11. Samuel appears, 12-14. He reproaches Saul with his misconduct, and informs him of his approaching ruin, 15-19. He is greatly distressed; but at the solicitations of the woman and his own servants, he takes some food, and departs the same night, 20-25.*

**AND** \* it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 Now <sup>b</sup> Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away <sup>c</sup> those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in <sup>d</sup> Shunem: and Saul gathered all Israel together, and they pitched in <sup>e</sup> Gilboa.

5 And when Saul saw the host of the Philistines, he was <sup>f</sup> afraid, and his heart greatly trembled.

6 And when Saul inquired of the LORD, <sup>g</sup> the LORD answered him not, neither by <sup>h</sup> dreams, nor <sup>i</sup> by Urim, nor by prophets.

7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to

her, and inquire of her. And his servants said to him, Behold, *there is a woman that hath a familiar spirit at En-dor.*

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and <sup>j</sup> he said, I pray thee, divine unto me by the familiar spirit, and bring me *him up*, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he <sup>k</sup> hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw <sup>l</sup> gods ascending out of the earth.

\* Ch. xxix. 1.—<sup>b</sup> Ch. xxv. 1.—<sup>c</sup> Ver. 9. Exod. xxii. 18. Lev. xix. 81. xx. 27. Deut. xviii. 10, 11.—<sup>d</sup> Josh. xix. 18. 2 Kings iv. 8.—<sup>e</sup> Ch. xxxi. 1.—<sup>f</sup> Job xviii. 11.—<sup>g</sup> Ch. xiv. 87. Prov. i. 28. Lam.

ii. 9.—<sup>h</sup> Num. xii. 6.—<sup>i</sup> Exod. xxviii. 30. Num. xxvii. 21. Deut. xxxiii. 8.—<sup>j</sup> Deut. xviii. 11. 1 Chron. x. 13. Isa. viii. 19.—<sup>k</sup> Ver. 8.—<sup>l</sup> Exod. xxii. 28.

Verse 2. *Surely thou shalt know what thy servant can do!* This was another equivocal answer; and could only be understood by his succeeding conduct.

Verse 3. *Samuel was dead!* And there was no longer a public accredited prophet to consult.

Verse 5. *When Saul saw!* He saw from the superiority of his enemies, from the state of his army, and especially from his own state towards God, that he had every thing to fear.

Verse 6. *The Lord answered him not!* He used the *three methods* by which supernatural intelligence was ordinarily given:—*Dreams, Urim, and Prophets.*

Verse 7. *Seek me a woman that hath a familiar spirit!* Literally, the mistress of the Ob or Pythonic spirit—one who had a familiar spirit, whom she could invoke when she pleased, and receive answers from him relative to futurity. *At En-dor.* This was a city in the valley of Jezreel, at the foot of Mount Gilboa, where the army of Saul had now encamped. [It still exists as a village under the old name.]

Verse 8. *Saul disguised himself!* That he might not be known by the woman, lest she, being terrified, should refuse to use her art.

Verse 11. *Whom shall I bring up!* The woman certainly meant no more than making her familiar personify whomsoever the querist should wish. In the evocation of spirits this is all that, according to the professed rules of their art,

such persons pretend to; for over human souls in *Paradise* or in the *infernal regions* there is no power. If we allow that there is such an art founded on true principles, all it can pretend to is, to bring up the *familiar*; cause him when necessary to assume the *form* and *character* of some particular person, and to give such notices relative to *futurity* as he is able to collect.

Verse 12. *When the woman saw Samuel!* That Samuel *did* appear on this occasion, is most evident from the text; nor can this be denied from any legitimate mode of interpretation: and it is as evident that he was neither raised by the power of the devil nor the incantations of the witch, for the appearances which took place at this time were such as she was wholly unacquainted with. Her *familiar* did not appear; and from the confused description she gives, it is fully evident that she was both surprised and alarmed at what she saw, being so widely different from what she expected to see.

Verse 13. *I saw gods ascending out of the earth.* The word *elohim*, which we translate *gods*, is the word which is used for the Supreme Being throughout the Bible; but all the *Versions*, the *Chaldee* excepted, translate it in the plural number, as we do. The *Chaldee* has, *I see an angel of the Lord ascending from the earth.* This sight alarmed the woman; it was what she did not expect: in this she could not recognize her familiar, and she was terrified at the appearance.

14 And he said unto her, <sup>a</sup>What form *is* he of? And she said, An old man cometh up; and he *is* covered with <sup>b</sup>a mantle. And Saul perceived that it was <sup>c</sup>Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, <sup>d</sup>I am sore distressed; for the Philistines make war against me, and <sup>e</sup>God is departed from me, and <sup>f</sup>answereth me no more, neither <sup>g</sup>by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 <sup>h</sup>Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD *is* departed from thee, and *is* become thine enemy?

17 And the LORD hath done <sup>i</sup>to him, <sup>j</sup>as he spake by <sup>k</sup>me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 <sup>l</sup>Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons *be* with me: the

LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul <sup>m</sup>fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him: for he had eaten no bread all the day, nor all the night.

21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have <sup>n</sup>put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a <sup>o</sup>fat calf in the house; and she hastened, and killed it, and took flour, and kneaded it, and did bake <sup>p</sup>unleavened bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

<sup>a</sup>Heb. What is his form?—<sup>b</sup>Ch. xv. 27. 2 Kings ii. 8, 13.—<sup>c</sup>Eccles. xvi. 20.—<sup>d</sup>Prov. v. 11, 12, 13. xiv. 14.—<sup>e</sup>Ch. xviii. 12.—<sup>f</sup>Ver. 6.—<sup>g</sup>Heb. by the hand of prophets.—<sup>h</sup>Eccles. xvi. 20.—<sup>i</sup>Or, for himself. Prov. xvi. 4.—<sup>j</sup>Ch. xv. 28.—<sup>k</sup>Heb. mine hand.—<sup>l</sup>Ch.

xv. 9. 1 Kings xx. 42. 1 Chron. x. 13. Jer. xlviii. 10.—<sup>m</sup>Heb. made haste, and fell with the fulness of his stature.—<sup>n</sup>Judg. xii. 8. Ch. xix. 5. Job xiii. 14.—<sup>o</sup>Gen. xviii. 6, 7, 8.—<sup>p</sup>Gen. xix. 3.

Verse 14. *An old man cometh up; and he is covered with a mantle.* This seems to have been a second apparition; she cannot mean that she had seen gods ascending out of the earth, and these gods were like an old man with a mantle. The angelic appearance first mentioned prepared the way for Samuel; and the whole was done so as to show to the woman that her art had not prevailed in the present instance, and that what was now taking place was wholly independent of her incantations. [There is no need for supposing a second apparition. The word *elohim* may mean a celestial appearance, which she thus describes.]

*Saul perceived that it was Samuel* The description was suitable to his person and clothing.

Verse 15. *Why hast thou disquieted me?* The complaint is not directed against the woman, but against Saul. Indeed, her incantations had no influence in the business, and it does not appear that she had commenced her operations before the angels had prepared the way of the prophet, and before the prophet himself had made his appearance.

*That thou mayest make known unto me what I shall do.* In his former difficulties, and when pressed by his enemies, he was in the habit of consulting Samuel; and now he applies to him as his former preceptor. God, he knew, might answer by such a man as Samuel, when he would answer by no other means.

Verse 16. *Wherefore then dost thou ask of me?* Was ever I wont to give answers that were not dictated by the Lord? It is his counsel alone that I communicate.

Verse 17. *The Lord hath done to him* I believe these words are spoken of Saul; and as they are spoken to him, it seems evident that *him* should be *these*. [The words, "to him," should be "for himself," i.e. Jehovah.]

*As he spake by me* Here was no illusion; none but Samuel could say this.

Verse 19. *To-morrow shalt thou and thy sons be with me* Does this mean that they were to go to Paradise? I suppose it means no more than that they should all die.

Saul had committed *the sin unto death*—the sin to be visited with a violent death, while the mercy of God was extended to the soul. Thus say *my faith, my hope, and my charity*; and doth not the mercy of God say the same?

Verse 20. *Then Saul fell straightway all along on the earth* He was so overwhelmed with this most dreadful message that he swooned away, and thus fell at his own length upon the ground. The woman, being terrified, had probably withdrawn to some distance at the first appearance of the prophet; and Saul was left alone with Samuel.

Verse 23. *I will not eat.* It is no wonder that not only his strength, but also his appetite, had departed from him.

*And sat upon the bed.* Beds or couches were the common places on which the ancients sat to take their repasts.

Verse 24. *The woman had a fat calf* The ancients used great dispatch in their cookery. In hot countries they could not keep flesh meat by them any length of time; hence they generally kept young animals, such as calves, lambs, and kids, ready for slaughter; and when there was occasion, one of them was killed, and dressed immediately.

*Unleavened bread* There was not time to bake leavened bread; that would have taken considerable time, in order that the leaven might leaven the whole lump.

Verse 25. *They rose up, and went away that night.* The next day, in all probability, the battle happened in which Israel was defeated, and Saul and his sons lost their lives.

## CHAPTER XXIX.

*The Philistines gather their armies together against Israel, and encamp at Aphek; while the Israelites encamp at Jezreel, 1. The lords of the Philistines refuse to let David go to battle with them, lest he should betray them, 2-5. Achish expresses his confidence in David; but begs him to return, 6-10. David and his men return, 11.*

**NOW** \* the Philistines gathered together all their armies \* to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands; but David and his men passed on in the re-re-ward \* with Achish.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, ~~which~~ hath been with me \* these days, or these years, and I have \* found no fault in him since he fell unto me unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, 'Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest \* in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it not be with the heads of these men?*

5 Is not this David, of whom they sang \* one to another in dances, saying, <sup>h</sup> Saul slew his thousands, and David his ten thousands?

6 Then Achish called David, and said unto him,

\* Ch. xxviii. 1.—<sup>b</sup> Ch. iv. 1.—<sup>c</sup> Ch. xxviii. 1, 2.—<sup>d</sup> See ch. xxvii. 7.—<sup>e</sup> Dan. vi. 5.—<sup>f</sup> 1 Chron. xii. 19.—<sup>g</sup> As ch. xiv. 21.—<sup>h</sup> Ch. xviii. 7. xxi. 11.—<sup>i</sup> 2 Sam. iii. 25. 2 Kings xix. 27.—<sup>j</sup> Ver. 8.—<sup>k</sup> Heb. thou art

Verse 1. *To Aphek*] This was a place in the valley of Jezreel, between Mounts Tabor and Gilboa.

*Pitched by a fountain*] To be near a fountain, or copious spring of water, was a point of great importance to an army in countries such as these, where water was so very scarce.

Verse 2. *By hundreds, and by thousands*] They were probably divided, as the Jewish armies, by fifties, hundreds, and thousands; each having its proper officer or captain.

Verse 3. *These days, or these years*] I suppose these words to mark no definite time, and may be understood thus: "Is not this David, who has been with me for a considerable time?"

Verse 4. *The princes of the Philistines were wroth*] It is strange that they had not yet heard of David's destruction of a village of the Geshurites, Gézrites, and Amalekites, chap. xxvii.

Verse 6. *Thou hast been upright*] So he thought; for as

Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless \* the lords favour thee not.

7 Wherefore now return, and go in peace, that thou \* displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been \* with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou art good in my sight, \* as an angel of God: notwithstanding \* the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: \* and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. \* And the Philistines went up to Jezreel.

not good in the eyes of the lords.—<sup>a</sup> Heb. do not evil in the eyes of the lords.—<sup>b</sup> Heb. before thee.—<sup>c</sup> 2 Sam. xiv. 17, 20. xix. 27.—<sup>d</sup> Ver. 4.—<sup>e</sup> Gen. xlii. 3.—<sup>f</sup> 2 Sam. iv. 4.

yet he had not heard of the above transaction; David having given him to understand that he had been fighting against Israel.

Verse 8. *David said—what have I done?*] It was in the order of God's gracious providence that the Philistine lords refused to let David go with them to this battle. Had he gone, he had his choice of two sins—First, If he had fought for the Philistines, he would have fought against God and his country. Secondly, If he had in the battle gone over to the Israelites, he would have deceived and become a traitor to the hospitable Achish.

Verse 9. *As an angel of God*] He speaks here of the angels of God, as a Jew might be expected to speak; and in ver. 6, he appeals to, and swears by, Jehovah; which, perhaps, no Philistine ever did. It is possible that he might have learned many important truths from David, during the time he sojourned with him.

## CHAPTER XXX.

While David is absent with the army of Achish, the Amalekites invade Ziklag, and burn it with fire, and carry away captive David's wives, and those of his men, 1, 2. David and his men return; and, finding the desolate state of their city, are greatly affected, 3-5. The men mutiny, and threaten to stone David, who encourages himself in the Lord, 6. David inquires of the Lord, and is directed to pursue the Amalekites, with the promise that he shall recover all, 7, 8. He and his men begin the pursuit, but two hundred, through fatigue, are obliged to stay behind at the brook Besor, 9, 10. They find a sick Egyptian, who directs them in their pursuit, 11-15. David finds the Amalekites secure, feasting on the spoils they had taken; he attacks and destroys the whole host, except four hundred, who escape on camels, 16, 17. The Israelites recover their wives, their families, and all their goods, 18-20. They come to the two hundred who were so faint as not to be able to pursue the enemy, with whom they divide the spoil: and this becomes a statute in Israel, 21-25. David sends part of the spoil which he had taken to different Jewish cities, which had suffered by the incursion of the Amalekites; and where David and his men had been accustomed to resort, 26-31.

**AND** it came to pass when David and his men were come to Ziklag on the third day, that the <sup>a</sup> Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the <sup>b</sup> women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

3 So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's <sup>c</sup> two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; <sup>d</sup> for the people spake of stoning him, because the soul of all the people was <sup>e</sup> grieved, every man for his sons and for his daughters: <sup>f</sup> but David encouraged himself in the Lord his God.

7 <sup>g</sup> And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 <sup>h</sup> And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: <sup>i</sup> for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and <sup>j</sup> when he had eaten, his spirit came again to him: for he had eaten no

bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion upon the south of <sup>k</sup> the Cherethites, and upon the coast which *belongeth* to Judah, and upon the south of <sup>l</sup> Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 And when he had brought him down, behold, they were spread abroad upon all the earth, <sup>m</sup> eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of <sup>n</sup> the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: <sup>o</sup> David recovered all.

20 And David took all the flocks and the herds which they drove before those other cattle, and said, This is David's spoil.

21 And David came to the <sup>p</sup> two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he <sup>q</sup> saluted them.

22 Then answered all the wicked men and *men* <sup>r</sup> of Belial, of <sup>s</sup> those that went with David, and said,

*xx. 18. Ch. xiv. 27. — Ver. 16. 2 Sam. viii. 18. 1 Kings i. 38, 44. Ezek. xxv. 16. Zeph. ii. 5. — Josh. xiv. 13. xv. 13. — 1 Thess. v. 3. — Heb. their morrow. — Ver. 8. — P. Ver. 10. — Or, asked them how they did. Judg. xviii. 15. — Deut. xiii. 13. Judg. xix. 22. — Heb. men.*

*fell sick.]* This was very inhuman: though they had booty enough, and no doubt asses sufficient to carry the invalids, yet they left this poor man to perish; and God visited it upon them, as he made this very person the means of their destruction, by the information which he was enabled to give to David and his men.

*Verse 16. Out of the land of the Philistines.]* That these Amalekites were enemies to the Philistines is evident, but it certainly does not follow from this that those whom David destroyed were enemies also.

*Verse 17. There escaped not a man of them.]* It is well known to every careful reader of the Bible, that the Amalekites were a proscribed people, even by God himself, and that in extirpating them it has been supposed David fulfilled the express will of God. But all this depends on whether he had an express commission to do so, received from God himself, as Saul had.

*Verse 20. And David took all the flocks.]* He and his men not only recovered all their own property, but they recovered all the spoil which these Amalekites had taken from the south of Judah, the Cherethites, and the south of Caleb. When this was separated from the rest, it was given to David, and called *David's spoil*.

*Verse 22. Men of Belial.]* This is a common expression to denote the *sour*, the *rugged*, the *severe*, the *idle*, and the *profane*.

<sup>a</sup> See ch. xv. 7. xxvii. 8. — Ver. 5, 6. — Ch. xxv. 42, 43. 2 Sam. ii. 2. — Exod. xvii. 4. — Heb. bitter. Judg. xviii. 25. Ch. i. 10. 2 Sam. xvii. 8. 2 Kings iv. 27. — Ps. xlii. 5. lvi. 3, 4, 11. Hab. iii. 17, 18. — Ch. xxiii. 6, 9. — Ch. xxiii. 2, 4. — Ver. 21. — So Judg.

*Verse 1. On the third day.]* This was the third day after he had left the Philistine army at Aphek.

*The Amalekites had invaded.]* These were, doubtless, a travelling predatory horde, who, availing themselves of the war between the Philistines and the Israelites, plundered several unprotected towns, and among them Ziklag.

*Verse 4. Wept, until they had no more power to weep.]* This marks great distress; they wept, as says the Vulgate, till their tears failed them.

*Verse 6. The people spake of stoning him.]* David had done much to civilize those men; but we find by this of what an unruly and ferocious spirit they were; and yet they strongly felt the ties of natural affection, they "grieved every man for his sons and for his daughters."

*Verse 7. Bring me hither the ephod.]* It seems as if David had put on the ephod, and inquired of the Lord for himself; but it is more likely that he caused Abiathar to do it.

*Verse 9. The brook Besor.]* This had its source in the mountain of Idumea, and fell into the Mediterranean Sea beyond Gaza. The sense of this and the following verse is, that when they came to the brook Besor, there were found two hundred out of his six hundred men so spent with fatigue that they could proceed no farther. The baggage or stuff was left there, ver. 24, and they were appointed to guard it.

*Verse 18. My master left me, because three days ago I*

Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but *as* his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was so from that day *b* forward, that he made it a statute and an ordinance for Israel unto this day.

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his

<sup>a</sup> See Num. xxxi. 27. Josh. xxii. 8. 2 Mac. viii. 28.—<sup>b</sup> Heb. and forward.—<sup>c</sup> Heb. blessing. Gen. xxxiii. 11. Ch. xxv. 27.—<sup>d</sup> Josh.

Verse 23. *That which the Lord hath given us*] He very properly attributes this victory to God; the numbers of the Amalekites being so much greater than his own. Indeed, as many fled away on camels as were in the whole host of David.

Verse 25. *He made it a statute and an ordinance for Israel*] Nothing could be more just and proper than this law: he who stays at home to defend house and property, has an equal right to the booty taken by those who go out to the war. There was a practice of this kind among the Israelites long before this time; see Num. xxxi. 27, Josh. xxii. 8, and the note on this latter verse.

Verse 26. *Unto the elders of Judah*] These were the persons among whom he sojourned during his exile, and who had given him shelter and protection. Gratitude required these presents.

Verse 27. *To them which were in Bethel*] This was in the tribe of Ephraim. [Or Bethuel, in Simeon.]

*South Ramoth*] So called to distinguish it from Ramoth Gilead, beyond Jordan.

*In Jattir*] It was situated in the mountains, and belonged to Judah.

Verse 28. *In Aroer*] Situated beyond Jordan, on the banks of the river Arnon, in the tribe of Gad.

*Siphmoth*] Supposed to be the same with Shepham, Num. xxxiv. 10, on the eastern border of the promised land. [This is unlikely.]

friends, saying, Behold a *present* for you of the spoil of the enemies of the LORD;

27 *To them which were in Beth-el, and to them which were in <sup>d</sup> south Ramoth, and to them which were in <sup>e</sup> Jattir,*

28 *And to them which were in <sup>f</sup> Aroer, and to them which were in Siphmoth, and to them which were in <sup>g</sup> Eshtemoa,*

29 *And to them which were in Rachal, and to them which were in the cities of <sup>h</sup> the Jerahmeelites, and to them which were in the cities of the <sup>i</sup> Kenites,*

30 *And to them which were in <sup>j</sup> Hormah, and to them which were in Chor-ashan, and to them which were in Athach,*

31 *And to them which were in <sup>k</sup> Hebron, and to all the places where David himself and his men were wont to haunt.*

xix. 8.—<sup>a</sup> Josh. xv. 48.—<sup>b</sup> Josh. xiii. 16.—<sup>c</sup> Josh. xv. 50.—<sup>d</sup> Ch. xxvii. 10.—<sup>e</sup> Judg. i. 16.—<sup>f</sup> Judg. i. 17.—<sup>g</sup> Josh. xiv. 13. 2 Sam. ii. 1.

*Eshtemoa*] Another city in the tribe of Judah. See Josh. xv. 50. [The present *Semua*.]

Verse 29. *Them which were in Rachal*] We know not where this place was; it is mentioned nowhere else in the Bible.

Verse 30. *Hormah*] The general name of those cities which belonged to *Arad*, king of Canaan; and were devoted to destruction by the Hebrews, and thence called *Hormah*. [Supposed to be the present *Zephath*.]

*In Chor-ashan*] Probably the same as *Ashan*, in the tribe of Judah: see Josh. xv. 42.

Verse 31. *To them which were in Hebron*] This was a place strongly attached to David, and David to it.

David's having sent presents to all these places not only shows his sense of *gratitude*, but that the booty which he took from the Amalekites must have been exceedingly great. And we learn from this also that David sojourned in many places which are not mentioned in the preceding history; for these are all said to be places *where David and his men were wont to haunt*.

We are not to suppose that the transactions mentioned here and in the preceding chapter took place after Saul's interview with the woman of *En-dor*; they were considerably antecedent to this, but how long we do not know. What is recorded in the following chapter must have taken place the next day after Saul left *En-dor*.

## CHAPTER XXXI.

*A battle in Mount Gilboa between Israel and the Philistines; in which the former are defeated, and Saul's three sons slain, 1-2. Saul, being mortally wounded, and afraid to fall alive into the hands of the Philistines, desires his armour-bearer to dispatch him; which he refusing, Saul falls on his sword, and his armour-bearer does the same, 3-6. The Israelites on the other side of the valley forsake their cities, and the Philistines come and dwell in them, 7. The Philistines, finding Saul and his three sons among the slain, strip them of their armour, which they put in the house of Ashtaroth, cut off their heads, send the news to all the houses of their idols, and fasten the bodies of Saul and his three sons to the walls of Beth-shan, 8-10. Valiant men of Jubesh-gilead go by night, and take away the bodies; burn them at Jabesh; bury their bones under a tree; and fast seven days, 11-13.*

**NOW** <sup>a</sup>the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down <sup>b</sup>slain in Mount <sup>c</sup>Gilboa.

<sup>a</sup> 1 Chron. x. 1-12.—<sup>b</sup> Or, wounded.—<sup>c</sup> Ch. xxviii. 4.

Verse 1. *Now the Philistines fought*] This is the continuation of the account given in chap. xxix.

*The men of Israel fled*] It seems as if they were thrown

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew <sup>d</sup>Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And <sup>e</sup>the battle went sore against Saul, and the

<sup>d</sup> Ch. xiv. 49. 1 Chron. viii. 33.—<sup>e</sup> See 2 Sam. i. 6, &c.

into confusion at the first onset, and turned their backs upon their enemies.

Verse 2. *Followed hard upon Saul and upon his sons*]



\*archers <sup>b</sup> hit him; and he was sore wounded of the archers.

4 <sup>c</sup> Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest <sup>d</sup> these uncircumcised come and thrust me through, and <sup>e</sup> abuse me. But his armour-bearer would not; <sup>f</sup> for he was sore afraid. Therefore Saul took a sword, and <sup>g</sup> fell upon it.

5 And when the armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

\* Heb. shooters, men with bows.—<sup>b</sup> Heb. found him.—<sup>c</sup> So Judg. ix. 54.—<sup>d</sup> Ch. xiv. 6. xvii. 26.—<sup>e</sup> Or, mock me.—<sup>f</sup> 2 Sam. i. 14.—<sup>g</sup> 2 Sam. i. 10.—<sup>h</sup> 2 Sam. i. 20.—<sup>i</sup> Ch. xxi. 9.—<sup>j</sup> Judg. ii. 13.—<sup>k</sup> 2 Sam. xxi. 12.—<sup>l</sup> Josh. xvii. 11. Judg. i. 27.—<sup>m</sup> Ch. xi. 3, 9, 11.—<sup>n</sup> Or,

They, seeing the discomfiture of their troops, were determined to sell their lives as dear as possible, and therefore maintained the battle till the three brothers were slain.

Verse 3. *He was sore wounded of the archers.*] Had not Saul been grievously wounded, and beyond hope of recovery, he would not have wished his armour-bearer to dispatch him: as he might have continued still to fight, or have made his escape from this most disastrous battle. Some of the Versions render it, *He feared the archers greatly*; but this is by no means likely.

Verse 6. *And all his men*] Probably meaning those of his troops which were his *life or body guards*: as to the bulk of the army, it fled at the commencement of the battle, ver. 1.

Verse 7. *The men of Israel that were on the other side of the valley*] They appear to have been panic-struck, and therefore fled as far as they could out of the reach of the Philistines. As the Philistines possessed *Beth-shan*, situated near to *Jordan*, the people on the other side of that river, fearing for their safety, fled also.

Verse 8. *On the morrow*] It is very likely that the battle and pursuit continued till the night, so that there was no time till the next day to strip and plunder the slain.

Verse 9. *And they cut off his head*] It is possible that they cut off the heads of his three sons likewise; for although only *his head* is said to be cut off, and *his body* only to be fastened to the walls of *Beth-shan*, yet we find that the men of *Jabesh-gilead* found both *his body* and the *bodies of his three sons*, fastened to the walls, ver. 12.

Verse 10. *They put his armour in the house of Ashtaroth*] As David had done in placing the sword of Goliath in the tabernacle.

*They fastened his body to the wall*] Probably by means of iron hooks; but it is said, 2 Sam. xxi. 12, that these bodies were fastened in the *street of Beth-shan*. This may mean that the place where they were fastened to the wall was the main *street or entrance* into the city.

Verse 11. *When the inhabitants of Jabesh-gilead heard*] This act of the men of *Jabesh-gilead* was an act of gratitude

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to <sup>a</sup> publish it in the house of their idols, and among the people.

10 <sup>b</sup> And they put his armour in the house of <sup>c</sup> Ashtaroth: and <sup>d</sup> they fastened his body to the wall of <sup>e</sup> Beth-shan.

11 <sup>f</sup> And when the inhabitants of *Jabesh-gilead* heard <sup>g</sup> of that which the Philistines had done to Saul;

12 <sup>h</sup> All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of *Beth-shan*, and came to *Jabesh*, and <sup>i</sup> burnt them there.

13 And they took their bones, and <sup>j</sup> buried them under a tree at *Jabesh*, and <sup>k</sup> fasted seven days.

concerning him.—<sup>a</sup> See ch. xi. 1-11. 2 Sam. ii. 4-7.—<sup>b</sup> 2 Chron. xvi. 14. Jer. xxxiv. 5. Amos vi. 10.—<sup>c</sup> 2 Sam. ii. 4, 5. xxi. 12, 13, 14.—<sup>d</sup> Gen. i. 10.

due to Saul, who, at the very commencement of his reign, saved them from the deepest degradation and the most oppressive tyranny. This heroic act, with the seven days' fast, showed that they retained a due sense of their obligation to this unfortunate monarch.

Verse 12. *And burnt them there.*] It has been denied that the Hebrews burnt the bodies of the dead, but that they buried them in the earth, or embalmed them, and often burned spices around them, &c. These no doubt were the common forms of sepulture, but neither of these could be conveniently practised in the present case. They therefore burnt them, because there was no other way of disposing of them at that time so as to do them honour; and the bones and ashes they collected, and buried under a tree, or in a grove at *Jabesh*.

Verse 13. *And fasted seven days.*] To testify their sincere regret for his unfortunate death, and the public calamity that had fallen upon the land.

To the question, "Was not Saul a *self-murderer*?" I scruple not to answer, "No." He was to all appearance mortally wounded, when he begged his armour-bearer to extinguish the remaining spark of life; and he was afraid that the Philistines might abuse his body if they found him alive; and we can scarcely say how much of indignity is implied in this word; and his falling on his sword was a fit of desperation, which doubtless was the issue of a mind greatly agitated and full of distraction. A few minutes longer, and his life would in all probability have ebbed out; but though this wound accelerated his death, it could not be properly the cause of it, as he was mortally wounded before, and did it on the conviction that he could not survive.

Taking Saul's state and circumstances together, I believe there is not a *coroner's inquest* in this nation that would not have brought in a verdict of *derangement*; while the pious and the humane would every where have consoled themselves with the hope that God had extended mercy to his soul.



## THE SECOND BOOK

97

# SAMUEL,

OTHERWISE CALLED THE SECOND BOOK OF THE KINGS.

### CHAPTER I.

*An Amalekite comes to David, and informs him that the Philistines had routed the Israelites; and that Saul and his sons were slain, 1-4. And pretends that he himself had dispatched Saul, finding him ready to fall alive into the hands of the Philistines, and had brought his crown and bracelets to David, 5-10. David and his men mourn for Saul and his sons, 11, 12. He orders the Amalekite, who professed that he had killed Saul, to be slain, 13-16. David's funeral song for Saul and Jonathan, 17-27.*

**N**OW it came to pass after the death of Saul, when David was returned from <sup>a</sup>the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, <sup>b</sup>a man came out of the camp from Saul <sup>c</sup>with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, <sup>d</sup>How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by chance upon <sup>e</sup>Mount Gilboa, behold, <sup>f</sup>Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, <sup>g</sup>Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, stand, I pray thee, upon me, and slay me: for <sup>h</sup>anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and <sup>i</sup>slaw him, because I was sure that he could not live after that he was fallen: and I took the crown that <sup>j</sup>was upon his head, and the bracelet that <sup>k</sup>was on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and <sup>l</sup>rent them; and likewise all the men that <sup>m</sup>were with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 And David said unto the young man that told him, Whence <sup>n</sup>art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, <sup>o</sup>How wast thou not <sup>p</sup>afraid to <sup>q</sup>stretch forth thine hand to destroy the LORD's anointed?

15 And <sup>r</sup>David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

16 And David said unto him, <sup>s</sup>Thy blood be upon thy head; for <sup>t</sup>thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 And David lamented with this lamentation over Saul and over Jonathan his son:

—<sup>a</sup> 1 Sam. xix. 17, 28.—<sup>b</sup> Ch. iv. 10.—<sup>c</sup> 1 Sam. iv. 12.—<sup>d</sup> Heb. what was, &c. 1 Sam. iv. 18.—<sup>e</sup> 1 Sam. xxxi. 1.—<sup>f</sup> See 1 Sam. xxxi. 2, 3, 4.—<sup>g</sup> Heb. Behold me.—<sup>h</sup> Or, my coat of mail, or, my embroidered coat hindereth me, that my, &c.—<sup>i</sup> Judg. ix. 54.—<sup>j</sup> Ch. iii. 81. xiii. 31.

having dispatched Saul, merely to ingratiate himself with David.

Verse 10. *The crown—and the bracelet*] The crown was probably no more than a royal fillet or diadem, both being the ensigns of royalty.

Verse 16. *Thy blood be upon thy head*] If he killed Saul, as he said he did, then he deserved death; at that

Verse 2. *A man came out of the camp*] The whole account which this young man gives is a fabrication: in many of the particulars it is grossly self-contradictory. There is no fact in the case but the bringing of the crown, or diadem, and bracelets of Saul; which, as he appears to have been a plunderer of the slain, he found on the field of battle; and he brought them to David, and told the lie of

18 (\*Also he bade them teach the children of Judah the use of the bow: behold, it is written <sup>b</sup> in the book <sup>c</sup> of Jasher.)

19 The beauty of Israel is slain upon thy high places: <sup>d</sup> how are the mighty fallen!

20 \*Tell it not in Gath, publish it not in the streets of Askelon; lest <sup>e</sup> the daughters of the <sup>f</sup> Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye <sup>h</sup> mountains of Gilboa, <sup>i</sup> let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been <sup>j</sup> anointed with oil.

22 From the blood of the slain, from the fat of the mighty, <sup>k</sup> the bow of Jonathan turned not

back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and <sup>l</sup> pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were <sup>m</sup> stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: <sup>n</sup> thy love to me was wonderful, passing the love of women.

27 °How are the mighty fallen, and the weapons of war perished!

<sup>a</sup> 1 Sam. xxxi. 3. - <sup>b</sup> Josh. x. 33. - <sup>c</sup> Or, of the upright. - <sup>d</sup> Ver. 27. 1 Mac. ix. 21. - <sup>e</sup> 1 Sam. xxxi. 9. Mic. i. 10. See Judg. xvi. 27. - <sup>f</sup> See Exod. xv. 20. Judg. xi. 34. 1 Sam. xviii. 6. - <sup>g</sup> 1 Sam. xxxi. 4.

time it was not known to the contrary, and this man was executed on his own confession.

Verse 18. The use of the bow] The use of is not in the Hebrew; it is simply, the bow, that is, a song thus entitled.

Verse 21. As though he had not been] Instead of *beli*, not, I read *keley*, INSTRUMENTS; and thus the passage runs: "the shield of Saul, instruments (or weapons) anointed with oil." [But the reference is evidently to the defilement of Saul's shield; it was not polished, but had the stain of blood on it.]

This lamentation is justly admired as a picture of distress the most tender and the most striking; unequally divided by grief into longer and shorter breaks, as Nature could pour them forth from a mind interrupted by the alternate re-

currence of the most lively images of love and greatness.

His reverence for Saul and his love for Jonathan have their strongest colourings; but their greatness and bravery come full upon him, and are expressed with peculiar energy.

Being himself a warrior, it is in that character he sees their greatest excellence; and though his imagination hurries from one point of recollection to another, yet we hear him,—at first, at last, every where, lamenting, *How are the mighty fallen!*

It is almost impossible to read the noble original without finding every word swollen with a sigh or broken with a sob. A heart pregnant with distress and striving to utter expressions descriptive of its feelings, which are repeatedly interrupted by an excess of grief, is most sensibly painted throughout the whole.

- <sup>h</sup> 1 Sam. xxxi. 1. - <sup>i</sup> So Judg. v. 23. Job iii. 3, 4. Jer. xx. 14. - <sup>j</sup> 1 Sam. x. 1. - <sup>k</sup> 1 Sam. xviii. 4. - <sup>l</sup> Or, sweet. - <sup>m</sup> Judg. xiv. 18. - <sup>n</sup> 1 Sam. xviii. 1, 3. xix. 2. xx. 17, 41. xxiii. 16. - <sup>o</sup> Ver. 19.

## CHAPTER II.

David, by the direction of God, goes up to Hebron, and is there anointed king over the house of Judah, 1-4. He congratulates the inhabitants of Jabesh-gilead on their kindness in rescuing the bodies of Saul and his sons from the Philistines, 5-7. Abner anoints Ish-bosheth, Saul's son, king over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin, and all Israel; over whom he reigned two years, 8-10. David reigns over Judah, in Hebron, seven years and six months, 11. Account of a battle between Abner, captain of the Israelites, and Joab, captain of the men of Judah; in which the former are routed, with the loss of three hundred and sixty men: but Asahel, the brother of Joab, is killed by Abner, 12-32.

AND it came to pass after this, that David <sup>a</sup> inquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto <sup>b</sup> Hebron.

2 So David went up thither, and his <sup>c</sup> two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And <sup>d</sup> his men that were with him did David

<sup>a</sup> Judg. i. 1. 1 Sam. xxii. 2, 4, 9. xxx. 7, 8. - <sup>b</sup> 1 Sam. xxx. 31. Ver. 11. Ch. v. 1, 3. 1 Kings ii. 11. - <sup>c</sup> 1 Sam. xxx. 5. - <sup>d</sup> 1 Sam.

Verse 1. David inquired of the Lord] By means of Abiathar the priest; for he did not know whether the different tribes were willing to receive him, though he was fully persuaded that God had appointed him king over Israel.

Unto Hebron.] The metropolis of the tribe of Judah, one of the richest regions in Judea. The mountains of Hebron were famed for fruits, herbage, and honey.

Verse 4. Anointed David king] He was anointed before by Samuel, by which he acquired a right to the kingdom;

bring up, every man with his household: and they dwelt in the cities of Hebron.

4 \* And the men of Judah came; and there they anointed David king over the house of Judah. And they told David, saying, That <sup>e</sup> the men of Jabesh-gilead were they that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, \* Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

xxvii. 2, 3. xxx. 1. 1 Chron. xii. 1. - <sup>f</sup> Ver. 11. Ch. v. 5. 1 Mac. ii. 67. - <sup>g</sup> 1 Sam. xxxi. 11, 12. - <sup>h</sup> Ruth ii. 20. iii. 10. Ps. cxv. 15.

by the present anointing he had authority over the kingdom. The other parts of the kingdom were as yet attached to the family of Saul.

Verse 5. David sent messengers unto—Jabesh-gilead] This was a generous and noble act, highly indicative of the grandeur of David's mind. He respected Saul as his once legitimate sovereign; he loved Jonathan as his most intimate friend. The former had greatly injured him, and sought his destruction; but even this did not cancel his

6 And now <sup>a</sup>the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and <sup>b</sup>be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 But <sup>c</sup>Abner the son of Ner, captain of <sup>d</sup>Saul's host, took <sup>e</sup>Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And <sup>f</sup>the <sup>g</sup>time that David was king in Hebron over the house of Judah was seven years and six months.

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to <sup>h</sup>Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met <sup>i</sup>together by the <sup>j</sup>pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called <sup>k</sup>Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 And there were <sup>l</sup>three sons of Zeruiah there,

Joab, and Abishai, and Asahel: and Asahel *was* <sup>m</sup>as light <sup>n</sup>of foot <sup>o</sup>as <sup>p</sup>a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left <sup>q</sup>from following Abner.

20 Then Abner looked behind him, and said, *Art thou Asahel?* And he answered, *I am.*

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his <sup>r</sup>armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him <sup>s</sup>under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner; and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless <sup>t</sup>thou hadst spoken, surely then <sup>u</sup>in the morning the people had <sup>v</sup>gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

<sup>a</sup> 2 Tim. i. 16, 18.—<sup>b</sup> Heb. *be ye the sons of valour*.—<sup>c</sup> 1 Sam. xiv. 50.—<sup>d</sup> Heb. *the host which was Saul's*.—<sup>e</sup> Or, *Esh-baal*. 1 Chron. viii. 33. ix. 39.—<sup>f</sup> Ch. v. 6. 1 Kings ii. 11.—<sup>g</sup> Heb. *number of days*.—<sup>h</sup> Joab, xviii. 25.—<sup>i</sup> Heb. *them together*.—<sup>j</sup> Jer. xii. 12.—<sup>k</sup> That is, *The field of strong men*.—<sup>l</sup> 1 Chron. ii. 16.—<sup>m</sup> 1 Chron. xii. 8.—<sup>n</sup> Heb. *of his*

*feet*.—<sup>o</sup> Heb. *as one of the roes that is in the field*.—<sup>p</sup> Ps. xviii. 33. Cant. ii. 17. viii. 14.—<sup>q</sup> Heb. *from after Abner*.—<sup>r</sup> Or, *spoils*. Judg. xiv. 19.—<sup>s</sup> Ch. iii. 27. iv. 6. xx. 10.—<sup>t</sup> Ver. 14. Prov. xvii. 14.—<sup>u</sup> Heb. *from the morning*.—<sup>v</sup> Or, *gone away*.

respect for him as the anointed of God, and as the king of Israel.

Verse 7. *Now let your hands be strengthened*] David certainly wished to attach the men of Jabesh to his interest; he saw that they were generous and valiant, and must be of great service to him whose part they espoused; and he was no doubt afraid that they would attach themselves to the house of Saul, in consideration of the eminent services Saul had rendered them in rescuing them from Nahash, king of the Ammonites.

Verse 8. *Abner the son of Ner*] This man had long been one of the chief captains of Saul's army, and commander-in-chief on several occasions; he was probably envious of David's power, by whom he had often been out-generaled in the field.

Verse 9. *Made him king over Gilead*] These were places beyond Jordan; for as the Philistines had lately roused the Israelites, they were no doubt in possession of some of the principal towns, and were now enjoying the fruits of their victory. Abner was therefore afraid to bring the new king to any place where he was likely to meet with much resistance, till he had got his army well recruited.

Who the *Ashurites* were is not generally agreed; probably men of the tribe of Ashur.

Verse 10. *Ish-bosheth—reigned two years*] It is well observed that Ish-bosheth reigned *all the time that David reigned in Hebron, which was seven years and six months*.

Perhaps the meaning of the writer is this: Ish-bosheth reigned two years before any but the tribe of Judah had attached themselves to the interest of David. Some think that Abner in effect reigned the last five years of Ish-bosheth, who had only the name of king after the first two years. Or the text may be understood thus: *When Ish-bosheth had reigned two years over Israel, he was forty years of age*. [The more likely explanation is, that Ish-bosheth was not made king, as David was, until Abner had recovered from the Philistines the land which they had taken on this side the Jordan. Ish-bosheth certainly reigned after Abner's death.]

Verse 14. *Let the young men—play before us*] This was diabolical play, where each man thrust his sword into the body of the other, so that the twenty-four (twelve on each side) fell down dead together!

Verse 16. *Caught every one his fellow by the head*] Probably by the beard, if these persons were not too young to have one, or by the hair of the head.

Verse 18. *Asahel was as light of foot as a wild roe*] To be *swift of foot* was deemed a great accomplishment in the heroes of antiquity.

Verse 21. *Take thee his armour*] Asahel wished to get the armour of Abner as a trophy; this also was greatly coveted by ancient heroes.

Verse 27. *And Joab said*] The meaning of this verse appears to be this: If Abner had not provoked the battle,

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

Joab would not have attacked the Israelites that day; as his orders were probably to act on the defensive.

31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

32 And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

Verse 29. *They came to Mahanaim.*] So they returned to the place whence they set out.

## CHAPTER III.

*Account of the children born to David in Hebron, 1-5. Abner being accused by Ish-bosheth of familiarities with Rizpah, Saul's concubine, he is enraged; offers his services to David; goes to Hebron, and makes a league with him, 6-22. Joab, through enmity to Abner, pretends to David that he came as a spy, and should not be permitted to return, 23-25. He follows Abner, and treacherously slays him, 26, 27. David, hearing of it, is greatly incensed against Joab, and pronounces a curse upon him, and upon his family, 28, 29. He commands a general mourning for Abner, and himself follows the bier weeping, 30-32. David's lamentation over Abner, 33-34. The people solicit David to take meat; but he fasts the whole day, and complains to them of the insolence and intrigues of Joab and his brothers: the people are pleased with his conduct, 35-39.*

**N**OW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 And <sup>a</sup>unto David <sup>b</sup>were sons born in Hebron: and his first born was Amnon, <sup>c</sup>of Ahinoam the Jezreelitess;

3 And his second, <sup>d</sup>Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai king of <sup>e</sup>Geshur;

4 And the fourth, <sup>f</sup>Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name was <sup>g</sup>Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou <sup>h</sup>gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am I* <sup>i</sup>a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, and to his

friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 <sup>j</sup>So do God to Abner, and more also, except, <sup>k</sup>as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, <sup>l</sup>from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand <sup>m</sup>shall be with thee, to bring about all Israel unto thee.

13 And he said, Well; I will make a league with thee: but one thing I require of thee, <sup>n</sup>that is, <sup>o</sup>Thou shalt not see my face, except thou first bring <sup>p</sup>Michal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me <sup>q</sup>for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from her husband, even from <sup>r</sup>Phaltiel the son of Laish.

<sup>a</sup> 1 Chron. iii. 1, 4.—<sup>b</sup> 1 Chron. xxix. 27.—<sup>c</sup> 1 Sam. xxv. 43.—<sup>d</sup> Or, Daniel. 1 Chron. iii. 1.—<sup>e</sup> 1 Sam. xxviii. 8. Ch. xiii. 37.—<sup>f</sup> 1 Kings i. 5.—<sup>g</sup> Ch. xxi. 8, 10.—<sup>h</sup> Ch. xvi. 21.—<sup>i</sup> Deut. xxiii. 18. 1 Sam. xxiv. 15. Ch. ix. 8. xvi. 9.—<sup>j</sup> Ruth i. 17. 1 Kings xix. 2.—<sup>k</sup> 1 Sam. xv.

28. xvi. 1, 12. xxviii. 17. 1 Chron. xii. 23.—<sup>l</sup> Judg. ix. 1. Ch. xvii. 11. 1 Kings iv. 25.—<sup>m</sup> Heb. saying.—<sup>n</sup> So Gen. xliii. 8.—<sup>o</sup> 1 Sam. xviii. 20.—<sup>p</sup> 1 Sam. xviii. 25, 27.—<sup>q</sup> 1 Sam. xxv. 44, Phaltiel.

Verse 1. *There was long war*] Frequent battles and skirmishes took place between the followers of David and the followers of Ish-bosheth, after the two years mentioned above, to the end of the fifth year, in which Ish-bosheth was slain by Rechab and Baanah.

Verse 6. *Abner made himself strong*] This strengthening of himself, and going in to the late king's concubine, were most evident proofs that he wished to seize upon the government.

Verse 8. *Am I a dog's head*] Dost thou treat a man with indignity who has been the only prop of thy tottering kingdom, and the only person who could make head against house of David?

Verse 9. *Except, as the Lord hath sworn to David*] And why did he not do this before, when he knew that God had given the kingdom to David? Was he not now, according to his own confession, fighting against God?

Verse 11. *He could not answer Abner a word*] Miserable is the lot of a king who is governed by the general of his army, who may strip him of his power and dignity whenever he pleases! Military men, above all others, should never be intrusted with any civil power, and should be great only in the field.

Verse 13. *Except thou first bring Michal*] However distressing it was to take her from a husband who loved her most tenderly, yet prudence and policy required that he should strengthen his own interest in the kingdom as much as possible; and that he should not leave a princess in the possession of a man who might, in her right, have made pretensions to the throne. Besides, she was his own lawful wife, and he had a right to demand her when he pleased.

Verse 14. *Deliver me my wife*] It is supposed that he meant to screen Abner; and to prevent that violence which he might have used in carrying off Michal.



16 And her husband went with her <sup>a</sup>along weeping behind her to <sup>b</sup>Bahurim. Then said Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Israel, saying, Ye sought for David <sup>c</sup>in times past to be king over you:

18 Now then do it: <sup>d</sup>for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of <sup>e</sup>Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that <sup>f</sup>were with him a feast.

21 And Abner said unto David, I will arise, and go, and <sup>g</sup>will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest <sup>h</sup>reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 And, behold, the servants of David and Joab came from <sup>i</sup>pursuing a troop, and brought in a great spoil with them: but Abner <sup>j</sup>was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that <sup>k</sup>was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know <sup>l</sup>thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner which brought him again from the well of Sirah: but David knew <sup>m</sup>it not.

27 And when Abner was returned to Hebron,

Joab <sup>n</sup>took him aside in the gate to speak with him <sup>o</sup>quietly, and smote him there <sup>p</sup>under the fifth rib, that he died, for the blood of <sup>q</sup>Asahel his brother.

28 And afterward when David heard <sup>r</sup>it, he said, I and my kingdom <sup>s</sup>are guiltless before the LORD for ever from the blood of <sup>t</sup>Abner the son of Ner:

29 <sup>u</sup>Let it rest on the head of Joab, and on all his father's house; and let there not <sup>v</sup>fail from the house of Joab one <sup>w</sup>that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother <sup>x</sup>Asahel at Gibeon in the battle.

31 And David said to Joab, and to all the people that <sup>y</sup>were with him, <sup>z</sup>Rend your clothes, and <sup>aa</sup>gird you with sackcloth, and mourn before Abner. And king David <sup>ab</sup>himself followed the <sup>ac</sup>bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a <sup>ad</sup>fool dieth?

34 Thy hands <sup>ae</sup>were not bound, nor thy feet put into fetters: as a man falleth before <sup>af</sup>wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came <sup>ag</sup>to cause David to eat meat, while it was yet day, David sware, saying, <sup>ah</sup>So do God to me, and more also, if I taste bread, or ought else, <sup>ai</sup>till the sun be down.

36 And all the people took notice of it, and it <sup>aj</sup>pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I <sup>ak</sup>am this day <sup>al</sup>weak, though anointed king; and these men the sons of Zeruiah <sup>am</sup>be too hard for me: <sup>an</sup>the LORD shall reward the doer of evil according to his wickedness.

<sup>a</sup> Heb. going and weeping.—<sup>b</sup> Ch. xix. 16.—<sup>c</sup> Heb. both yesterday and the third day.—<sup>d</sup> Ver. 9.—<sup>e</sup> 1 Chron. xii. 29.—<sup>f</sup> Ver. 10, 12.—<sup>g</sup> 1 Kings xi. 37.—<sup>h</sup> 1 Sam. xxix. 6. Isa. xxxvii. 28.—<sup>i</sup> 1 Kings ii. 5. So ch. xx. 9, 10.—<sup>j</sup> Or, peaceably.—<sup>k</sup> Ch. iv. 6.—<sup>l</sup> Ch. ii. 23.—<sup>m</sup> Heb. bloods.—<sup>n</sup> 1 Kings ii. 32, 33.—<sup>o</sup> Heb. be cut off.—<sup>p</sup> Lev. xv. 2.—<sup>q</sup> Ch.

ii. 23.—<sup>r</sup> Josh. vii. 6. Ch. i. 2, 11.—<sup>s</sup> Gen. xxxvii. 34.—<sup>t</sup> Heb. bed.—<sup>u</sup> Ch. xlii. 12, 13.—<sup>v</sup> Heb. children of iniquity.—<sup>w</sup> Ch. xli. 17. Jer. xvi. 7.—<sup>x</sup> Ruth i. 17.—<sup>y</sup> Ch. i. 12.—<sup>z</sup> Heb. was good in their eyes.—<sup>aa</sup> Heb. tender.—<sup>ab</sup> Ch. xix. 7.—<sup>ac</sup> See ch. xix. 18. 1 Kings ii. 5, 6, 31, 34. Ps. xxviii. 4. Ps. lxi. 12. 2 Tim. iv. 14.

Verse 16. *Weeping behind her*] If genuine affection did not still subsist between David and Michal, it was a pity to have taken her from Phaltiel, who had her to wife from the conjoint authority of her father and her king.

Verse 18. *The Lord hath spoken of David*] Such a promise is not extant.

Verse 21. *He went in peace*.] David dismissed him in good faith, having no sinister design in reference to him.

Verse 27. *And smote him there*.] Joab feared that Abner would be made captain of the host: he therefore murdered him, under pretence of avenging the death of his brother Asahel.

The murder, however, was one of the most unprovoked and wicked: and such was the power and influence of this nefarious general, that the king dared not to bring him to justice for his crime.

Verse 29. *Let it rest on the head*.] All these verbs may be rendered in the *future* tense; it will rest on the head of Joab, &c. This was a prophetic declaration, which sufficiently showed the displeasure of God against this execrable

Verse 31. *David said to Joab*] He commanded him to take on him the part of a principal mourner.

Verse 33. *The king lamented over Abner*] This lamentation, though short, is very pathetic. It is a high strain of poetry; but the *measure* cannot be easily ascertained.

This song was a heavy reproof to Joab; and must have galled him extremely, being sung by all the people.

Verse 36. *The people took notice*.] They saw that the king's grief was sincere, and that he had no part nor device in the murder of Abner: see ver. 37.

Verse 39. *I am this day weak*.] Had Abner lived, all the tribes of Israel would have been brought under my government.

*Though anointed king*.] I have little else than the title: first, having only one tribe under my government; and secondly, the sons of Zeruiah, Joab and his brethren, having usurped all the power, and reduced me to a shadow of royalty.

*The Lord shall reward the doer of evil*.] That is, Joab, whom he appears afraid to name.

CHAPTER IV.

*Some account of Rechab and Baanah, two of Ish-bosheth's captains, and of Mephibosheth, the son of Jonathan, 1-4. Rechab and Baanah murder Ish-bosheth, and escape; and bring his head to David, 5-8. David is greatly irritated, and commands them to be slain, 9-12.*

**AND** when Saul's son heard that Abner was dead in Hebron, <sup>a</sup>his hands were feeble, and all the Israelites were <sup>b</sup>troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one was Baanah, and the name of the <sup>c</sup>other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for <sup>d</sup>Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to <sup>e</sup>Gittaim, and were sojourners there unto this day.)

4 And 'Jonathan, Saul's son, had a son *that was* lame of *his feet*. He was five years old when the tidings came of Saul and Jonathan <sup>f</sup>out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was <sup>g</sup>Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him <sup>h</sup>under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on

his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold, the head of Ish-bosheth the son of Saul thine enemy, <sup>i</sup>which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, <sup>k</sup>who hath redeemed my soul out of all adversity,

10 When <sup>l</sup>one told me, saying, Behold, Saul is dead, <sup>m</sup>thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, <sup>n</sup>who thought that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now <sup>o</sup>require his blood of your hand, and take you away from the earth?

12 And David <sup>p</sup>commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the <sup>q</sup>sepulchre of Abner in Hebron.

<sup>a</sup> Ezra iv. 4. Isa. xlii. 7.—<sup>b</sup> Mat. ii. 3.—<sup>c</sup> Heb. second.—<sup>d</sup> Josh. xviii. 25.—<sup>e</sup> Neh. xi. 33.—<sup>f</sup> Ch. ix. 3.—<sup>g</sup> 1 Sam. xxix. 1, 11.—<sup>h</sup> Or, Merib-baal. 1 Chron. viii. 34. ix. 43.—<sup>i</sup> Ch. ii. 23.—<sup>j</sup> 1 Sam. xix. 2, 10, 11. xxiii. 15. xxv. 28.—<sup>k</sup> Gen. xlviii. 16. 1 Kings i. 29. Ps.

xxxii. 7.—<sup>l</sup> Ch. i. 2, 4, 15.—<sup>m</sup> Heb. he was in his own eyes as a bringer, &c.—<sup>n</sup> Or, which was the reward I gave him for his tidings.—<sup>o</sup> Gen. ix. 5, 6.—<sup>p</sup> Ch. i. 15.—<sup>q</sup> Ch. iii. 32.

Verse 1. *All the Israelites were troubled.*] Abner was their great support; and on him they depended; for it appears that Ish-bosheth was a feeble prince, and had few of those qualities requisite for a sovereign.

Verse 2. *Captains of bands.*] Whether Ish-bosheth kept bands of marauders, whose business it was to make sudden incursions into the country places, and carry off grain, provisions, cattle, &c., we know not; but such persons would be well qualified for the bloody work in which those two men were afterwards employed.

Verse 3. *The Beerothites fled to Gittaim.*] Probably the same as Gath; as Ramathaim is the same as Ramah.

Verse 5. *Lay on a bed at noon.*] It is a custom in all hot countries to travel or work very early and very late, and rest at noon day, in which the heat chiefly prevails.

Verse 6. *As though they would have fetched wheat.*] The king's stores were probably near his own dwelling; and these men were accustomed to go thither for provisions for themselves, their cattle, and their men.

No man would suspect their present errand, as they were in the habit of going frequently to that place.

Verse 8. *They brought the head—unto David.*] They thought, as did the poor lying Amalekite, to ingratiate themselves with David by this abominable act.

Verse 9. *Who hath redeemed my soul out of all adversity.*] This was, in David's case, a very proper view of the goodness and watchful providence of God towards him. His life was frequently in danger; murderers had often laid wait for it: but God, the living God, had always redeemed that life from all adversity; and called on him now to punish such evil-minded and blood-thirsty men.

Verse 11. *How much more.*] Ish-bosheth was an innocent man, and therefore none could have any ground of quarrel against him. He was in his own house, which was his sanctuary, and none but the worst of men would disturb him there. He was upon his bed, resting in the heat of the day, and so free from suspicion that he was not even attended by his guards, nor had he his doors secured. To take away the life of such a man, in such circumstances, whom also they professed to hold as their sovereign, was the most abandoned treachery.

Verse 12. *And they slew them.*] None ever more richly deserved death; and by this act of justice David showed to all Israel that he was a decided enemy to the destruction of Saul's family; and that none could lift up their hands against any of them without meeting with condign punishment.

CHAPTER V.

*The elders of all the tribes of Israel come and anoint David king over all Israel, 1-5. He goes against the Jebusites, and takes the stronghold of Zion, and afterwards the city itself; which is called the city of David, 6-9. David's prosperity, and friendship with Hiram, king of Tyre, 10-12. He takes more concubines, and begets several sons and daughters, 13-16. The Philistines gather together against him in the valley of Rephaim, he defeats them; they abandon their idols, and David and his men burn them, 17-21. They assemble once more in the valley of Rephaim, and David smites them from Geba to Gazer, 22-25.*

**THEN** <sup>a</sup>came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, <sup>b</sup>we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, <sup>c</sup>thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, <sup>d</sup>Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 <sup>e</sup>So all the elders of Israel came to the king to Hebron; <sup>f</sup>and king David made a league with them in Hebron <sup>g</sup>before the LORD; and they anointed David king over Israel.

4 David was thirty years old when he began to reign, <sup>h</sup>and he reigned forty years.

5 In Hebron he reigned over Judah <sup>i</sup>seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went <sup>j</sup>to Jerusalem unto <sup>k</sup>the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: <sup>l</sup>thinking, David cannot come in hither.

7 Nevertheless David took the stronghold of Zion: <sup>m</sup>the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind that are hated of David's soul, <sup>n</sup>he shall be chief and captain. <sup>o</sup>Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it <sup>p</sup>the

city of David. And David built round about from Millo and inward.

10 And David <sup>q</sup>went on, and grew great, and the LORD God of hosts was with him.

11 And <sup>r</sup>Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and <sup>s</sup>masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 And <sup>t</sup>David took <sup>u</sup>him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And <sup>v</sup>these be the names of those that were born unto him in Jerusalem: <sup>w</sup>Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and <sup>x</sup>Elishua, and Nepheg, and Japhia,

16 And Elishama, and <sup>y</sup>Eliada, and Eliphalet.

17 <sup>z</sup>But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, <sup>aa</sup>and went down to the hold.

18 The Philistines also came and spread themselves in <sup>ab</sup>the valley of Rephaim.

19 And David <sup>ac</sup>inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to <sup>ad</sup>Baal-perazim, and David

into the house.—<sup>a</sup>Ver. 7.—<sup>a</sup>Heb. went going and growing.—<sup>1</sup>Kings v. 2. <sup>1</sup>Chron. xiv. 1.—<sup>b</sup>Heb. heaves of the stone of the wall.—<sup>1</sup>Deut. xlvii. 17. <sup>1</sup>Chron. iii. 9. xiv. 3.—<sup>1</sup>Chron. iii. 5. xiv. 4.—<sup>1</sup>Or, Shimea, <sup>1</sup>Chron. iii. 5.—<sup>1</sup>Or, Elishama, <sup>1</sup>Chron. iii. 5.—<sup>1</sup>Or, Beeliada, <sup>1</sup>Chron. xiv. 7.—<sup>1</sup>Chron. xiv. 16. xiv. 8.—<sup>1</sup>Ch. xxiii. 14.—<sup>1</sup>Josh. xv. 8. <sup>1</sup>Isa. xvii. 5.—<sup>1</sup>Ch. ii. 1. <sup>1</sup>Sam. xxiii. 2, 4. xxx.

<sup>a</sup>1 Chron. xi. 1. xii. 23.—<sup>b</sup>Gen. xxix. 14.—<sup>c</sup>1 Sam. xviii. 13.—<sup>d</sup>1 Sam. xvi. 1, 12. Ps. lxxviii. 71. See ch. vii. 7.—<sup>e</sup>1 Chron. xi. 3.—<sup>f</sup>2 Kings xi. 17.—<sup>g</sup>Judg. xi. 11. <sup>1</sup>Sam. xxiii. 18.—<sup>h</sup>1 Chron. xxvi. 31. xxix. 27.—<sup>i</sup>Ch. ii. 11. <sup>1</sup>Chron. iii. 4.—<sup>j</sup>Judg. i. 21.—<sup>k</sup>Josh. xv. 63. <sup>l</sup>Judg. i. 8. xix. 11, 12.—<sup>m</sup>Or, saying, David shall not, &c.—<sup>n</sup>Ver. 9. <sup>1</sup>Kings ii. 10. viii. 1.—<sup>o</sup>1 Chron. xi. 6.—<sup>p</sup>Or, Because they had said, even the blind and the lame, He shall not come

Verse 1. *Then came all the tribes of Israel*] They founded their resolution on three good arguments: David was their own countryman; in Saul's time he had been their general, and had always led them to victory; God had appointed him to the kingdom, to govern and protect the people.

Verse 3. *They anointed David king*] This was the third time that David was anointed, having now taken possession of the whole kingdom.

Verse 6. *The king and his men went to Jerusalem*] This city was now in the hands of the Jebusites; but how they got possession of it is not known; probably they took it during the wars between Ish-bosheth and David. After Joshua's death, what is called the lower city, was taken by the Israelites; and it is evident that the whole city was in their possession in the time of Saul, for David brought the head of Goliath thither, <sup>1</sup>Sam. xvii. 64. It appears to have been a very strong fortress, and, from what follows, deemed impregnable by the Jebusites.

*Except thou take away the blind and the lame*] Scarcely a passage in the sacred oracles has puzzled commentators more than this. From the general face of the text it appears that the Jebusites, vainly confiding in the strength of their fortress, placed lame and blind men upon the walls, and thus endeavoured to turn into ridicule David's attempt to take the place: *Thou shalt not come in thither, except thou take away the blind and the lame*; nothing could be more cutting to a warrior.

Verse 11. *Hiram king of Tyre*] He was no doubt a believer in the true God. He was not only a friend to David, but also of his son Solomon, to whom, in building the temple, he afforded the most important assistance.

Verse 18. *David took him more concubines*] That dispensation permitted polygamy, but from the beginning it was not so; and as upon an average there are about fourteen males born to thirteen females, polygamy is unnatural, and could never have entered into the original design of God.

Verse 14. *These be the names*] Eleven children are here enumerated in the Hebrew text; but the Septuagint have no less than twenty-four.

Verse 17. *The Philistines came up to seek David*] Ever since the fall of Saul and his sons, the Philistines seem to have been in undisturbed possession of the principal places in the land of Israel; now, finding that David was chosen king by the whole nation, they thought best to attack him before his army got too numerous, and the affairs of the kingdom were properly settled.

Verse 19. *David inquired of the Lord*] He considered himself only the captain of the Lord's host, and therefore would not strike a stroke without the command of his

Verse 20. *The Lord hath broken forth*] He very properly attributes the victory to Jehovah, without whose strength and counsel he could have done nothing.

*Baal-perazim.*] The plain or chief of breaches, because of

smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place <sup>a</sup> Baal-perazim.

21 And there they left their images, and David and his men <sup>b</sup> burned <sup>c</sup> them.

22 <sup>a</sup> And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when <sup>a</sup> David inquired of the LORD, he said, Thou shalt not go up; <sup>b</sup> but fetch a compass

<sup>a</sup> That is, The plain of breaches.—<sup>b</sup> Deut. vii. 5, 25. 1 Chron. xiv. 12.—<sup>c</sup> Or, took them away.

the *breach* which God made in the Philistine army; and thus he commemorated the interference of the Lord.

Verse 21. *They left their images*] It was the custom of most nations to carry their gods with them to battle; in imitation of this custom the Israelites once took the ark and lost it in the field; see 1 Sam. iv.

Verse 23. *Fetch a compass behind them*] When they may be bad, God will not work without using *human means*. By this he taught David caution, prudence, and dependence on the divine strength.

behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou <sup>a</sup> hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then <sup>a</sup> shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the Lord had commanded him; and smote the Philistines from <sup>b</sup> Gēba until thou come to <sup>c</sup> Gazer.

<sup>a</sup> 1 Chron. xiv. 13.—<sup>b</sup> Ver. 19.—<sup>c</sup> So 2 Kings vii. 6.—<sup>d</sup> Judg. iv. 14.—<sup>e</sup> 1 Chron. xiv. 18, Gibeon.—<sup>f</sup> Josh. xvi. 10.

Verse 24. *When thou hearest the sound of a going*] If there had not been an evident supernatural interference, David might have thought that the *sleight* or *ruse de guerre* which he had used was the cause of his victory. By the *going in the tops of the mulberry-trees* probably only a rustling among the leaves is intended.

Verse 25. *And David did so*] He punctually obeyed the directions of the Lord, and then every thing succeeded to his wish.

## CHAPTER VI.

*David goes with thirty thousand men to bring the ark from Kirjath-jearim to Jerusalem, 1-5. The oxen stumbling, Uzzah, who drove the cart on which the ark was placed, put forth his hand to save it from falling: the Lord was displeased, and smote him so that he died, 6, 7. David, being alarmed, carries the ark to the house of Obed-edom, 8-10. Here it remained three months; and God prospered Obed-edom, in whose house it was deposited, 11. David, hearing of this, brings the ark, with sacrifices and solemn rejoicings, to Jerusalem, 12-15. Michal, seeing David dance before the ark, despises him, 16. He offers burnt-offerings and peace-offerings, and deals among all the people, men and women, a cake of bread, a good piece of flesh, and a flagon of wine each, 17-19. Michal coming to meet him, and seeing him dance extravagantly before the ark, reproaches him for his conduct: he vindicates himself, reproves her, and she dies childless, 20-23.*

**A**GAIN, David gathered together all the chosen men of Israel, thirty thousand.

2 And <sup>a</sup> David arose, and went with all the people that *were* with him from <sup>b</sup> Baale of Judah, to bring up from thence the ark of God, <sup>c</sup> whose name is called by the name of the LORD of hosts <sup>d</sup> that dwelleth between the cherubims.

3 And they <sup>e</sup> set the ark of God <sup>f</sup> upon a new cart, and brought it out of the house of Abinadab that was in <sup>g</sup> Gibeah; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of <sup>h</sup> the house of

Abinadab which was at Gibeah, <sup>i</sup> accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels and on cornets, and on cymbals.

6 And when they came to <sup>j</sup> Nachon's threshing-floor, Uzzah <sup>k</sup> put forth his hand to the ark of God, and took hold of it; for the oxen <sup>l</sup> shook it.

7 And the anger of the LORD was kindled against Uzzah; and <sup>m</sup> God smote him there for his <sup>n</sup> error; and there he died by the ark of God.

8 And David was displeased, because the LORD

<sup>a</sup> 1 Chron. xiii. 5, 6.—<sup>b</sup> Or, Baalah, that is, Kirjath-jearim, Josh. xv. 9, 40.—<sup>c</sup> Or, at which the name, even name of the LORD of hosts, was called upon.—<sup>d</sup> 1 Sam. iv. 4. Ps. lxxx. 1.—<sup>e</sup> Heb. made to ride.

Verse 1. *Thirty thousand.*] This is supposed to have been a new levy: and thus he augmented his army by 80,000 fresh troops.

Verse 2. *From Baale of Judah*] This is supposed to be the same city which, in Josh. xv. 60, is called Kirjath-baal or Kirjath-jearim.

*Whose name is called by the name of the Lord*] That is, The ark is called the ark of the Lord of hosts. But this is not a literal version; the word *shem*, NAME, occurs twice together; probably one of them should be read *sham*, THERE. There the name of the Lord of hosts was invoked, &c. [It may be rendered: "Upon which the name is called, the name of the Lord of Hosts, &c."]

Verse 3. *A new cart*] Every thing used in the worship of God was hallowed or set apart for that purpose: a new cart

was used through respect, as that had never been applied to any profane or common purpose. But this was not sufficient, for the ark should have been carried on the shoulders of the priests; and the neglect of this ceremony was the cause of the death of Uzzah.

Verse 5. *On all manner of instruments made of fir-wood*] Instead of *bechol atsey*, "with all woods" or "trees," the parallel place, 1 Chron. xiii. 8, is *bechol oz*, "with all their strength;" this makes a good sense, the first makes none.

Verse 6. *Uzzah put forth his hand*] In Num. iv. 15-20, the Levites are forbidden to touch the ark on pain of death; this penalty was inflicted upon Uzzah, and he was the first that suffered for a breach of this law.

Verse 7. *Smote him there for his error*] Had he touched the ark with impunity, the populace might have lost their

had <sup>a</sup> made a breach upon Uzzah: and he called the name of the place <sup>b</sup> Perez-uzzah to this day.

9 And <sup>c</sup> David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom <sup>d</sup> the Gittite.

11 <sup>e</sup> And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD <sup>f</sup> blessed Obed-edom, and all his household.

12 And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. <sup>g</sup> So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was *so*, that when <sup>h</sup> they that bare the ark of the LORD had gone six paces, he sacrificed <sup>i</sup> oxen and fatlings.

14 And David <sup>j</sup> danced before the LORD with all his might; and David was girded <sup>k</sup> with a linen ephod.

15 <sup>l</sup> So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And <sup>m</sup> as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and danc-

ing before the LORD; and she despised him in her heart.

17 <sup>n</sup> And they brought in the ark of the LORD, and set it in <sup>o</sup> his place in the midst of the tabernacle that David <sup>p</sup> had pitched for it: and David <sup>q</sup> offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, <sup>r</sup> he blessed the people in the name of the LORD of hosts.

19 <sup>s</sup> And he <sup>t</sup> dealt among all the people, *even* among the whole multitude of Israel, as well to the women as <sup>u</sup> men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of *wine*. So all the people departed every one to his house.

20 <sup>v</sup> Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who <sup>w</sup> uncovered himself to day in the eyes of the handmaids of his servants, as one of the <sup>x</sup> vain fellows <sup>y</sup> shamelessly uncovereth himself.

21 And David said unto Michal, *It was* before the LORD, <sup>z</sup> which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and <sup>aa</sup> of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child <sup>ab</sup> unto the day of her death.

<sup>a</sup> Heb. broken. <sup>b</sup> That is, *The branch of Uzzah*.—<sup>c</sup> Ps. cxix. 120. See Luke v. 8, 9.—<sup>d</sup> 1 Chron. xiii. 13.—<sup>e</sup> 1 Chron. xiii. 14.—<sup>f</sup> Gen. xxx. 27. xxxix. 5.—<sup>g</sup> 1 Chron. xv. 25.—<sup>h</sup> Num. iv. 15. Josh. iii. 3. 1 Chron. xv. 2, 15.—<sup>i</sup> See 1 Kings viii. 5. 1 Chron. xv. 26.—<sup>j</sup> See Exod. xv. 20. Ps. xxx. 11.—<sup>k</sup> 1 Sam. ii. 18. 1 Chron. xv. 27.—<sup>l</sup> 1 Chron. xv. 28.—<sup>m</sup> 1 Chron. xv. 19.—<sup>n</sup> 1 Chron. xvi. 1.—<sup>o</sup> 1 Chron.

xv. 1. Ps. cxxxii. 8.—<sup>p</sup> Heb. *stretched*.—<sup>q</sup> 1 Kings viii. 5, 62, 68.—<sup>r</sup> 1 Kings viii. 55. 1 Chron. xvi. 2.—<sup>s</sup> 1 Chron. xvi. 3.—<sup>t</sup> Ps. xxx. title.—<sup>u</sup> Ver. 14, 16. 1 Sam. xix. 24.—<sup>v</sup> Judg. ix. 4.—<sup>w</sup> Or, *openly*.—<sup>x</sup> 1 Sam. xiii. 14. xv. 28.—<sup>y</sup> Or, *of the handmaids of my servants*.—<sup>z</sup> See 1 Sam. xv. 35. Isa. xxii. 14. Mat. i. 25.

respect for it, and its sacred service; the example of Uzzah must have filled them with fear and sacred reverence; and, as to Uzzah, no man can doubt of his eternal safety. He committed, through ignorance and precipitancy, a sin unto death, but doubtless the mercy of God was extended to his soul.

Verse 10. *But David carried it aside*] The house of Obed-edom appears to have been very near the city, which they were about to enter, but were prevented by this accident, and lodged the ark with the nearest friend.

Verse 11. *The Lord blessed Obed-edom*] And why? Because he had the ark of the Lord in his house. Whoever entertains God's messengers, or consecrates his house to the service of God, will infallibly receive God's blessing.

Verse 14. *And David danced before the Lord*] Dancing is a religious ceremony among the Hindoos, and they consider it an act of devotion to their idols. It is evident that David considered it in the same light. What connexion dancing can have with devotion, I cannot tell; but unpremeditated and involuntary *skipping* may be the effect of sudden mental elation.

Verse 16. *She despised him in her heart*] She did not blame him outwardly; she thought he had disgraced himself, but she kept her mind to herself.

Verse 18. *He blessed the people in the name of the Lord*]

David acted here as priest, for it was the general prerogative of the priests to bless the people; but it appears, by both David and Solomon, that it was the prerogative of the *kings* also.

Verse 19. *A cake of bread*] Such as those which are baked without leaven, and are made very thin.

*A good piece of flesh, and a flagon of wine*] The words of *flesh* and of *wine* we add; they are not in the Hebrew. [The word translated *flagon* is literally *grape-cake*.]

Verse 20. *To bless his household*] This was according to the custom of the *patriarchs*, who were priests in their own families.

*How glorious was the king of Israel*] This is a strong irony. From what Michal says, it is probable that David used some *violent* gesticulations, by means of which some parts of his body became uncovered. But it is very probable that we cannot guess all that was implied in this reproach.

Verse 21. *It was before the Lord, which chose me*] David felt the reproach, and was strongly irritated, and seems to have spoken to Michal with sufficient asperity.

Verse 23. *Michal had no child till the day of her death*] Probably David never more took her to his bed; or God, in his providence, might have subjected her to *barrenness*, which in Palestine was considered both a misfortune and a reproach.

## CHAPTER VII.

*David consults the prophet Nathan about building a temple for the Lord, and is encouraged by him to do it, 1-3. That night Nathan receives a revelation from God, stating that Solomon, not David, should build the temple, 4-16. Nathan delivers the divine message, and David magnifies God for his mercies, and makes prayer and supplication, 17-29.*

**AND** it came to pass, "when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in "an house of cedar, " but the ark of God dwelleth within " curtains.

3 And Nathan said to the king, Go, do all that is " in thine heart; for the LORD is with thee.

4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell " my servant David, Thus saith the LORD, " Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house " since the time that I brought up the children of Israel out of Egypt, even to this day; but have walked in " a tent and in a tabernacle.

7 In all the places wherein I have " walked with all the children of Israel spake I a word with " any of the tribes of Israel, whom I commanded " to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, " I took thee from the sheep-cote, " from following the sheep, to be ruler over my people, over Israel:

9 And " I was with thee whithersoever thou wentest, " and have cut off all thine enemies " out of thy sight, and have made thee " a great name, like unto the name of the great men that are in the earth.

10 Moreover I will appoint a place for my people Israel, and will " plant them, that they may dwell in

\* 1 Chron. xvii. 1, &c.—Ch. v. 11.—See Acts vii. 46.—Exod. xxvi. 1. xl. 21.—1 Kings viii. 17, 18. 1 Chron. xxii. 7. xxviii. 2.—Heb. to my servant, to David.—See 1 Kings v. 3. viii. 19. 1 Chron. xxii. 8. xxviii. 3.—1 Kings viii. 16.—Exod. xl. 18, 19, 34.—Lev. xvi. 11, 12. Deut. xxiii. 14.—1 Chron. xvi. 6, any of the judges.—Ch. v. 2. Ps. lxxviii. 71, 72. Mat. ii. 6. Acts xx. 28.—1 Sam. xvi. 11, 12. Ps. lxxviii. 70.—Heb. from after.—1 Sam. xviii. 14. Ch. v. 10. viii. 6, 14.—1 Sam. xxxi. 6. Ps. lxxxix. 23.—Heb. from thy face.—Gen. xii. 2.—Ps. xlv. 2. lxxx. 8. Jer.

Verse 1. *When the king sat in his house*] That is, when he became resident in the palace which Hiram, king of Tyre, had built for him.

*And the Lord had given him rest*] This was after he had defeated the Philistines, and cast them out of all the strong places in Israel which they had possessed after the overthrow of Saul; but before he had carried his arms beyond the land of Israel, against the Moabites, Syrians, and Idumeans.

Verse 2. *I dwell in an house of cedar*] That is, a house whose principal beams, ceiling, and wainscot, were cedar.

*Dwelleth within curtains*] Having no other residence but the tabernacle, which was a place covered with the skins of beasts, Exod. xxvi.

Verse 3. *Nathan said to the king*] In this case he gave his judgment as a pious and prudent man, not as a prophet; for the prophets were not always under a divine afflatus, it was only at select times they were thus honoured.

*For the Lord is with thee*] Thou hast his blessing in all that thou doest, and this pious design of thine will most certainly meet with his approbation.

Verse 5. *Shalt thou build me an house*] That is, Thou shalt not; this is the force of the interrogative in such a case.

Verse 7. *With any of the tribes*] "Spake I a word to any of the judges" is the reading in the parallel place, 1 Chron. xvi. 6; and this is probably the true reading.

Verse 10. *I will appoint a place*] I have appointed a place, and have planted them.

Verse 11. *The Lord will make thee an house*] Thou hast in thy heart to make me an house; I have it in my heart to make thee a house: thy family shall be built up, and shall prosper in the throne of Israel; and thy spiritual posterity shall remain for ever. God is the author of all our holy purposes, as well as of our good works; he first excites them;

a place of their own, and move no more; "neither shall the children of wickedness afflict them any more, as beforetime,

11 And as "since the time that I commanded judges to be over my people Israel, and have "caused thee to rest from all thine enemies. Also the LORD telleth thee "that he will make thee an house.

12 And "when thy days be fulfilled, and thou "shalt sleep with thy fathers: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 "He shall build an house for my name, and I will "establish the throne of his kingdom for ever.

14 "I will be his father, and he shall be my son. "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, "as I took it from Saul, whom I put away before thee.

16 And "thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat before the LORD, and he said, "Who am I, O LORD God? and what is my house, that thou hast brought me hitherto.

19 And this was yet a small thing in thy sight, O LORD God; "but thou hast spoken also of thy servant's house for a great while to come. "And is this the "manner of man, O LORD God?

xxiv. 6. Amos ix. 15.—Ps. lxxxix. 22.—Judg. ii. 14, 15, 16. 1 Sam. xli. 9, 11. Ps. cvi. 42.—Ver. 1.—Exod. i. 21. Ver. 27. 1 Kings xi. 38.—1 Kings ii. 1.—Deut. xxxi. 16. 1 Kings i. 21. Acts xlii. 36.—1 Kings viii. 20. Ps. cxxxii. 11.—1 Kings v. 5. vi. 12. viii. 19. 1 Chron. xxii. 10. xxviii. 6.—Ver. 16. Ps. lxxxix. 4, 23, 36, 37.—Ps. lxxxix. 26, 27. Heb. i. 5.—Ps. lxxxix. 30, 31, 32, 33.—1 Sam. xv. 23, 28. xvi. 14. 1 Kings xi. 13, 34.—Ver. 13. Ps. lxxxix. 36, 37. John xii. 34.—Gen. xxxii. 10.—Ver. 12, 13.—1 Isa. lv. 6.—Heb. law.

and if we be workers together with him, he will crown and reward them as though they were our own, though he is their sole author.

Verse 13. *He shall build*] That is, Solomon shall build my temple, not thou because thou hast shed blood abundantly, and hast made great wars.

*The throne of his kingdom for ever*] This is a reference to the government of the spiritual kingdom, the kingdom of the Messiah, agreeably to the predictions of the prophet long after, and by which this passage is illustrated, Isa. ix. 7.

Verse 14. *If he commit iniquity*] Depart from the holy commandment delivered to him; I will chasten him with the rod of men—he shall have affliction, but his government shall not be utterly subverted.

Verse 15. *But my mercy shall not depart away from him, as I took it from Saul*] His house shall be a lasting house, and he shall die in the throne of Israel, his children succeeding him; and the spiritual seed, Christ, possessing and ruling in that throne to the end of time.

The family of Saul became totally extinct; the family of David remained till the incarnation. Joseph and Mary were both of that family; Jesus was the only heir to the kingdom of Israel; he did not choose to sit on the secular throne, he ascended the spiritual throne, and now he is exalted to the right hand of God, a PRINCE and a Saviour, to give repentance and remission of sins.

Many have applied these verses and their parallels to support the doctrine of unconditional final perseverance; but with it the text has nothing to do; and were we to press it because of the antitype, Solomon, the doctrine would most evidently be ruined, for there is neither proof nor evidence of Solomon's salvation.

Verse 19. *And is this the manner of man*] Literally: And this, O Lord God, is the law of Adam. Does he refer to the promise made to Adam, The seed of the woman shall bruise



20 And what can David say more unto thee? for thou, LORD God, \* knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore <sup>b</sup> thou art great, O LORD God: for <sup>c</sup> there is none like thee, neither <sup>d</sup> is there any God beside thee, according to all that we have heard with our ears.

23 And <sup>d</sup> what one nation in the earth <sup>e</sup> is like thy people, <sup>e</sup> even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before <sup>f</sup> thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For <sup>f</sup> thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: \* and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou

\* Gen. xviii. 19. Ps. cxxxix. 1.—<sup>b</sup> 1 Chron. xvi. 25. 2 Chron. ii. 5. Ps. xlviii. 1. lxxxvi. 10. xvi. 4. cxxxv. 5. cxlv. 3. Jer. x. 6. —<sup>c</sup> Deut. iii. 24. iv. 35. xxxii. 39. 1 Sam. ii. 2. Ps. lxxxvi. 8. lxxxix. 6, 8. Isa. xlv. 5, 18, 22.—<sup>d</sup> Deut. iv. 7, 32, 34. xxxiii. 29.

the head of the serpent? From my line shall the Messiah spring, and be the spiritual and triumphant King, for ever and ever. [This interpretation is doubtful.]

Verse 20. What can David say more? How can I express my endless obligation to thee?

Verse 25. And do as thou hast said.] David well knew that all the promises made to himself and family were conditional; and therefore he prays that they may be fulfilled.

hast spoken concerning thy servant and concerning his house, establish it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts <sup>e</sup> is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast <sup>b</sup> revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou art that God, and <sup>b</sup> thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now <sup>1</sup> let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken <sup>it</sup>: and with thy blessing let the house of thy servant be blessed <sup>h</sup> for ever.

Ps. cxlvii. 20.—<sup>a</sup> Deut. ix. 28. Neh. i. 10.—<sup>c</sup> Deut. xxvi. 18.—<sup>e</sup> Ps. xlviii. 14.—<sup>b</sup> Heb. opened the ear. Ruth iv. 4. 1 Sam. ix. 15.—<sup>1</sup> John xvii. 17.—<sup>h</sup> Heb. be thou pleased, and bless.—<sup>h</sup> Ch. xlii. 51.

His posterity did not walk with God, and therefore they were driven from the throne. It was taken from them by the neighbouring nations, and it is now in the hands of the Mohammedans; all the promises have failed to David and his natural posterity, and to Christ and his spiritual seed alone are they fulfilled. Had David's posterity been faithful, they would, according to the promises of God, have been sitting on the Israelitish throne at this day.

## CHAPTER VIII.

David subdues the Philistines, 1; and the Moabites, 2; and the king of Zobah, 3, 4; and the Syrians in general, 5-8. Toi, king of Hamath, sends to congratulate him on his victories over the king of Zobah, and sends him rich presents, 9, 10. David dedicates all the spoils to God, 11-13. He garrisons Edom, 14; and reigns over all Israel, 15. An account of his chief officers, 16-18.

AND <sup>a</sup> after this it came to pass, that David smote the Philistines, and subdued them: and David took <sup>b</sup> Metheg-ammah out of the hand of the Philistines.

2 And <sup>c</sup> he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full

\* 1 Chron. xviii. 1, &c.—<sup>b</sup> Or, the bride of Ammah.—<sup>c</sup> Num. xxiv. 17.—<sup>d</sup> Ver. 6, 14.—<sup>e</sup> Ps. lxxii. 10. See 1 Sam. x. 27.—<sup>f</sup> Or, Hadadezer,

Verse 1. David took Metheg-ammah.] This is variously translated. The Vulgate has, David removed the bondage of the tribute, which the Israelites paid to the Philistines. Probably this is nearest the truth. [The original may be read "bride of the mother," i.e. the capital. Schultens explains this from an Arabic idiom, in which giving up one's bride is equivalent to submission.]

Verse 2. And measured them with a line—even with two lines.] It has been generally conjectured that David, after he had conquered Moab, consigned two-thirds of the inhabitants to the sword; but I think the text will bear a meaning much more reputable to that king. Death seems here to be referred to the cities by way of metaphor; and from this view we may conclude that two-thirds of the cities, that is, the strong places of Moab, were erased; and not having strong places to trust to, the text adds, So the Moabites became David's servants, and brought gifts, i.e. were obliged to pay tribute. [The common interpretation is probably correct.]

line to keep alive. And so the Moabites <sup>d</sup> became David's servants, and <sup>e</sup> brought gifts.

3 David smote also <sup>f</sup> Hadadezer, the son of Rehob, king of <sup>g</sup> Zobah, as he went to recover <sup>h</sup> his border at the river Euphrates.

4 And David took <sup>1</sup> from him a thousand <sup>i</sup> chariots and seven hundred horsemen, and twenty thousand

1 Chron. xviii. 3.—<sup>e</sup> Ch. x. 6. Ps. lx. title.—<sup>b</sup> Gen. xv. 18.—<sup>1</sup> Or, of his.—<sup>h</sup> As 1 Chron. xviii. 4.

Verse 3. David smote—Hadadezer.] He is supposed to have been king of all Syria, except Phœnicia; and, wishing to extend his dominions to the Euphrates, invaded a part of David's dominions which lay contiguous to it: but being attacked by David, he was totally routed.

Verse 4. A thousand chariots.] It is strange that there were a thousand chariots, and only seven hundred horsemen taken, and twenty thousand foot. But as the discomfiture appears complete, we may suppose that the chariots, being less manageable, might be more easily taken, while the horsemen might in general make their escape. [In the parallel passage, 1 Chron. xviii. 4, the number of horsemen is 7000, which is probably correct.]

David houghed all the chariot horses.] If he did so, it was both unreasonable and inhuman. But does the text speak of houghing horses at all? It does not. Let us hear; And David disjoined all the chariots, except a hundred chariots which he reserved for himself. Now, this

footmen : and David <sup>a</sup>houghed all the chariot horses, but reserved of them for an hundred chariots.

5 <sup>b</sup> And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus : and the Syrians <sup>c</sup> became servants to David, and brought gifts. <sup>d</sup> And the Lord preserved David whithersoever he went.

7 And David took <sup>e</sup> the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from <sup>f</sup> Bethah, and from <sup>g</sup> Berothai, cities of Hadadezer, king David took exceeding much brass.

9 When <sup>h</sup> Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent <sup>i</sup> Joram his son unto king David, to <sup>j</sup> salute him, and to bless him, because he had fought against Hadadezer, and smitten him : for Hadadezer <sup>k</sup> had wars with Toi. And Joram <sup>l</sup> brought with him vessels of silver, and vessels of gold, and vessels of brass :

11 Which also king David <sup>m</sup> did dedicate unto

<sup>a</sup> Josh. xi. 6, 9.—<sup>b</sup> 1 Kings xi. 23, 24, 25.—<sup>c</sup> Ver. 2.—<sup>d</sup> Ver. 14. Ch. vii. 9.—<sup>e</sup> See 1 Kings x. 18.—<sup>f</sup> Or, Tibkath.—<sup>g</sup> Or, Ohun, 1 Chron. xviii. 8.—<sup>h</sup> Tou, 1 Chron. xviii. 9.—<sup>i</sup> 1 Chron. xviii. 10, Hadoram.—<sup>j</sup> Heb. ask him of peace.—<sup>k</sup> Heb. was a man of wars with. <sup>l</sup> Heb. in his hand were.—<sup>m</sup> 1 Kings vii. 51. 1 Chron. xviii. 11. xxvi. 26.—<sup>n</sup> Heb. his smiting.—<sup>o</sup> 2 Kings xiv. 7.—<sup>p</sup> See 1 Chron.

destruction of the chariots was a matter of sound policy and strict piety. God had censured those who trusted in chariots; and they therefore forbade David the use of them : and lest they should fall into the enemy's hands, and be again used against him, policy induced him to destroy them.

He kept, however, one hundred; probably as a sort of baggage or forage waggons.

Verse 6. Brought gifts.] Paid tribute.

Verse 7. David took the shields of gold.] We know not what these were. Some translate arms, others quivers, others bracelets, others collars, and others shields. They were probably costly ornaments, by which the Syrian soldiers were decked and distinguished. And those who are called servants here, were probably the choice troops or body-guard of Hadadezer.

Verse 9. Toi king of Hamath.] Hamath is supposed to be the famous city of Emesa, situated on the Orontes, in Syria. This was contiguous to Hadadezer; and led him to wage war with Toi, that he might get possession of his territories.

Verse 13. David gat him a name.] Became a very celebrated and eminent man.

the Lord, with the silver and gold that he had dedicated of all nations which he had subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat him a name when he returned from <sup>n</sup> smiting of the Syrians in <sup>o</sup> the valley of salt, <sup>p</sup> being <sup>q</sup> eighteen thousand men.

14 And he put garrisons in Edom; throughout all Edom put he garrisons, and <sup>r</sup> all they of Edom became David's servants. <sup>s</sup> And the Lord preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 <sup>t</sup> And Joab the son of Zeruiah was over the host; and <sup>u</sup> Jehoshaphat the son of Ahilud was <sup>v</sup> recorder;

17 And <sup>w</sup> Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the <sup>x</sup> scribe;

18 <sup>y</sup> And Benaiah the son of Jehoiada was over both the <sup>z</sup> Cherethites and the Pelethites; and David's sons were <sup>aa</sup> chief rulers.

xviii. 12. <sup>aa</sup> lx. title.—<sup>a</sup> Or, slaying.—<sup>b</sup> Gen. xxvii. 29, 37, 40. Num. xxiv. 18.—<sup>c</sup> Ver. 6.—<sup>d</sup> Ch. xix. 13. xx. 23. 1 Chron. xi. 6. xviii. 15.—<sup>e</sup> 1 Kings iv. 3.—<sup>f</sup> Or, remembrancer or writer of chronicles.—<sup>g</sup> 1 Chron. xxiv. 3.—<sup>h</sup> Or, secretary.—<sup>i</sup> 1 Chron. xviii. 17.—<sup>j</sup> 1 Sam. xxx. 14.—<sup>k</sup> Or, princes. Ch. xx. 26.

The valley of salt.] Supposed to be a large plain abounding in this mineral, about a league from the city of Palmyra or Tadmor in the wilderness. [Dr. Robinson fixes it at the termination of the valley through which the Jordan flows from the Lake of Tiberias to the Dead Sea.]

Verse 14. He put garrisons in Edom.] To keep the country in awe.

Verse 16. Ahilud—recorder.] Remembrancer; one who kept a strict journal of all the proceedings of the king and operations of his army; a chronicler.

Verse 17. Seraiah—the scribe.] Most likely the king's private secretary.

Verse 18. Benaiah.] The chief of the second class of David's worthies.

The Cherethites and the Pelethites.] The former supposed to be those who accompanied David when he fled from Saul; the latter, those who came to him at Ziklag. But the Targum translates these two names thus, the archers and the slingers; and this is by far the most likely. [They were the king's body-guard; literally executioners and runners.]

## CHAPTER IX.

David inquires after the family of Jonathan, and is informed of Mephibosheth his son, 1-4. He sends for him, and gives him all the land of Saul, 5-8; and appoints Ziba the servant of Saul, and his family, to till the ground for Mephibosheth, 9-13.

**A**ND David said, Is there yet any that is left of the house of Saul, that I may <sup>a</sup> shew him kindness for Jonathan's sake?

2 And there was of the house of Saul a servant whose name was <sup>b</sup> Ziba. And when they had called him unto David, the king said unto him,

<sup>c</sup> 1 Sam. xviii. 3. xx. 14, 15, 16, 17, 42. Prov. xxvii. 10.

Verse 1. Is there yet any that is left?] David, recollecting the covenant made with his friend Jonathan, now inquires after his family. It is supposed that political considerations prevented him from doing this sooner. Reasons of state often destroy all the charities of life.

Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may shew <sup>d</sup> the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is <sup>e</sup> lame on his feet.

4 And the king said unto him, Where is he?

<sup>f</sup> Ch. xvi. 1. xix. 17, 29.—<sup>g</sup> 1 Sam. xx. 14.—<sup>h</sup> Ch. iv. 4.

Verse 3. That I may shew the kindness of God unto him?] That is, the utmost, the highest degree of kindness.

Verse 4. Lo-debar.] Supposed to have been situated beyond Jordan; but there is nothing certain known concerning it.

And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar.

5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.

6 Now when Mephibosheth the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 Then the king called to Ziba, Saul's servant,

\* Ch. xvii. 27.—<sup>b</sup> Called Merib-baal, 1 Chron. viii. 34.—<sup>c</sup> Ver. 1, 3.—<sup>d</sup> 1 Sam. xxiv. 14. Ch. xvi. 9.—<sup>e</sup> See ch. xvi. 4. xix. 29.—<sup>f</sup> Ver.

Verse 7. *Will restore thee all the land*] I believe this means the mere family estate of the house of Kish, which David as king might have retained, but which most certainly belonged, according to the Israelitish law, to the descendants of the family.

*And thou shalt eat bread at my table*] This was kindness (the giving up the land was justice); and it was the highest honour that any subject could enjoy, as we may see from the reference made to it by our Lord, Luke xxii. 30. For such a person David could do no more. His lameness rendered him unfit for any public employment.

Verse 9. *I have given unto thy master's son*] Unless Ziba had been servant to Jonathan, this seems to refer to Micha, son of Mephibosheth, and so some understand it; but it is more likely that Mephibosheth is meant, who is called son of Saul instead of grandson. Yet it is evident enough that the

and said unto him, \* I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

7, 11, 13. Ch. xix. 28.—<sup>d</sup> Ch. xix. 17.—<sup>b</sup> 1 Chron. viii. 34.—<sup>c</sup> Ver. 7, 10.—<sup>e</sup> Ver. 3.

produce of the land went to the support of Micha (see ver. 10), for the father was provided for at the table of David; but all the patrimony belonged to Mephibosheth.

Verse 10. *Thou therefore, and thy sons—shall till the land*] It seems that Ziba and his family had the care of the whole estate, and cultivated it at their own expense, yielding the half of the produce to the family of Mephibosheth.

Verse 11. *So shall thy servant do.*] The promises of Ziba were fair and specious, but he was a traitor in his heart, as we shall see in the rebellion of Absalom, and David's indulgence to this man is a blot in his character; at this time however he suspected no evil; circumstances alone can develop the human character.

Verse 13. *Did eat continually at the king's table*] He was fit for no public office, but was treated by the king with the utmost respect and affection.

## CHAPTER X.

*The king of Ammon being dead, David sends ambassadors to comfort his son Hanun, 1, 2. Hanun, misled by his courtiers, treats the messengers of David with great indignity, 3-5. The Ammonites, justly dreading David's resentment, send, and hire the Syrians to make war upon him, 6. Joab and Abishai meet them at the city of Medeba, and defeat them, 7-14. The Syrians collect another army, but are defeated by David with great slaughter, and make with him a separate peace, 15-19.*

AND it came to pass after this time, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said

\* 1 Chron. xix. 1, &c.—<sup>b</sup> Heb. In thine

Verse 2. *I will shew kindness unto Hanun the son of Nahash*] We do not know exactly the nature or extent of the obligation which David was under to the king of the Ammonites; but it is likely that the Nahash here mentioned was the same who had attacked Jabesh-gilead, and whom Saul defeated: as David had taken refuge with the Moabites (1 Sam. xxii. 8), and this was contiguous to the king of the Ammonites, his hatred to Saul might induce him to show particular kindness to David.

unto Hanun their lord, <sup>b</sup> Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it.

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

eyes doth David!—<sup>c</sup> Isa. xx. 4. xlviii. 2.

Verse 3. *Thinkest thou that David doth honour thy father*] Courtiers, especially, are suspicious of each other, and often mislead their sovereigns. They feel themselves to be insincere, and suspect others to be so too.

Verse 4. *Shaved off the one half of their beards*] The beard is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it; and, in matters of great importance, pledges it. The beard was never cut off but in mourning, or as a sign of slavery. Cutting off half of

5 When they told it unto David he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho, until your beards be grown, and then return.

6 And when the children of Ammon saw that they <sup>a</sup>stank before David, the children of Ammon sent and hired <sup>b</sup>the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of <sup>c</sup>Ish-tob twelve thousand men.

7 And when David heard of it he sent Joab, and all the host of <sup>d</sup>the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and <sup>e</sup>the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 <sup>f</sup>Be of good courage, and let us <sup>g</sup>play the men

<sup>a</sup> Gen. xxxiv. 20. Exod. v. 21. 1 Sam. xiii. 4.—<sup>b</sup> Ch. viii. 3, 5.—<sup>c</sup> Or, the men of Tob see Judg. xi. 3, 5.—<sup>d</sup> Ch. xiii. 8.—<sup>e</sup> Ver. 6.—<sup>f</sup> Deut. xxxi. 6.—<sup>g</sup> 1 Sam. iv. 9. 1 Cor. xvi. 13.—<sup>h</sup> 1 Sam. iii. 18.

the beard and the clothes rendered the men ridiculous, and made them look like slaves: what was done to these men was an accumulation of insult.

Verse 5. *Tarry at Jericho*] This city had not been rebuilt since the time of Joshua; but there were, no doubt, many cottages still remaining, and larger dwellings also, but the walls had not been repaired. As it must have been comparatively a private place, it was proper for these men to tarry in, as they would not be exposed to public notice.

Verse 6. *The children of Ammon saw that they stank*] That is, that their conduct rendered them abominable.

*The Syrians of Beth-rehob*] This place was situated at the extremity of the valley between Libanus and Anti-libanus. The Syrians of Zoba were subject to Hadadazer. Maacah was in the vicinity of Mount Hermon, beyond Jordan, in the Trachonitis.

*Ish-tob*] This was probably the same with Tob, to which Jophthah fled from the cruelty of his brethren. It was situated in the land of Gilead.

Verse 7. *All the host of the mighty*] All his worthies, and the flower of his army.

Verse 8. *At the entering in of the gate*] This was the city of Medeba, as we learn from 1 Chron. xix. 7.

Verse 9. *Before and behind*] It is probable that one of the armies was in the field, and the other in the city, when

for our people, and for the cities of our God: and <sup>i</sup>the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they smitten before Israel, they gathered themselves together.

16 And Hadadazer sent, and brought out the Syrians that were beyond <sup>j</sup>the river: and they came to Helam; and <sup>k</sup>Shobach the captain of the host of Hadadazer went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand <sup>l</sup>horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings that were servants to Hadadazer saw that they were smitten before Israel, they made peace with Israel, and <sup>m</sup>served them. So the Syrians feared to help the children of Ammon any more.

—<sup>i</sup> That is, Euphrates.—<sup>j</sup> Or, Shophach, 1 Chron. xix. 16.—<sup>k</sup> 1 Chron. xix. 18, footmen.—<sup>l</sup> Ch. viii. 6.

Joab arrived. When he fronted this army, the other appears to have issued from the city, and to have taken him in the rear: he was therefore obliged to divide his army as here mentioned; one part to face the Syrians commanded by himself, and the other to face the Ammonites commanded by his brother Abishai.

Verse 12. *Be of good courage*] This is a very fine military address, and is equal to any thing in ancient or modern times.

Verse 14. *The Syrians were fled*] They betook themselves into their own confines, while the Ammonites escaped into their own city.

Verse 16. *The Syrians that were beyond the river*] That is, the Euphrates.

*Hadadazer*] This is the same that was overthrown by David, chap. viii., and there called Hadadazer.

Verse 17. *David—gathered all Israel together*] He thought that such a war required his own presence.

Verse 18. *SEVEN HUNDRED chariots—and forty thousand HORSEMEN*] In the parallel place, 1 Chron. xix. 18, it is said, *David slew of the Syrians SEVEN THOUSAND men*, which fought in chariots. It is difficult to ascertain the right number in this and similar places.

Verse 19. *Made peace with Israel*] They made this peace separately, and were obliged to pay tribute to the Israelites.

## CHAPTER XI.

David sends Joab against the Ammonites, who besieges the city of Rabbah, 1. He sees Bath-sheba, the wife of Uriah, bathing; is enamoured of her; sends for and takes her to his bed, 2-4. She conceives, and informs David, 5. David sends to Joab, and orders him to send to him Uriah, 6. He arrives: and David, having inquired the state of the army, dismisses him, desiring him to go to his own house, 7, 8. Uriah sleeps at the door of the king's house, 9. The next day the king urges him to go to his house; but he refuses to go, and gives the most pious and loyal reasons for his refusal, 10, 11. David after two days sends him back to the army,

with a letter to Joab, desiring him to place Uriah in the front of the battle, that he might be slain, 12-15. He does so; and Uriah falls, 16, 17. Joab communicates this news in an artful message to David, 18-25. David sends for Bath-sheba and takes her to wife, and she bears him a son, 26, 27.

**AND** it came to pass \*after the year was expired, at the time when kings go forth to battle, that <sup>b</sup>David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 And it came to pass in an evening-tide, that David arose from off his bed, <sup>c</sup>and walked upon the roof of the king's house: and from the roof he <sup>d</sup>saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and inquired after the woman. And one said, Is not this <sup>e</sup>Bath-sheba, the daughter of <sup>f</sup>Eliam, the wife <sup>g</sup>of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and <sup>h</sup>he lay with her; <sup>i</sup>for she was <sup>j</sup>purified from her uncleanness; and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I am with child.

6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him <sup>k</sup>how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and <sup>l</sup>wash thy feet. And Uriah departed out of the king's house, and there <sup>m</sup>followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house.

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and <sup>n</sup>my lord Joab, and the servants of my lord, are encamped

in the open fields? shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him he did eat and drink before him; and he made him <sup>o</sup>drunk: and at even he went out to lie on his bed <sup>p</sup>with the servants of his lord, but went not down to his house.

14 And it came to pass in the morning, that David <sup>q</sup>wrote a letter to Joab and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the <sup>r</sup>hottest battle, and retire ye <sup>s</sup>from him, that he may <sup>t</sup>be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18 Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote <sup>u</sup>Abimelech the son of <sup>v</sup>Jerub-besheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

\* Heb. at the return of the year, 1 Kings xx. 22, 26. 2 Chron. xxxi. 10.—<sup>b</sup> 1 Chron. xx. 1.—<sup>c</sup> Deut. xxii. 8.—<sup>d</sup> Gen. xxiv. 2. Job xxxi. 1. Mat. v. 28.—<sup>e</sup> Or, Bathsheba, 1 Chron. iii. 5.—<sup>f</sup> Or, Ammiel.—<sup>g</sup> Ch. xxiii. 39.—<sup>h</sup> Ps. li. title. James i. 14.—<sup>i</sup> Or, and when she had purified herself, &c., she returned.—<sup>j</sup> Lev. xv. 19, 28. xviii. 19.—

<sup>k</sup> Heb. of the peace of, &c.—<sup>l</sup> Gen. xviii. 4. xix. 2.—<sup>m</sup> Heb. went out after him.—<sup>n</sup> Ch. vii. 2, 6.—<sup>o</sup> Ch. xx. 6.—<sup>p</sup> Gen. xix. 33, 35.—<sup>q</sup> Ver. 9.—<sup>r</sup> See 1 Kings xli. 8, 9.—<sup>s</sup> Heb. strong.—<sup>t</sup> Heb. from after him.—<sup>u</sup> Ch. xii. 9.—<sup>v</sup> Judg. ix. 53.—<sup>w</sup> Judg. vi. 32, Jerubbaal.

Verse 1. *When kings go forth*] This was about a year after a war with the Syrians spoken of before, and about the spring of the year, as the most proper season for military operations.

Verse 2. *In an evening-tide—David arose*] He had been reposing on the roof of his house, to enjoy the breeze, as the noon-day was too hot for the performance of business.

*He saw a woman washing herself*] How could any woman of delicacy expose herself where she could be so fully and openly viewed? Did she not know that she was at least in view of the king's terrace? Was there no design in all this?

Verse 3. *The daughter of Eliam*] Called 1 Chron. iii. 5, Ammiel; a word of the same meaning.

Verse 4. *And she came in unto him*] We hear nothing of her reluctance, and there was no evidence that she was taken by force.

Verse 8. *Go down to thy house, and wash thy feet.*] David's design was that he should go down and lie with his wife, that the child now conceived should pass for his, the honour of Bath-sheba be screened, and his own crime concealed. At this time he had no design of the murder of Uriah, nor of taking Bath-sheba to wife.

*A mess of meat from the king.*] All this was artfully contrived.

Verse 9. *Slept at the door*] That is, in one of the apartments or niches in the court of the king's house.

Verse 10. *Camest thou not from thy journey?*] It is not thy duty to keep watch or guard; thou art come from a journey, and needest rest and refreshment.

Verse 11. *The ark, and Israel—abide in tents*] It appears, therefore, that they had taken the ark with them to battle.

This was the answer of a brave, generous, and disinterested man. I will not indulge myself while all my fellow-soldiers are exposed to hardships, and even the ark of the Lord in danger. Had Uriah no suspicion of what had been done in his absence?

Verse 13. *He made him drunk*] Supposing that in this state he would have been off his guard, and hastened down to his house.

Verse 14. *David wrote a letter*] This was the sum of treachery and villainy.

Verse 17. *Uriah the Hittite died also.*] He was led to the attack of a place defended by valiant men; and in the heat of the assault, Joab and his men retired from this brave soldier, who cheerfully gave up his life for his king and his country.

Verse 20. *If—the king's wrath arise*] It is likely that Joab had by some indiscretion suffered loss about this time; and he contrived to get rid of the odium by connecting the trans-

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus

\* Heb. be evil in thine eyes.—<sup>b</sup> Heb. so and such.

action with the death of Uriah, which he knew would be so pleasing to the king.

Verse 25. *The sword devoureth one as well as another*] What abominable hypocrisy was here! He well knew that Uriah's death was no *chance-medley*; he was by his own order thrust on the edge of the sword.

Verse 26. *She mourned for her husband.*] The whole of her conduct indicates that she observed the form without feeling the *power* of sorrow.

Verse 27. *When the mourning was past*] Probably it lasted only *seven days*.

*She became his wife*] This hurried marriage was no doubt intended on both sides to cover the pregnancy.

*But the thing that David had done displeased the Lord.*] It was necessary to add this lest the splendour of David's former virtues should induce any to suppose his crimes were passed over, or looked on with an indulgent eye, by the God of purity and justice. Sorely he sinned, and sorely did he suffer for it; he sowed one *grain* of sweet, and reaped a long *harvest* of calamity and woe.

shalt thou say unto Joab, Let not this thing \* displease thee, for the sword devoureth <sup>b</sup> one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she <sup>c</sup> became his wife, and bare him a son. But the thing that David had done <sup>d</sup> displeased the Lord.

\* Ch. xii. 9.—<sup>a</sup> Heb. was evil in the eyes of.

On a review of the whole, I hesitate not to say that the preceding chapter is an illustrious proof of the truth of the sacred writings. Who that intended to deceive, by trumping up a religion which he designed to father on the purity of God, would have inserted such an account of one of its most zealous advocates and once its brightest ornament? God alone, whose character is impartiality, has done it, to shew that his religion will ever stand independently of the conduct of its professors.

Let David, once a pious, noble, generous, and benevolent hero, who, when almost perishing with thirst, would not taste the water which his brave men had acquired at the hazard of their lives; let this David, I say, be considered an awful example of *apostasy* from religion, justice, and virtue; *Bath-sheba*, of lightness and conjugal infidelity; *Joab*, of base, unmanly, and cold-blooded cruelty; *Uriah*, of untarnished heroism, inflexible fidelity, and unspotted virtue; and then justice will be done to each character. For my own part, I must say I *pity* David: I *venerate* Uriah; I *detest* Joab: and *think meanly* of Bath-sheba.

## CHAPTER XII.

*The Lord sends Nathan the prophet to reprove David; which he does by means of a curious parable, 1-4. David is led, unknowingly, to pronounce his own condemnation, 5, 6. Nathan charges the guilt home on his conscience; and predicts a long train of calamities which should fall on him and his family, 7-12. David confesses his sin; and Nathan gives him hope of God's mercy, and foretells the death of the child born in adultery, 13, 14. The child is taken ill; David fasts and prays for its restoration, 15-17. On the seventh day the child dies, and David is comforted, 18-24. Solomon is born of Bath-sheba, 25, 26. Joab besieges Rabbah of the Ammonites, takes the city of waters, and sends for David to take Rabbah, 27, 28. He comes, takes it, gets much spoil, and puts the inhabitants to hard labour, 29-31.*

AND the LORD sent Nathan unto David. And <sup>a</sup> he came unto him, and <sup>b</sup> said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own <sup>c</sup> meat, and drank of

his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As the Lord liveth, the man that hath done this thing shall surely <sup>d</sup> die.*

\* Ps. li. title.—<sup>a</sup> See ch. xiv. 5, &c. 1 Kings xx. 35-41. Isa. v. 3.  
—<sup>b</sup> Heb. morsel.

<sup>a</sup> Or, is worthy to die; or, is a son of death. 1 Sam. xxvi. 16.

Verse 1. *There were two men in one city*] There is nothing in this parable that requires illustration; its bent is evident; and it was constructed to make David, unwittingly, pass sentence on himself. It was in David's hand, what his own letters were in the hands of the brave but unfortunate Uriah.

Verse 3. *And lay in his bosom*] This can only mean that this lamb was what we call a *pet* or *favourite* in the family, else the circumstance would be very *unnatural*, and most

likely would have prevented David from making the application which he did, as otherwise it would have appeared absurd.

Verse 5. *The man—shall surely die*] Literally, "he is a son of death," a very *bad man*, and one who *deserves to die*. But the law did not sentence a sheep-stealer to death; and hence David immediately says, *He shall restore the lamb fourfold*.



6 And he shall restore the lamb \*fourfold, because he did this thing, and because he had no pity.

7 And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I <sup>b</sup>anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah: and if *that had been* too little I would moreover have given unto thee such and such things.

9 <sup>c</sup>Wherefore hast thou <sup>d</sup>despised the commandment of the LORD, to do evil in his sight? <sup>e</sup>thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore <sup>f</sup>the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, I will <sup>g</sup>take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: <sup>h</sup>but I will do this thing before all Israel, and before the sun.

13 <sup>i</sup>And David said unto Nathan, <sup>j</sup>I have sinned against the LORD. And Nathan said unto David, <sup>k</sup>The LORD also hath <sup>l</sup>put away thy sin: thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD <sup>m</sup>to blaspheme, the child also *that is* born unto thee shall surely die.

\* Exod. xxii. 1. Luke xix. 8.—<sup>b</sup>1 Sam. xvi. 13.—<sup>c</sup>1 Sam. xv. 19.—<sup>d</sup>Num. xv. 31.—<sup>e</sup>Ch. xi. 15, 16, 17, 27.—<sup>f</sup>Amos vii. 9.—<sup>g</sup>Dent. xxviii. 30. Ch. xvi. 22.—<sup>h</sup>1 h. xvi. 22.—<sup>i</sup>See 1 Sam. xv. 24.—<sup>j</sup>Ch. xxiv. 10. Job vii. 20. Ps. xxxii. 5. li. 4. Prov. xxviii. 13.

Verse 7. *Thou art the man.*] What a terrible word! And by it David appears to have been transfixed, and brought into the dust before the messenger of God.

THOU ART *this son of death*, and thou shalt restore this lamb FOURFOLD. Is it indulging fancy too much to say David was called, in the course of a just providence, to pay this fourfold debt? to lose *four sons* by untimely deaths, viz., this son of Bath-sheba, on whom David had set his heart, was slain by the Lord; *Annon*, murdered by his brother Absalom; *Absalom*, slain in the oak by Joab; and *Adonijah*, slain by the order of his brother Solomon, even at the altar of the Lord? The sword and calamity did not depart from his house, from the murder of wretched *Annon* by his brother to the slaughter of the sons of *Zedekiah*, before their father's eyes, by the king of Babylon. His daughter was dishonoured by her own brother, and his wives contaminated publicly by his own son. How dreadfully then was David punished for his sin. Who would repent his transgression to share in its penalty? Can his conduct ever be an inducement to, or an encouragement in, sin?

Verse 8. *Thy master's wives into thy bosom*] Perhaps this means no more than that he had given him *absolute power* over every thing possessed by Saul; as it was the custom for the new king to succeed even to the *wives* and *concubines*, the whole *haram* of the deceased king. But could David, as the *son-in-law* of Saul, take the wives of his *father-in-law*? However, we find delicacy was seldom consulted in these cases; and Absalom lay with his own father's wives in the most public manner, to show that he had seized on the kingdom, because the wives of the preceding belonged to the succeeding king, and to none other.

Verse 9. *Thou hast killed Uriah*] Thou art the MURDERER, as having planned his death; the sword of the Ammonites was *thy instrument* only.

Verse 11. *I will take thy wives*] That is, In the course of my providence I will permit all this to be done.

15 And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David <sup>a</sup>fasted, and went in, and <sup>b</sup>lay all night upon the earth.

17 And the elders of the house arose, and *went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then <sup>c</sup>vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and <sup>d</sup>anointed *himself*, and changed his apparel, and came into the house of the LORD, and <sup>e</sup>worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: <sup>f</sup>for I said, Who can tell whether God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but <sup>g</sup>he shall not return to me.

—<sup>a</sup>Eccles. xlviii. 11.—<sup>b</sup>Ch. xxiv. 10. Ps. xxxii. 1. Job vii. 21. Mic. vii. 18. Zech. iii. 4.—<sup>c</sup>Isa. li. 5. Ezek. xxxvi. 20, 23. Rom. ii. 24.—<sup>d</sup>Heb. *fasted a fast*.—<sup>e</sup>Ch. xiii. 31.—<sup>f</sup>Heb. *do hurt*.—<sup>g</sup>Ruth iii. 9.—<sup>h</sup>Job i. 20.—<sup>i</sup>See Isa. xxxviii. 1, 5. Jonah iii. 9.—<sup>j</sup>Job vii. 8, 9, 10.

Verse 13. *The Lord—hath put away thy sin*] Many have supposed that David's sin was *now actually pardoned*, but this is perfectly erroneous; David, as an adulterer, was *condemned to death by the law of God*; and he had according to that law passed sentence of death upon himself. God alone, whose law that was, could revoke that sentence, or dispense with its execution; therefore Nathan, who had charged the guilt home upon his conscience, is authorized to give him the assurance that he should not die a *temporal death* for it: *The Lord hath put away thy sin; thou shalt not die*.

There is something very remarkable in the words of Nathan: *Also Jehovah HATH CAUSED thy sin TO PASS OVER, or transferred thy sin; THOU shalt not die*. God has transferred the legal punishment of this sin to the child; HE shall die, THOU shalt not die.

Verse 16. *David—besought God for the child*] How could he do so, after the solemn assurance that he had from God that the child should die? The justice of God absolutely required that the penalty of the law should be executed; either the *father* or the *son* shall die. This could not be reversed.

Verse 20. *David arose from the earth, and washed*] Bathing, anointing the body, and changing the apparel are the first outward signs among the Hindoos of coming out of a state of mourning or sickness.

Verse 22. *Who can tell*] Notwithstanding the positive declaration of Nathan, relative to the death of the child, David sought for its life, not knowing but *that* might depend on some unexpressed condition, such as earnest prayer, fasting, humiliation, &c., and in these he continued while there was hope. This appears to be the sole reason of David's importunity.

Verse 23. *I shall go to him, but he shall not return to me.*] It is not clear whether David by this expressed his faith in the immortality of the soul; going to him may

24 And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and <sup>a</sup> she bare a son, and <sup>b</sup> he called his name Solomon: and the Lord loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name <sup>c</sup> Jedidiah, because of the Lord.

26 And <sup>d</sup> Joab fought against <sup>e</sup> Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and <sup>f</sup> it be called after my name.

<sup>a</sup> Mat. i. 6.—<sup>b</sup> 1 Chron. xxii. 9.—<sup>c</sup> That is, *Beloved of the Lord*.  
<sup>d</sup> 1 Chron. xx. 1.

only mean, *I also shall die, and be gathered to my fathers, as he is*. But whether David expressed this or not, we know that the thing is true; and it is one of the most solid grounds of consolation to surviving friends. This doctrine has a very powerful tendency to *alleviate* the miseries of human life, and reconcile us to the death of most beloved friends. And were we to admit the contrary, grief in many cases would wear out its subject before it wore out itself.

We well know who has taught us *not to sorrow as those without hope* for departed friends.

Verse 24. *David comforted Bath-sheba*] His extraordinary attachment to this beautiful woman was the cause of all his misfortunes.

*He called his name Solomon*] This name seems to have been given prophetically, for *shalomah* signifies *peaceable*, and there was almost uninterrupted peace during his reign.

Verse 25. *Called—Jedidiah*] Literally, *the beloved of the Lord*.

Verse 26. *And took the royal city*.] How can this be, when Joab sent to David to come to take the city, in consequence of which David did come and take that city. The explanation seems to be this: Rabbah was composed of a city and *citadel*; the former, in which was the king's residence, Joab had taken, and supposed he could soon render himself master of the latter, and therefore sends to David to come and take it, lest, he taking the whole, the city should be called after his name.

Verse 27. *And have taken the city of waters*.] The city where the tank or reservoir was that supplied the city and suburbs with water. Some think that the original should be translated, *I have intercepted, or cut off, the waters of the city*; and that this was the reason why David should come

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 <sup>a</sup> And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city <sup>b</sup> in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

<sup>a</sup> Deut. iii. 11.—<sup>b</sup> Heb. *my name be called upon it*.—<sup>c</sup> 1 Chron. xx. 2.  
—<sup>d</sup> Heb. *very great*.

speedily, as the citadel, *deprived of water*, could not long hold out.

Verse 30. *The weight whereof was a talent of gold*] If this talent was only *seven pounds*, David might have carried it on his head with little difficulty; but this weight, according to common computation, would amount to more than *one hundred pounds*!

If, however, *mishkalah* be taken for the *value*, not the *weight*, then all is plain, as the worth of the crown will be about £5075 15s. 7d. sterling. Now this seems to be the true sense, because of the added words, *with the precious stones*, i.e. the gold of the crown, and the *jewels* with which it was adorned, were equal in *value* to a talent of gold.

Verse 31. *He brought forth the people*] And put them under saws. From this representation a great cry has been raised against "David's unparalleled, if not diabolic, cruelty." I believe this interpretation was chiefly taken from the parallel place, 1 Chron. xx. 3, where it is said, *he cut them with saws, and with axes, &c.* Instead of *vaiyasar*, *he saved*, we have here, *vaiyasem*, *he put them*; and these two words differ from each other only in a part of a single letter. The meaning therefore is, He made the people slaves, and employed them in *sawing, making iron harrows, or mining* (for the word means both), and in *hewing of wood, and making of brick*. Sawing asunder, hacking, chopping, and hewing human beings, have no place in this text, no more than they had in David's conduct towards the Ammonites. [Recent criticism, however, fails to discover in the original any warrant for Dr. Clarke's exposition. There is little doubt that the fighting men among the Ammonites were cruelly tortured to death, in the manner described in the text. Such a course was only one of retaliation, for the Ammonites were ruthless in their treatment of their foes. See Amos i. 13, and 1 Sam. xi. 2.]

## CHAPTER XIII.

*Amnon falls in love with his half-sister Tamar, and feigns himself sick, and requests her to attend him, 1-6. David sends her to him, and he violates her, 7-14. He then hates her, and expels her from his house, 15-17. She rends her garments, puts ashes on her head, and goes forth weeping, 18, 19. She is met by Absalom her brother, who, understanding her case, determines the death of Amnon, 20-22. Two years after he invites all his brothers to a sheep-shearing, when he orders his servants to murder Amnon, 23-29. Tidings come to David that Absalom has slain all the king's sons, which fill him with the bitterest distress, 30, 31. The rest soon arrive, and he finds that Amnon only is killed, 32-36. Absalom flees to Talmai, king of Geshur, where he remains three years, 37, 38. David longs after Absalom, having become reconciled to the death of Amnon, 39.*

AND it came to pass after this, <sup>a</sup> that Absalom the son of David had a fair sister, whose name was <sup>b</sup> Tamar; and Amnon the son of David loved her.

<sup>a</sup> Ch. iii. 2, 3.—<sup>b</sup> 1 Chron. iii. 9.

Verse 1. *Whose name was Tamar*] Tamar was the daughter of David and Maacah, daughter of the king

2 And Amnon was so vexed that he fell sick for his sister Tamar; for she was a virgin; and <sup>a</sup> Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was

<sup>a</sup> Heb. *it was marvellous or hidden in the eyes of Amnon*.

of Geshur, and the uterine sister of Absalom. Amnon was David's eldest son by Abiudam. She was therefore

Jonadab, \*the son of Shimeah David's brother: and Jonadab *was* a very subtil man.

4 And he said unto him, Why *art* thou, *being* the king's son, <sup>b</sup>lean 'from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat; and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and <sup>a</sup>make me a couple of cakes in my sight, that I may eat at her hand,

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took <sup>a</sup>flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, 'Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he <sup>a</sup>took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not <sup>a</sup>force me; for <sup>b</sup>'no <sup>c</sup>'such thing ought to be done in Israel: do not thou this <sup>a</sup>folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; <sup>b</sup>'for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, <sup>a</sup>forced her, and lay with her.

15 Then Amnon hated her <sup>a</sup>exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is no cause: this evil in sending me away is greater than the*

other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* <sup>a</sup>a garment of divers colours upon her: for with such robes were the king's daughters that *were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put <sup>a</sup>ashes on her head, and rent her garment of divers colours that *was* on her, and <sup>a</sup>laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath <sup>a</sup>Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; <sup>a</sup>regard not this thing. So Tamar remained <sup>a</sup>desolate in her brother Absalom's house.

21 But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon <sup>a</sup>'neither good nor bad: for Absalom <sup>a</sup>'hated Amnon because he had forced his sister Tamar.

23 And it came to pass after two full years, that Absalom <sup>a</sup>'had sheep-shearers in Bual-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's <sup>a</sup>'heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: <sup>a</sup>'have not I commanded you? be courageous, and be <sup>a</sup>'valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man <sup>a</sup>'gat him up upon his mule, and fled.

30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

<sup>a</sup> See 1 Sam. xvi. 9.—<sup>b</sup> Heb. *thin*.—<sup>c</sup> Heb. *morning by morning*.  
—<sup>d</sup> Gen. xviii. 6.—<sup>e</sup> Or, *paste*.—<sup>f</sup> Gen. xlv. 1.—<sup>g</sup> Gen. xxxix. 12.—<sup>h</sup> Heb. *humble me*. Gen. xxxiv. 2.—<sup>i</sup> Lev. xviii. 9, 11. xx. 17.  
—<sup>j</sup> Heb. *it ought not so to be done*.—<sup>k</sup> Gen. xxxiv. 7. Judg. xix. 23. xx. 6.—<sup>l</sup> See Lev. xviii. 9, 11.—<sup>m</sup> Deut. xxii. 25. See ch. xii. 11.—<sup>n</sup> Heb. *with great hatred greatly*.—<sup>o</sup> Gen. xxxvii. 3. Judg.

x. 30. Ps. xlv. 14.—<sup>p</sup> Josh. vii. 6. Ch. i. 2. Job ii. 12.—<sup>q</sup> Jer. ii. 37.—<sup>r</sup> Heb. *Aminon*.—<sup>s</sup> Heb. *set not thine heart*.—<sup>t</sup> Heb. and *desolate*.—<sup>u</sup> Gen. xlv. 60. xxxi. 24.—<sup>v</sup> Lev. xix. 17, 18.—<sup>w</sup> See Gen. xxxviii. 12, 13. 1 Sam. xxv. 4, 36.—<sup>x</sup> Judg. xix. 6, 9, 22. Ruth ii. 7. 1 Sam. xxv. 36. Esth. i. 10. Ps. civ. 15.—<sup>y</sup> Or, *will you not, since I have commanded you?* Josh. i. 9.—<sup>z</sup> Heb. *sons of valour*.—<sup>aa</sup> Heb. *rods*.

sister to Amnon only by the father's side, i.e. *half-sister*; but *whole* sister to Absalom.

Verse 2. *Amnon was so vexed—for she was a virgin*]. "The passion of love is nowhere so wasting and vexatious, as where it is unlawful."

Verse 3. *Jonadab was a very subtil man*]. And most diabolic advice did he give to his cousin. We talk of the simplicity and excellence of primitive times!

Verse 12. *Nay, my brother*]. There is something exceedingly tender and persuasive in this speech of Tamar; but Amnon was a mere brute, and it was all lost on him.

Verse 18. *Speak unto the king*]. So it appears that she thought that the king, her father, would give her to him as

wife. But perhaps she said this only to divert him from his iniquitous purpose, that she might get out of his hands.

Verse 15. *Hated her exceedingly*]. Amnon's conduct to his sister was not only brutal, but inexplicable.

Verse 23. *Absalom had sheep-shearers*]. These were times in which feasts were made; to which the neighbours and relatives of the family were invited.

Verse 26. *Let my brother Amnon go*]. He urged this with the more plausibility, because Amnon was the first-born, and presumptive heir to the kingdom; and he had disguised his resentment so well before, that he was not suspected.

Verse 30. *Absalom hath slain all the king's sons*]. *Fame never lessens, but always magnifies a fact.*

31 Then the king arose, and <sup>a</sup>tare his garments, and <sup>b</sup>lay on the earth; and all his servants stood by with their clothes rent.

32 And <sup>c</sup>Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the <sup>d</sup>appointment of Absalom this hath been <sup>e</sup>determined from the day that he forced his sister Tamar.

33 Now therefore <sup>f</sup>let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 <sup>g</sup>But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill side behind him.

<sup>a</sup>Ch. i. 11.—<sup>b</sup>Ch. xii. 16.—<sup>c</sup>Ver. 3.—<sup>d</sup>Heb. mouth.—<sup>e</sup>Or, settled.—<sup>f</sup>Ch. xix. 19.—<sup>g</sup>Ver. 38.—<sup>h</sup>Heb. according to the word of thy servant.—<sup>i</sup>Heb. with a great weeping greatly.—<sup>j</sup>Ch. iii. 3.—<sup>k</sup>Or,

Verse 32. And Jonadab—said—Amnon only is dead.] This was a very bad man, and here speaks coolly of a most bloody tragedy, which himself had contrived.

Verse 37. Absalom fled.] As he had committed wilful murder, he could not avail himself of a city of refuge, and was therefore obliged to leave the land of Israel, and take refuge with Talmi, king of Geshur, his grandfather by his mother's side.

Verse 39. David longed to go forth unto Absalom.] He had

35 And Jonadab said unto the king, Behold, the king's sons come: <sup>a</sup>as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept <sup>b</sup>very sore.

37 But Absalom fled and went to <sup>c</sup>Talmi, the son of <sup>d</sup>Amniliud, king of Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to <sup>e</sup>Geshur, and was there three years.

39 And the soul of king David <sup>f</sup>longed to go forth unto Absalom: for he was <sup>g</sup>comforted concerning Amnon, seeing he was dead.

Amn. hur.—<sup>h</sup>Ch. xiv. 23, 32. xv. 8.—<sup>i</sup>Or, was consumed. Ps. lxxxiv. 2.—<sup>j</sup>Gen. xxxviii. 12.

a very strong affection for this young man, who appears to have had little to commend him but the beauty of his person. Joab had marked this disposition, and took care to work on it, in order to procure the return of Absalom. It would have been well for all parties had Absalom ended his days at Geshur. His return brought increasing wretchedness to his unfortunate father. And it may be generally observed, that those undue, unreasonable paternal attachments are thus rewarded.

## CHAPTER XIV.

A woman of Tekoah, by the advice of Joab, comes to the king; and by a fictitious story persuades him to recall Absalom, 1-20. Joab is permitted to go to Geshur, and bring Absalom from thence, 21-23. Absalom comes to Jerusalem to his own house, but is forbidden to see the king's face, 24. An account of Absalom's beauty, and the extraordinary weight of his hair, 25, 26. His children, 27. He strives to regain the king's favour, and employs Joab as an intercessor, 28-32. David is reconciled to him, 33.

**N**OW Joab the son of Zeruiah perceived that the king's heart was <sup>a</sup>toward Absalom.

2 And Joab sent to <sup>b</sup>Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, <sup>c</sup>and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead.

3 And come to the king, and speak on this manner unto him. So Joab <sup>d</sup>put the words in her mouth.

4 And when the woman of Tekoah spake to the king, she <sup>e</sup>fell on her face to the ground, and did obeisance, and said, <sup>f</sup>'Help, <sup>g</sup>O king.

5 And the king said unto her, What aileth thee?

<sup>a</sup>Ch. xiii. 39.—<sup>b</sup>2 Chron. xi. 6.—<sup>c</sup>See Ruth iii. 3.—<sup>d</sup>Ver. 19. Exod. iv. 15.—<sup>e</sup>1 Sam. xx. 41. Ch. i. 2.—<sup>f</sup>Heb. Save.—<sup>g</sup>See 2 Kings

Verse 2. Joab sent to Tekoah.] Tekoah, according to St. Jerome, was a little city in the tribe of Judah, about twelve miles from Jerusalem.

There are several particulars relative to this woman and her case which deserve to be noticed.

Her circumstances, her mournful tale, her widow's weeds, her aged person, and her impressive manner, all combined to make one united impression on the king's heart.

Verse 5. I am indeed a widow woman.] It is very possible that the principal facts mentioned here were real, and that Joab found out a person whose circumstances bore a near resemblance to that which he wished to represent.

Verse 7. The whole family is risen.] They took on them

And she answered, <sup>a</sup>I am indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and there was <sup>b</sup>none to part them, but the one smote the other, and slew him.

7 And, behold, <sup>c</sup>the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband <sup>d</sup>neither name nor remainder <sup>e</sup>upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king,

vi. 26, 28.—<sup>b</sup>See ch. xii. 1.—<sup>c</sup>Heb. no deliverer between them.—<sup>d</sup>Num. xxxv. 19. Deut. xix. 12.—<sup>e</sup>Heb. upon the face of the earth.

the part of the avenger of blood; the nearest akin to the murdered person having a right to slay the murderer.

They shall quench my coal which is left.] A man and his descendants or successors are often termed in Scripture a lamp or light. See chap. xxi. 17, see also Ps. cxxxii. 17. And to raise up a lamp to a person signifies his having a posterity, to continue his name and family upon the earth: thus, quench my coal that is left means destroying all hope of posterity, and extinguishing the family from among the people.

Verse 8. I will give charge concerning thee.] This would not do; it was too distant; and she could not by it bring her business to a conclusion: so she proceeds—

My lord, O king, <sup>a</sup>the iniquity *be* on me, and on my father's house: <sup>b</sup>and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, <sup>c</sup>that thou wouldest not suffer <sup>d</sup>the revengers of blood to destroy any more, lest they destroy my son. And he said, <sup>e</sup>As the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, say on.

13 And the woman said, Wherefore then hast thou thought such a thing against <sup>f</sup>the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again <sup>g</sup>his banished.

14 For we <sup>h</sup>must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; <sup>i</sup>neither doth God respect *any* person: yet doth he <sup>j</sup>devise means that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be <sup>k</sup>comfortable: for <sup>l</sup>as an angel of God, so *is* my lord the king <sup>m</sup>to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

<sup>a</sup> Gen. xxvii. 13. 1 Sam. xxv. 24. Mt. xxvii. 25.—<sup>b</sup> Ch. iii. 28, 29. 1 Kings ii. 33.—<sup>c</sup> Heb. *that the revenger of blood do not multiply to destroy*.—<sup>d</sup> Num. xxxv. 19.—<sup>e</sup> 1 Sam. xiv. 45. Acts xxvii. 34.—<sup>f</sup> Jude. xx. 2.—<sup>g</sup> Ch. xiii. 37, 38.—<sup>h</sup> Job xxiv. 15. Heb. ix. 27.—<sup>i</sup> Or, *because God hath not taken away his life, he hath also devised*

Verse 9. *The iniquity be on me*] She intimates that, if the king should suppose that the not bringing the offender to the assigned punishment might reflect on the administration of justice in the land, she was willing that all blame should attach to her and her family, and the king and his throne be guiltless; and she wished to get the king pledged by a solemn promise that all proceedings relative to the case should be stopped.

Verse 11. *Let the king remember the Lord thy God*] Consider that when God is earnestly requested to show mercy, he does it in the promptest manner; the danger to which my son is exposed is imminent; if the king do not decide the business instantly, it may be too late.

*And he said, As the Lord liveth*] Thus he binds himself by a most solemn promise and oath; and this is what the woman wished to extort.

Verse 18. *Wherefore then hast thou thought such a thing*] Is not the king to blame? He is willing to pardon the meanest of his subjects the murder of a brother at the instance of a poor widow, and he is not willing to pardon his son Absalom, whose restoration to favour is the desire of the whole nation.

Verse 14. *For we must needs die*] Whatever is done must be done quickly; all must die; God has not exempted any person from this common lot. Though Amnon be dead, yet the death of Absalom cannot bring him to life, nor repair this loss. Seeing, then, that the thing is so, and that God devises means that those who were banished from him by

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and <sup>n</sup>he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, <sup>o</sup>according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and <sup>p</sup>thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of <sup>q</sup>his servant.

23 So Joab arose <sup>r</sup>and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him <sup>s</sup>not see my face. So Absalom returned to his own house, and saw not the king's face.

25 <sup>t</sup>But in all Israel there was none to be so much praised as Absalom for his beauty: <sup>u</sup>from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled it: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And <sup>v</sup>unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 So Absalom dwelt two full years in Jerusalem, <sup>w</sup>and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him:

*means, &c.*—1 Num. xxxv. 15, 25, 28.—<sup>x</sup> Heb. *for rest*.—1 Yer. 90. Ch. xix. 27.—<sup>y</sup> Heb. *to hear*.—<sup>z</sup> Ver. 3.—<sup>aa</sup> Ver. 17. Ch. xix. 27.—<sup>ab</sup> Heb. *bleased*.—<sup>ac</sup> Or, *thy*.—<sup>ad</sup> Ch. xiii. 37.—<sup>ae</sup> Gen. xlii. 8. Ch. iii. 13.—<sup>af</sup> Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly*.—<sup>ag</sup> Isa. i. 6.—<sup>ah</sup> See ch. xviii. 18.—<sup>ai</sup> Ver. 24.

sin and transgression, may not be finally expelled from his mercy and his kingdom, restore thy son to favour and pardon his crime, as thou hast promised to restore my son, and the Lord thy God will be with thee.

The argument is very elegant and persuasive; but one clause of it has been variously understood, *Neither does God respect any person*; the Hebrew is, "And God doth not take away the soul." This intimates that, after human life is ended, the soul has a state of separate existence with God. This was certainly the opinion of these translators, and was the opinion of the ancient Jews, at least *three hundred years* before the incarnation; about which time this translation was made. God is not the author of death; neither hath he pleasure in the destruction of the living; imitate him; pardon and recal thy son.

Verse 20. *According to the wisdom of an angel of God*] This is quite in the style of Asiatic flattery.

Verse 21. *And the king said unto Joab*] It appears that Joab was present at this time, and no doubt others of David's courtiers or officers were there also.

Verse 24. *Let him not see my face*] It was highly proper to show this detestation of the crime, and respect for justice.

Verse 25. *None to be so much praised as Absalom*] It was probably his *personal* beauty that caused the people to interest themselves so much in his behalf; for the great mass of the public is ever caught and led by *outward appearances*.

Verse 26. *When he polled his head*] Not at any particular

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and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See Joab's field is <sup>a</sup> near mine, and he hath barley there: go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent

<sup>a</sup> Heb. near my place.

period, but when the hair became too heavy for him. [The value of the royal shekel not known. Assuming that it was about half the sacred shekel, the weight of hair would be most improbable. In all likelihood there is a numerical error in the text.]

unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.*

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king <sup>b</sup> kissed Absalom.

<sup>b</sup> Gen. xxxiii. 4. xlv. 15. Luke xv. 20.

Verse 27. *Unto Absalom there were born*] These children did not survive him: see chap. xviii. 18.

Verse 30. *Go, and set it on fire.*] This was strange conduct, but it had the desired effect. He had not used his influence to get Absalom to court; now he uses it, and succeeds.

## CHAPTER XV.

*Absalom conspires against his father, and uses various methods to seduce the people from their allegiance to their king, 1-6. Under pretence of paying a vow at Hebron, he obtains leave from David to go thither; and, by emissaries sent through the land, prepares the people for revolt, 7-11. He gains over Ahithophel, David's counsellor, 12. David is informed of the general defection of the people; on which he, and his life guards and friends, leave the city, and go towards the wilderness, 13-18. The steadfast friendship of Ittai, the Gittite, 19-22. David's affecting departure from the city, 23. He sends Zadok and Abiathar with the ark back to Jerusalem, 24-29. He goes up Mount Olivet; prays that the counsel of Ahithophel may be turned into foolishness, 30-31. He desires Hushai to return to Jerusalem, and to send him word of all that occurs, 32-37.*

**AND** <sup>a</sup> it came to pass after this, that Absalom <sup>b</sup> prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy <sup>c</sup> came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but <sup>d</sup> there is no man deputed of the king to hear thee.

4 Absalom said moreover, <sup>e</sup> Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice;

5 And it was *so*, that when any man came nigh

to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment; <sup>f</sup> so Absalom stole the hearts of the men of Israel.

7 And it came to pass <sup>g</sup> after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 <sup>h</sup> For thy servant <sup>i</sup> vowed a vow <sup>j</sup> while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him; Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the

<sup>a</sup> Ch. xii. 11. — <sup>b</sup> 1 Kings i. 5. — <sup>c</sup> Heb. to come. — <sup>d</sup> Or, none will hear thee from the king downward.

<sup>e</sup> Judg. ix. 29. — <sup>f</sup> Rom. xvi. 18. — <sup>g</sup> 1 Sam. xvi. 1. — <sup>h</sup> 1 Sam. xvi. 2. — <sup>i</sup> Gen. xxviii. 20, 21. — <sup>j</sup> Ch. xiii. 38.

Verse 1. *Absalom prepared him chariots and horses*] After all that has been said to prove that horses here mean horsemen, I think it most likely that the writer would have us to understand chariots drawn by horses; not by mules or such like cattle.

*Fifty men to run before him.*] Affecting in every respect the regal state by this establishment.

Verse 6. *So Absalom stole the hearts*] He was thoroughly versed in the arts of the demagogue; and the common people, the vile mass, heard him gladly. He used the patriot's arguments; found fault with men in power; and he only wanted their place, like all other pretended patriots, that he might act as they did, or worse.

Verse 7. *After forty years*] There is no doubt that this reading is corrupt. But the Syriac has *four years*; the Arabic the same, Josephus has the same. Theodoret also reads *four*, not *forty*; and most learned men are of opinion that *arbaum*, *forty*, is an error for *arba*, *four*; yet this reading is not supported by any Hebrew MS. yet discovered.

We know that Absalom did stay *THREE years* with his grand father at Geshur, chap. xiii. 38; and this probably was a year after his return: the era, therefore, may be the time of his slaying his brother Amnon; and the *four years* include the time from his flight till the conspiracy mentioned here.

Verse 8. *While I abode at Geshur in Syria*] Geshur, the country of Talmah, was certainly not in Syria, but lay on the south of Canaan, in or near Edom, as is evident from Judg. i. 10; 1 Sam. xxvii. 8; chap. xiii. 37. Hence it is probable that *Aram*, *Syria*, is a mistake for *Edom*. *Edom* is the read- of the Syriac and Arabic.

*serve the Lord.*] Here he pretended to be a strict follower of Jehovah, even while he was in a heathen country; and now he desires liberty to go and perform a vow at Hebron, which he pretends to have made while he was resident at Geshur.

Verse 10. *Absalom sent spies*] These persons were to go into every tribe; and the trumpet was to be blown as a signal for all to arise, and proclaim Absalom in every place.



sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* <sup>a</sup> called; and they went <sup>b</sup> in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, <sup>c</sup> David's counsellor, from his city, *even* from <sup>d</sup> Giloh, while he offered sacrifices. And the conspiracy was strong; for the people <sup>e</sup> increased continually with Absalom.

13 And there came a messenger to David, saying, <sup>f</sup> The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us <sup>g</sup> flee; for we shall not <sup>h</sup> *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and <sup>i</sup> bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are *ready to do whatsoever* my lord the king shall <sup>j</sup> appoint.

16 And <sup>k</sup> the king went forth, and all his household <sup>l</sup> after him. And the king left <sup>m</sup> ten women, *which were concubines*, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; <sup>n</sup> and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king,

19 Then said the king to <sup>o</sup> Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day <sup>p</sup> make thee go up and down with us? seeing I go <sup>q</sup> whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

<sup>a</sup> 1 Sam. ix. 13. xvi. 3, 5.—<sup>b</sup> Gen. xx. 5.—<sup>c</sup> Ps. xli. 9. lv. 12, 13, 14.—<sup>d</sup> Josh. xv. 51.—<sup>e</sup> Ps. iii. 1.—<sup>f</sup> Ver. 6. Judg. ix. 3.—<sup>g</sup> Ch. xix. 9. Ps. iii. title.—<sup>h</sup> Heb. thrust.—<sup>i</sup> Heb. choose.—<sup>j</sup> Ps. iii. title.—<sup>k</sup> Heb. at his feet.—<sup>l</sup> Ch. xvi. 21, 22.—<sup>m</sup> Ch. viii. 18.—<sup>n</sup> Ch. xviii. 2.—<sup>o</sup> Heb. make thee wander in going.—<sup>p</sup> 1 Sam. xxiii. 13.—<sup>q</sup> Ruth i. 16, 17. Prov. xvii. 17. xvi. 21.—<sup>r</sup> Called, John xviii. 1, Cedron.—

Verse 11. *Went two hundred men*] These were probably soldiers, whom he supposed would be of considerable consequence to him. They had been seduced by his specious conduct, but knew nothing of his present design.

Verse 12. *Sent for Ahithophel*] When Absalom had got him, he in effect got the prime minister of the kingdom to join him.

Verse 13. *The hearts of the men of Israel are after Absalom.*] It is very difficult to account for this general defection of the people. Several reasons are given: David was old or afflicted, and did not well attend to the administration of justice in the land; there were no properly appointed judges in the land; Joab's power was overgrown; some partisans of the house of Saul thought the crown not fairly obtained by David; David was under the displeasure of the Almighty, for his adultery with Bath-sheba and his murder of Uriah; and there are always troublesome and disaffected men in every state, and under every government; Absalom appeared to be the *real* and was the *undisputed* heir to the throne; David could not, in the course of nature, live very long; and most people are more disposed to hail the beams of the *rising*, than exult in those of the *setting*, sun.

Verse 14. *David—said—Arise, let us flee*] This, I believe, was the first time that David turned his back to his enemies. And why did he *now* flee? Jerusalem, far from not being in a state to sustain a siege, was so strong that even the blind and the lame were supposed to be a sufficient defense for the walls. And he had still with him his faithful *Cherethites* and *Pelethites*; besides six hundred faithful Gittites, who were perfectly willing to follow his fortunes. But he

21 And Ittai answered the king, and said, <sup>a</sup> *As* the Lord liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook <sup>b</sup> Kidron, and all the people passed over toward the way of the <sup>c</sup> wilderness.

24 And lo, Zadok also, and all the Levites *were* with him, <sup>d</sup> bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city; if I shall find favour in the eyes of the Lord, he <sup>e</sup> will bring me again, and shew me *both* it and his habitation:

26 But if he thus say, I have no <sup>f</sup> delight in thee; behold, *here* am I, <sup>g</sup> let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art* not thou a <sup>h</sup> seer? return into the city in peace, and <sup>i</sup> your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, <sup>j</sup> I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of Mount Olivet, <sup>k</sup> and wept as he went up, and <sup>l</sup> had his head covered, and he went <sup>m</sup> bare-foot: and all the people that *was* with him <sup>n</sup> covered every man his head, and they went up, <sup>o</sup> weeping as they went up.

<sup>a</sup> Ch. xvi. 2.—<sup>b</sup> Num. iv. 15.—<sup>c</sup> Ps. xliii. 3.—<sup>d</sup> Num. xiv. 6. Ch. xxii. 20. 1 Kings x. 9. 2 Chron. ix. 8. Isa. lxii. 4.—<sup>e</sup> 1 Sam. iii. 18.—<sup>f</sup> 1 Sam. ix. 9.—<sup>g</sup> See ch. xvii. 17.—<sup>h</sup> Ch. xvii. 18.—<sup>i</sup> Heb. going up, and weeping.—<sup>j</sup> Ch. xix. 4. Ezech. vi. 12.—<sup>k</sup> Isa. ex. 2, 4.—<sup>l</sup> Jer. xiv. 3, 4.—<sup>m</sup> Ps. cxxvi. 6.

appears to take all as coming from the hand of God; therefore he humbles himself, weeps, goes barefoot, and covers his head! He does not even *hasten* his departure, for the habit of mourners is not the habit of those who are *flying* before the face of their enemies. He sees the storm, and he yields to what he conceives to be the tempest of the Almighty.

Verse 17. *And tarried in a place*] He probably waited till he saw all his friends safely out of the city.

Verse 19. *Thou art a stranger, and also an exile.*] Some suppose that Ittai was the son of Achish, king of Gath, who was very much attached to David, and banished from his father's court on that account.

Verse 20. *Mercy and truth be with thee.*] May God ever show thee mercy, as thou shonest it to me, and his truth ever preserve thee from error and delusion!

Verse 23. *The brook Kidron*] This was an inconsiderable brook, and only furnished with water in *winter*, and in the rains.

Verse 24. *Bearing the ark*] The priests knew that God had given the kingdom to David; they had no evidence that he had deposed him: they therefore chose to accompany him, and take the ark, the object of their charge, with them.

Verse 25. *Carry back the ark*] The ark was too precious to be exposed to the dangers of his migrations; he knew that God would restore him if he delighted in him, and he was not willing to carry off from the city of God that without which the *public worship* could not be carried on.

Verse 27. *Art not thou a seer? return unto the city in peace*] That is, As thou art the only organ of the public

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31 And *one* told David saying, ' Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, <sup>b</sup> turn the counsel of Ahithophel into foolishness.

32 And it came to pass, that *when* David was come to the top of *the mount*, where he worshipped God, behold, Hushai the <sup>c</sup> Archite came to meet him <sup>d</sup> with his coat rent, and earth upon his head :

33 Unto whom David said, If thou passest on with me, then thou shalt be <sup>e</sup> a burden unto me :

34 But if thou return to the city, and say unto Absalom, 'I will be thy servant, O king, *as* I have been thy father's servant hitherto, so *will* I now also

<sup>a</sup> Ps. iii. 1, 2. iv. 12, &c.—<sup>b</sup> Ch. xvi. 23. xvii. 14, 23.  
<sup>c</sup> Josh. xvi. 2.—<sup>d</sup> Ch. i. 2.—<sup>e</sup> Ch. xix. 35.

worship, that worship cannot be carried on without thee ; and as thou art the *priest of God*, thou hast no cause to fear for thy personal safety : the nation have not abandoned their God, though they have abandoned their king.

Verse 30. *Had his head covered*] This was not only the attitude of a mourner, but even of a culprit ; they usually had their heads covered when condemned.

Verse 31. *Turn the counsel of Ahithophel into foolishness.*] Ahithophel was a wise man, and well versed in state affairs ; and God alone could confound his devices.

Verse 32. *Where he worshipped God*] Though in danger of his life, he stops on the top of Mount Olivet for prayer !

be thy servant : then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests ? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, <sup>e</sup> thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, *they have* there <sup>b</sup> with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son ; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai <sup>1</sup> David's friend came into the city, <sup>1</sup> and Absalom came into Jerusalem.

<sup>1</sup> Ch. xvi. 19.—<sup>2</sup> Ch. xvii. 15, 16.—<sup>3</sup> Ver. 27.—<sup>4</sup> Ch. xvi. 16.  
<sup>5</sup> 1 Chron. xxvii. 33.—<sup>6</sup> Ch. xvi. 15.

How true is the adage, *Prayer and provender never hinder any man's journey* !

*Hushai the Archite*] He was the particular friend of David, and was now greatly affected by his calamity.

Verse 33. *Then thou shalt be a burden unto me*] It appears that Hushai was not a warrior, but was a wise, prudent, and discreet man, who could well serve David by gaining him intelligence of Absalom's conspiracy.

Verse 37. *Absalom came into Jerusalem.*] It is very probable that he and his partisans were not far from the city when David left it, and this was one reason which caused him to hurry his departure.

## CHAPTER XVI.

Ziba, servant of Mephibosheth, meets David with provisions, and by false insinuations obtains the grant of his master's property, 1-4. Shimei abuses and curses David, who restrains Abishai from slaying him, 5-14. Hushai makes a feigned tender of his services to Absalom, 15-19. Absalom calls a council, and Ahithophel advises him to go in to his father's concubines, 20-22. Character of Ahithophel as a counsellor, 23.

AND <sup>a</sup> when David was a little past the top of *the hill*, behold, <sup>b</sup> Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these ? And Ziba said, The asses *be* for the king's household to ride on ; and the bread and summer fruit for the young men to eat ; and the wine, <sup>c</sup> that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son ? <sup>d</sup> And Ziba said unto the king, Behold he abideth at Jerusalem : for he said, To day shall the

<sup>a</sup> Ch. xv. 30, 32.—<sup>b</sup> Ch. ix. 2.—<sup>c</sup> Ch. xv. 23, xvii. 29.—<sup>d</sup> Ch. xix. 27.  
—<sup>e</sup> Prov. xviii. 13.

Verse 1. *Two hundred loaves of bread*] The word *loaf* gives us a false idea of the ancient Jewish bread ; it was *thin cakes*, not yeasted and raised like ours.

*Summer fruits*] These were probably pumpkins, cucumbers, or water melons. The two latter are extensively used in those countries to refresh travellers in the burning heat of the summer. [They were more probably lumps of figs.]

*A bottle of wine.*] A goat's skin full of wine ; this was the general bottle in the eastern countries.

Verse 2. *The asses be for the king's household*] This is the eastern method of speaking when any thing is presented to a great man : " This and this is for the slaves of the servants of your majesty," when at the same time the presents are intended for the sovereign himself, and are so understood.

house of Israel restore me the kingdom of my father.

4 <sup>e</sup> Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, ' I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was <sup>f</sup> Shimei, the son of Gera : <sup>1</sup> he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David : and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come

<sup>f</sup> Heb. I do obeisance.—<sup>g</sup> Ch. xix. 16. 1 Kings ii. 8, 44.—  
<sup>h</sup> Or, he still came forth and cursed.

Verse 3. *To day shall the house of Israel*] What a base wretch was Ziba ! and how unfounded was this accusation against the peaceable, loyal, and innocent Mephibosheth !

Verse 4. *Thine are all*] This conduct of David was very rash ; he spoiled an honourable man to reward a villain, not giving himself time to look into the circumstances of the case. But David was in heavy afflictions, and these sometimes make even a wise man mad. Nothing should be done rashly ; he who is in the habit of obeying the first impulse of his passions or feelings will seldom do a right action, and never keep a clear conscience.

Verse 5. *David came to Bahurim*] This place lay northward of Jerusalem, in the tribe of Benjamin. Bahurim signifies *youthful*.

*Cursed still as he came.*] Used impressions and execrations.

out, come out, thou <sup>a</sup>bloody man, and thou <sup>b</sup>man of Belial:

8 The LORD hath <sup>c</sup>returned upon thee all <sup>d</sup>the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, <sup>e</sup>behold, thou art taken in thy mischief, because thou art a bloody man.

9 Then said Abishai the son of Zeruiah unto the king, Why should this <sup>f</sup>dead dog <sup>g</sup>curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, <sup>h</sup>What have I to do with you, ye sons of Zeruiah? so let him curse, because <sup>i</sup>the LORD hath said unto him, Curse David. <sup>j</sup>Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, <sup>k</sup>my son, which <sup>l</sup>came forth of my bowels, seeketh my life: how much more now may this Benjaminite do it? let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine <sup>m</sup>affliction, <sup>n</sup>and that the LORD will <sup>o</sup>requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and <sup>p</sup>cast dust.

14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

15 And <sup>q</sup>Absalom, and all the people the men of

<sup>a</sup> Heb. man of blood.—<sup>b</sup> Deut. xiii. 13.—<sup>c</sup> Judg. ix. 24, 56, 57. 1 Kings ii. 32, 33.—<sup>d</sup> See ch. i. 16. iii. 28, 29. iv. 11, 12.—<sup>e</sup> Heb. behold thee in thy evil.—<sup>f</sup> 1 Sam. xxiv. 14. Ch. ix. 8.—<sup>g</sup> Exod. xxii. 28.—<sup>h</sup> Ch. xix. 22. 1 Pet. ii. 23.—<sup>i</sup> See 2 Kings xviii. 25. Lam. iii. 38.—<sup>j</sup> Rom. ix. 20.—<sup>k</sup> Ch. xii. 11.—<sup>l</sup> Gen. xv. 4.—<sup>m</sup> Or, tears.—<sup>n</sup> Heb.

Verse 10. *Because the Lord hath said*] The particle *vechi* should be translated for *if*, not *because*.

Verse 11. *Let him curse; for the Lord hath bidden him.*] No soul of man can suppose that ever God bade one man to curse another, much less that he commanded such a wretch as Shimei to curse such a man as David; but this is a peculiarity of the Hebrew language, which does not always distinguish between *permission* and *commandment*. Often the Scripture attributes to God what he only *permits* to be done; or what in the course of his providence he does not *hinder*. David, however, considers all this as being permitted of God for his chastisement and humiliation.

Verse 18. *Whom the Lord and his people—choose*] Here is an *equivocation*; Hushai meant in his heart that God and all the people of Israel had chosen *David*; but he spake so as to make Absalom believe that he spoke of *him*: for what-

Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, <sup>r</sup>David's friend, was come unto Absalom, that Hushai said unto Absalom, <sup>s</sup>God save the king, God save the king.

17 And Absalom said to Hushai, <sup>t</sup>Is this thy kindness to thy friend? <sup>u</sup>why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay: but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, <sup>v</sup>whom should I serve? <sup>w</sup>should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's <sup>x</sup>concubines, which he hath left to keep the house; and all Israel shall hear that thou <sup>y</sup>art abhorred of thy father; then shall <sup>z</sup>the hands of all that are with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines <sup>a</sup>in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, <sup>b</sup>was as if a man had inquired at the <sup>c</sup>oracle of God: so was all the counsel of Ahithophel, <sup>d</sup>both with David and with Absalom.

<sup>e</sup>ys. Gen. xxix. 32. 1 Sam. i. 11. Ps. xxv. 18.—<sup>f</sup> Rom. viii. 28.—<sup>g</sup> Heb. dusted him with dust.—<sup>h</sup> Ch. xv. 37.—<sup>i</sup> Ch. xv. 37.—<sup>j</sup> Heb. Let the king live.—<sup>k</sup> Ch. xix. 25. Prov. xvii. 17.—<sup>l</sup> Ch. xv. 34.—<sup>m</sup> Ch. xv. 16. xx. 3.—<sup>n</sup> Gen. xxxiv. 30. 1 Sam. xiii. 4.—<sup>o</sup> Ch. ii. 7. Zech. viii. 13.—<sup>p</sup> Ch. xii. 11, 12.—<sup>q</sup> Heb. word.—<sup>r</sup> Ch. xv. 12.

ever of insincerity may appear in this, Hushai is alone answerable.

Verse 21. *Go in unto thy father's concubines*] David left ten of them behind to take care of the house, see chap. xv. 16. Ahithophel advised this infernal measure, in order to prevent the possibility of a *reconciliation* between David and his son; thus was the prophecy of Nathan fulfilled, chap. xii. 11.

Every part of the conduct of Absalom shows him to have been a most profligate young man; he was proud, vindictive, adulterous, incestuous, a fratricide, and, in fine, reprobate to every good word and work. We still however recollect that David had grievously sinned, and we should also recollect that he suffered grievously for it; and that his humiliation, repentance, and amendment, were most decisive and exemplary.

## CHAPTER XVII.

*Ahithophel counsels Absalom to pursue his father with twelve thousand men, 1-4. Hushai gives a different counsel, and is followed, 5-14. Hushai informs Zadok and Abiathar; and they send word to David, 15-21. David and his men go beyond Jordan, 22. Ahithophel, finding his counsel slighted, goes home, sets his house in order, and hangs himself, 23. David moves to Mahanaim; and Absalom follows him over Jordan, 24-26. Several friends meet David at Mahanaim with refreshments and provisions, 27-29.*

**MOREOVER** Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

<sup>a</sup> See Deut. xxv. 18. Ch. xvi. 14.

Verse 1. *Let me now choose out twelve thousand men*] Had this council been followed, David and his little troop would

2 And I will come upon him while he is <sup>a</sup>weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will <sup>b</sup>smite the king only:

<sup>c</sup> Zech. xiii. 7.

soon have been destroyed; nothing but the miraculous interposition of God could have saved them.

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned; so all the people shall be in peace.

4 And the saying <sup>a</sup>pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise <sup>b</sup>what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his <sup>c</sup>saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath <sup>d</sup>given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* <sup>e</sup>chafed in their minds, as <sup>f</sup>a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them *be* <sup>g</sup>overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly <sup>h</sup>melt: for all Israel knoweth that thy father *is* a mighty man, and they which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel *be* generally gathered unto thee, <sup>i</sup>from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and <sup>j</sup>that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall *be* found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not *be* left so much as one.

13 Moreover, if he *be* gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there *be* not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For <sup>k</sup>the LORD had <sup>l</sup>appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 <sup>m</sup>Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

<sup>a</sup>Heb. was right in the eyes of, &c. 1 Sam. xviii. 20.—<sup>b</sup>Heb. what is in his mouth.—<sup>c</sup>Heb. word.—<sup>d</sup>Heb. counselled.—<sup>e</sup>Heb. bitter of soul. Judg. xvii. 25.—<sup>f</sup>Hos. xiii. 8.—<sup>g</sup>Heb. fallen.—<sup>h</sup>Josh. ii. 11.—<sup>i</sup>Judg. xx. 1.—<sup>j</sup>Gen. xxii. 17.—<sup>k</sup>Heb. that thy face or presence go, &c.—<sup>l</sup>Ch. xv. 31, 34.—<sup>m</sup>Heb. commanded.—<sup>n</sup>Ch. xv. 35.—<sup>o</sup>Ch. xv. 27, 36.—<sup>p</sup>Josh. ii. 4, &c.—<sup>q</sup>Josh. xv. 7, xviii. 16.—<sup>r</sup>Ch. xvi. 5.—<sup>s</sup>See Josh. ii. 6.—<sup>t</sup>See Exod. i. 19. Josh. ii. 4, 5.—

Verse 8. *The man whom thou seekest is as if all returned*] Only secure David, and all Israel will be on thy side. He is the soul of the whole; destroy him, and all the rest will submit.

Verse 8. *As a bear robbed of her whelps*] All wild beasts are very furious when robbed of their young; but we have some remarkable instances of the maternal affection of the bear in such circumstances.

Verse 13. *Shall all Israel bring ropes to that city*] The original word *chabalim*, which signifies ropes, and from which we have our word cable, may have some peculiarity of meaning here; for it is not likely that any city could be pulled down with ropes. The *Chaldees*, which should be best judge in this case, translates the original word by *mashreyan*, towers: this gives an easy sense.

Verse 17. *En-rogel*] The fuller's well; the place where

16 Now therefore send quickly, and tell David, saying, Lodge not this night <sup>a</sup>in the plains of the wilderness, but speedily pass over; lest the king *be* swallowed up, and all the people that *are* with him.

17 <sup>b</sup>Now Jonathan and Ahimaaz <sup>c</sup>stayed by <sup>d</sup>En-rogel; for they might not *be* seen to come into the city: and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house <sup>e</sup>in Bahurim, which had a well in his court; whither they went down.

19 And <sup>f</sup>the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And <sup>g</sup>the woman said unto them, They *be* gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, <sup>h</sup>Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 And when Ahithophel saw that his counsel was not <sup>i</sup>followed, he saddled <sup>j</sup>his ass, and arose, and gat him home to his house, to <sup>k</sup>his city, and <sup>l</sup>put his household in order, and <sup>m</sup>hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to <sup>n</sup>Mahanaim, and Absalom passed over Jordan, he and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab; which Amasa *was* a man's son, whose name *was* <sup>o</sup>Ithra an Israelite, that went in to <sup>p</sup>Abigail <sup>q</sup>the daughter of <sup>r</sup>Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 And it came to pass, when David was come to Mahanaim, that <sup>s</sup>Shobi the son of Nahash of Rabbah of the children of Ammon, and <sup>t</sup>Machir the son of Ammiel of Lo-debar, and <sup>u</sup>Barzillai the Gileadite of Rogelim,

<sup>a</sup>Ver. 15, 16.—<sup>b</sup>Heb. done.—<sup>c</sup>Ch. xv. 12.—<sup>d</sup>Heb. gave charge concerning his house. 2 Kings xx. 1.—<sup>e</sup>Mat. xxvii. 5.—<sup>f</sup>Gen. xxxii. 2. Josh. xiii. 26. Ch. ii. 9.—<sup>g</sup>Or, Jether an Ishmaelite.—<sup>h</sup>1 Chron. ii. 13, 17.—<sup>i</sup>Heb. Abigail.—<sup>j</sup>Or, Jesse: see 1 Chron. ii. 13, 15.—<sup>k</sup>See ch. x. 1. xii. 80.—<sup>l</sup>Ch. ix. 4.—<sup>m</sup>Ch. xix. 31, 32. 1 Kings ii. 7.

they were accustomed to tread the clothes with their feet; hence the name *ein*, a well, and *rogel*, the foot, because of the treading above mentioned.

And a wench went and told them] The word *wench* occurs nowhere else in the Holy Scriptures, and, indeed, has no business here; as the Hebrew word should have been translated girl, maid, maid-servant.

Verse 23. *Put his household in order*] He foresaw Absalom's ruin; and he did not choose to witness it, and share in the disgrace; and he could expect no mercy at the hands of David. He was a very bad man, and died an unprepared and accursed death.

Verse 25. *Amasa captain of the host*] From the account in this verse, it appears that Joab and Amasa were sisters' children, and both nephews to David.

28 Brought beds, and \*basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

\* Or, cups.

Verse 28. *Brought beds*] These no doubt consisted in *skins* of beasts, *mats*, *carpets*, and such like things.

*Basons*] Probably wooden bowls, such as the Arabs still use to eat out of, and to knead their bread in.

*Earthen vessels*] Probably clay vessels, baked in the sun. These were perhaps used for lifting water, and boiling those articles which required to be cooked.

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, <sup>b</sup> in the wilderness.

<sup>b</sup> Ch. xvi. 2.

*Wheat, and barley, &c.*] There is no direct mention of *flesh-meat* here; little was eaten in that country, and it would not keep. Whether the *sheep* mentioned were brought for their *flesh* or their *milk*, I cannot tell.

This was a timely supply for David and his men, and no doubt contributed much to the victory mentioned in the following chapter.

## CHAPTER XVIII.

*David reviews and arranges the people, and gives the command to Joab, Abishai, and Ittai, 1, 2. On his expressing a desire to accompany them to the battle, they will not permit him, 3. He reviews them as they go out of the city, and gives commandment to the captains to save Absalom, 4, 5. They join battle with Absalom and his army, who are discomfited with the loss of twenty thousand men, 6-8. Absalom, fleeing away, is caught by his head in an oak; Joab finds him, and transfixes him with three darts, 9-15. The servants of David are recalled, and Absalom buried, 16-18. Ahimaaz and Cushie bring the tidings to David, who is greatly distressed at hearing of the death of Absalom, and makes bitter lamentation for him, 19-33.*

AND David \*numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, <sup>b</sup> and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, <sup>c</sup> and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 \*But the people answered, Thou shalt not go forth: for if we flee away, they will not \*care for us; neither if half of us die, will they care for us: but now thou art <sup>d</sup> worth ten thousand of us: therefore now it is better that thou <sup>e</sup> succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands,

5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, *even* with Absalom. <sup>b</sup> And all the people heard when the king gave all the captains charge concerning Absalom.

\* Ps. lli. 1.—1 Sam. xvi. 6.—Ch. xv. 19.—Ch. xxi. 17.—Heb. set their heart on us.—Heb. as ten thousand of us.—Heb. be to

Verse 1. *And set captains of thousands*] By this time David's small company was greatly recruited; but what its number was we cannot tell.

Verse 3. *But now thou art worth ten thousand of us*] The particle *attah*, now, is doubtless a mistake for the pronoun *thou*; and so it appears to have been read by the Septuagint, the Vulgate, and the Chaldees.

Verse 5. *Deal gently—with the young man*] Who in his circumstances, that had such feelings as every man should have, would have felt or acted otherwise?

Verse 7. *Twenty thousand men.*] Whether these were slain on the field of battle, or whether they were reckoned with those slain in the wood of Ephraim, we know not.

Verse 8. *The wood devoured more people*] It is generally supposed that, when the army was broken, they betook themselves to the wood, fell into pits, swamps, &c., and, being entangled, were hewn down by David's men; but the

6 So the people went out into the field against Israel: and the battle was in the <sup>1</sup> wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and the wood <sup>1</sup> devoured more people that day than the sword devoured.

9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth: and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should <sup>a</sup> receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the

succour.—<sup>b</sup> Ver. 12.—Josh. xvii. 15, 19.—1 Heb. multiplied to devour.—<sup>c</sup> Heb. weigh upon mine hand.

*Chaldee, Syriac, and Arabic*, state that they were devoured by wild beasts in the wood.

Verse 9. *And his head caught hold of the oak*] It has been supposed that Absalom was caught by the *hair*, but no such thing is intimated in the text. Probably his neck was caught in the fork of a strong bough, and he was nearly dead when Joab found him; for it is said, ver. 14, *he was yet alive*, an expression which intimates he was nearly dead.

Verse 10. *I saw Absalom hanged in an oak.*] He must have hung there a considerable time. This man saw him hanging; how long he had been hanging *before* he saw him, we cannot tell.

Verse 11. *And a girdle.*] The military belt was the chief ornament of a soldier, and was highly prized in all ancient nations; it was also a rich present from one chieftain to another. Jonathan gave his to David, as the highest pledge of his esteem and perpetual friendship, 1 Sam. xviii. 4.

king's son: \* for in our hearing the king charged thee and Abishai and Ittai, saying, <sup>b</sup> Beware that none touch the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

14 Then said Joab, I may not tarry thus \* with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the <sup>d</sup> midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and <sup>c</sup> laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which <sup>e</sup> is in <sup>f</sup> the king's dale: for he said, <sup>g</sup> I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

19 Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath <sup>h</sup> avenged him of his enemies.

20 And Joab said unto him, Thou shalt not <sup>i</sup> bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But <sup>j</sup> howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings <sup>k</sup> ready?

23 But howsoever, said he, let me run. And he

\* Ver. 5.—<sup>a</sup> Heb. *Beware* whosoever ye be of, &c.—<sup>b</sup> Heb. *before thee*.—<sup>c</sup> Heb. *heart*.—<sup>d</sup> Josh. vii. 26.—<sup>e</sup> Gen. xiv. 17.—<sup>f</sup> See ch. xiv. 27.—<sup>g</sup> Heb. *judged him from the hand*, &c.—<sup>h</sup> Heb. *be a man of tidings*.—<sup>i</sup> Heb. *be what may*.—<sup>j</sup> Or *convenient*.—<sup>k</sup> 2 Kings ix. 17.

Verse 13. *Thou thyself wouldest have set thyself against me.*] This is a strong appeal to Joab's loyalty, and respect for the orders of David; but he was proof against every fine feeling, and against every generous sentiment.

Verse 14. *I may not tarry thus with thee*] Joab should have obeyed the king's commandment: and yet the safety of the state required the sacrifice of Absalom. But independently of this, his life was quadruply forfeited to the law:—1. In having murdered his brother Amnon. 2. In having excited an insurrection in the state. 3. In having taken up arms against his own father, Deut. xxi. 18, 21. 4. In having lain with his father's concubines, Lev. xviii. 29. Yet, in the present circumstances, Joab's act was base and disloyal, and a cowardly murder.

Verse 15. *Ten young men—smote Absalom and slew him.*] That is, they all pierced the body; but there could be no life in it after three darts had been thrust through the heart: but they added as much as would have killed him had he been alive.

Verse 16. *Joab blew the trumpet*] He knew that the rebellion was now extinguished by the death of Absalom; and was not willing that any farther slaughter should be made of the deluded people.

Verse 17. *And laid a very great heap of stones*] This was the method of burying heroes, and even traitors; the heap of stones being designed to perpetuate the memory of the event, whether good or bad. The ancient *cavins* or heaps of stones in different parts of the world are of this kind.

said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.

24 And David sat between the two gates: and <sup>l</sup> the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, <sup>m</sup> and told the king. And the king said, If he be alone, <sup>n</sup> there is tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold <sup>o</sup> another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, <sup>p</sup> Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He <sup>q</sup> is a good man, and cometh with good tidings.

28 And Ahimaaz called and said unto the <sup>r</sup> king, <sup>s</sup> All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath <sup>t</sup> delivered up the men that lifted up their hand against my lord the king.

29 And the king said, <sup>u</sup> Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and <sup>v</sup> me thy servant, I saw a great tumult, but I knew not what it was.

30 And the king said <sup>w</sup> unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cush came; and Cush said, <sup>x</sup> Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cush, <sup>y</sup> Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do <sup>z</sup> thee hurt, be as <sup>a</sup> that young man is.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, <sup>b</sup> O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

—<sup>l</sup> Heb. *I see the running*.—<sup>m</sup> Or, *Peace be to thee*.—<sup>n</sup> Heb. *Peace*.—<sup>o</sup> Heb. *shut up*.—<sup>p</sup> Heb. *Is there peace?*—<sup>q</sup> Heb. *Tidings is brought*.—<sup>r</sup> Ch. xix. 4.

Verse 18. *Reared up for himself a pillar*] There was a marble pillar in the time of Josephus called *Absalom's pillar*; and there is one shown to the present day under this name; but it is comparatively a modern structure.

*Absalom's place*] Literally *Absalom's HAND*. See the note on 1 Sam. xv. 12.

Verse 24. *David sat between the two gates*] He was probably in the seat of justice. Before the gate of the city it is supposed there was an inclosure, which had its gate also: David sat in the space between these two doors. Over the larger gate there appears to have been a turret, on which a sentinel or watchman stood continually, and gave information of what he saw in the country.

Verse 25. *If he be alone, there is tidings*] That is, good tidings. For if the battle had been lost, men would have been running in different directions through the country.

Verse 29. *I saw a great tumult*] It is very probable that Ahimaaz did not know of the death of Absalom; he had seen the rout of his army, but did not know of his death. Others think he knew all, and told this untruth that he might not be the messenger of bad news to David.

Verse 30. *Stand here*] He intended to confront the two messengers, and compare their accounts.

Verse 32. *Is the young man Absalom safe?*] This was the utmost of his solicitude, and it well merited the reproof which Joab gave him, chap. xix. 6.

Verse 33. *O my son Absalom*] It is allowed by the most able critics that this lamentation is exceedingly pathetic.



Is there no hope for the soul of this profligate young man? He died in his iniquity: but is it not possible that he implored the mercy of his Maker while he hung in the tree? And is it not possible that the mercy of God was extended to him? And was not that suspension a respite to the end, that he

might have time to deprecate the wrath of divine justice? This is at least a charitable conjecture, and humanity will delight in such a case to lay hold even on possibilities. If there be any room for hope in such a death, who that knows the worth of an immortal soul would not wish to indulge in it?

## CHAPTER XIX.

*David continues his lamentation for his son, and the people are greatly discouraged, 1-4. Joab reproves and threatens him with the general defection of the people, 5-7. David lays aside his mourning, and shows himself to the people, who are thereby encouraged, 8. The tribes take counsel to bring the king back to Jerusalem, 9-12. He makes Amasa captain of the host in place of Joab, 13. The king, returning, is met by Judah at Gilgal, 14, 15. Shimei comes to meet David, and entreats for his life, which David grants, 16-23. Mephibosheth also meets him, and shows how he had been slandered by Ziba, 24-30. David is met by Barzillai, and between them there is an affecting interview, 31-40. Contention between the men of Judah and the men of Israel, about bringing back the king, 41-43.*

**AND** it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

\* Heb. salvation or deliverance.—<sup>b</sup> Ver. 32.—<sup>c</sup> Ch. xv. 80.—<sup>d</sup> Ch. xviii. 33.—<sup>e</sup> Heb. By loving, &c.—<sup>f</sup> Heb. that princes or servants are not to thee.—<sup>g</sup> Heb. to the heart of thy servants. Gen. xxxiv. 8.—

Verse 2. *The victory—was turned into mourning*] Instead of rejoicing that a most unnatural and ruinous rebellion had been quashed, the people mourned over their own success, because they saw their king so immoderately afflicted for the loss of his worthless son.

Verse 4. *The king covered his face*] This was the custom of mourners.

*O my son Absalom*] The frequent repetition of the name of the defunct is common in the language of lamentation.

Verse 5. *Thou hast shamed this day*] Joab's speech to David on his immoderate grief for the death of his rebellious son is not only remarkable for the insolence of office, but also for good sense and firmness. Every man who candidly considers the state of life case must allow that David acted imprudently at least; and that Joab's firm reproof was necessary to arouse him to a sense of his duty to his people. But still, in his manner, Joab had far exceeded the bounds of that reverence which a servant owes to his master, or a

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.

<sup>a</sup> Ch. xv. 14.—<sup>b</sup> Heb. are ye silent!—<sup>c</sup> Ch. v. 1.—<sup>d</sup> Ch. xvii. 25.—<sup>e</sup> Ruth i. 17.—<sup>f</sup> Judg. ix. 1.

subject to his prince. Joab was a good soldier, but in every respect a bad man and a dangerous subject.

Verse 8. *The king—sat in the gate*] The place where justice was administered to the people.

Verse 11. *Speak unto the elders of Judah*] David was afraid to fall out with this tribe: they were in possession of Jerusalem, and this was a city of great importance to him. They had joined Absalom in his rebellion; and doubtless were now ashamed of their conduct. David appears to take no notice of their infidelity, but rather to place confidence in them, that their confidence in him might be naturally excited: and to oblige them yet farther, purposes to make Amasa captain of the host in the place of Joab.

Verse 14. *And he bowed the heart of all the men of Judah*] The measures that he pursued were the best calculated that could be to accomplish this salutary end. Appear to distrust those whom you have some reason to suspect, and you increase their caution and distrust. Put as much confidence

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And there was a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went out a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel.

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 And Mephibosheth the son of Saul came down to meet the king, and he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle

me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

28 For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

\* Josh. v. 9.—Ch. xvi. 5. 1 Kings iii. 8.—Ch. ix. 2, 10. xvi. 1, 2. —Heb. the good in thine eyes.—1 Sam. xxii. 15.—Ch. xvi. 5, 6, &c. —Ch. xiii. 23.—See ch. xvi. 5.—Exod. xxi. 28.—Ch. xvi. 10. —1 Sam. xi. 15.—1 Kings ii. 8, 9, 27, 45.—Ch. ix. 6.—Ch. xvi.

17.—Ch. xvi. 8.—Ch. xiv. 17, 20.—Heb. men of death. 1 Sam. xvi. 18.—Ch. ix. 7, 10, 18.—1 Kings ii. 7.—Ch. xvii. 27.—Heb. How many days are the years of my life?—Ps. xc. 10.—1 Kings ii. 7. Jer. xli. 17.

in them as you safely can, and this will not fail to excite their confidence towards you.

Verse 16. *Shimei the son of Gera*] It appears that Shimei was a powerful chieftain in the land; for he had here, in his retinue, no less than a thousand men.

Verse 18. *There went over a ferry boat*] This is the first mention of any thing of the kind. Some think a bridge or raft is what is here intended.

Verse 20. *For thy servant doth know that I have sinned*] This was all he could do; his subsequent conduct alone could prove his sincerity. On such an avowal as this David could not but grant him his life.

Verse 24. *Neither dressed his feet*] He had given the fullest proof of his sincere attachment to David and his cause; and by what he had done, amply refuted the calumnies of his servant Ziba.

Verse 27. *The king is as an angel of God*] As if he had said, I shall make no appeal; with whatsoever thou determinest I shall rest contented.

Verse 29. *I have said, Thou and Ziba divide the land*] Now he finds that he has acted too rashly, and therefore confirms the former grant: i.e. that Ziba should cultivate the ground, and still continue to give to Mephibosheth, as the lord, the half of the produce. But why did he leave this treacherous man anything? Answer, 1. He was one of the

domestics of Saul, and David wished to show kindness to that house. 2. He had supplied him with the necessities of life when he was in the greatest distress.

Verse 32. *Barzillai was a very aged man*] David's offer to him was at once noble and liberal; he wished to compensate such a man, and he wished to have at hand such a friend.

Verse 35. *Can thy servant taste what I eat*] Here is at once an affecting description of the infirmities of old age; and a correct account of the mode of living at an eastern court in ancient times.

Besides delicate meats and drinks, we find that vocal music constituted a principal part of court entertainments: male and female singers made a necessary appendage to these banquets, as they do in most eastern courts to the present day.

Verse 37. *Thy servant Chimham*] It is generally understood that this was Barzillai's son; and this is probable from 1 Kings ii. 7, where, when David was dying, he said, *Show kindness to the sons of Barzillai*: and it is very probable that this Chimham was one of them. In Jer. xli. 17 mention is made of the habitation of Chimham, which was near to Beth-lehem; and it is reasonably conjectured that David had left that portion, which was probably a part of his paternal estate, to this son of Barzillai.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king <sup>b</sup> kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and <sup>c</sup> Chimham went on with him: and all the people of Judah conducted the king, and also half of the people of Israel.

41 And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and <sup>d</sup> have

brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is <sup>e</sup> near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye <sup>f</sup> despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than <sup>g</sup> the words of the men of Israel.

<sup>a</sup> Heb. choose.—<sup>b</sup> Gen. xxxi. 55.—<sup>c</sup> Heb. Chimham.—<sup>d</sup> Ver. 15.

Verse 39. *The king kissed Barzillai, and blessed him.* The kiss was the token of friendship and farewell; the blessing was a prayer to God for his prosperity, probably a prophetic benediction.

Verse 42. *Wherefore then be ye angry for this matter?* We have not done this for our own advantage; we have gained nothing by it; we did it through loyal attachment to our king.

<sup>e</sup> Ver. 12.—<sup>f</sup> Heb. set us at light.—<sup>g</sup> See Judg. viii. 1. xli. 1.

Verse 43. *We have ten parts in the king, and—more right.* We are ten tribes to one, or we are ten times so many as you; and consequently should have been consulted in this business.

*The words of the men of Judah were fiercer than the words of the men of Israel.* They had more weight, for they had more reason on their side.

## CHAPTER XX.

*Sheba raises an insurrection, and gains a party in Israel, 1, 2. David shuts up the ten concubines who were defiled by Absalom, 3. Amasa is sent to assemble the men of Judah, 4, 5. And in the mean time Abishai is sent to pursue Sheba, 6, 7. Joab treacherously murders Amasa, 8-12. Joab and the army continue the pursuit of Sheba, 13, 14. He is besieged in Abel; and, by the counsels of a wise woman, the people of Abel cut off his head, and throws it over the wall to Joab; who blows the trumpet of peace, and he and his men return to Jerusalem, 15-22. Account of David's civil and military officers, 23-26.*

**A**ND there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, <sup>a</sup> We have no part in David, neither have we inheritance in the son of Jesse: <sup>b</sup> every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 And David came to his house at Jerusalem; and the king took the ten women *his* <sup>c</sup> concubines, whom he had left to keep the house, and put them in <sup>d</sup> ward, and fed them, but went not in unto them. So they were <sup>e</sup> shut up unto the day of their death, <sup>f</sup> living in widowhood.

4 Then said the king to Amasa, <sup>g</sup> Assemble <sup>h</sup> me

the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of Judah*: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou <sup>i</sup> thy lord's servants, and pursue after him, lest he get him fenced cities, and <sup>j</sup> escape us.

7 And there went out after him Joab's men, and the <sup>k</sup> Cherethites, and the Pelethites: and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and

<sup>a</sup> Ch. xix. 43.—<sup>b</sup> 1 Kings xii. 16. 2 Chron. x. 16.—<sup>c</sup> Ch. xv. 16-21. 22.—<sup>d</sup> Heb. an house of ward.—<sup>e</sup> Heb. bound.—<sup>f</sup> Heb. in

Verse 1. *Sheba, the son of Bichri.* As this man was a Benjamite, he probably belonged to the family of Saul; but we know nothing farther of him than what is related in this place.

*We have no part in David.* We of Israel, we of the ten tribes, are under no obligation to the house of David. Leave him, and let every man fall into the ranks under his own leader.

Verse 3. *The ten women.* He could not well divorce them; he could not punish them, as they were not in the transgression; he could no more be familiar with them, because they had been defiled by his son; and to have married them to other men would have been dangerous to the state: therefore he shut them up and fed them—made them

widowhood of life.—<sup>g</sup> Ch. xix. 13.—<sup>h</sup> Heb. Call.—<sup>i</sup> Ch. xi. 11. 1 Kings i. 38.—<sup>j</sup> Heb. deliver himself from our eyes.—<sup>k</sup> Ch. viii. 18. 1 Kings i. 38.

quite comfortable, and they continued as widows to their death.

Verse 4. *Then said the king to Amasa.* It appears that Amasa found more difficulty in collecting his countrymen than was at first supposed; and this detaining him beyond the three days, David, fearing that Sheba's rebellion would get head, sent Abishai, who, it appears, was accompanied by Joab, to pursue after Sheba.

Verse 8. *Joab's garment.* It appears this was not a military garment; and that Joab had no arms but a short sword, which he had concealed in his girdle; and this sword, or knife, was so loose in its sheath that it could be easily drawn out. This seems to be the meaning of this very obscure verse. It is worthy of remark that in the

upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art thou in health, my brother?* And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 And he went through all the tribes of Israel unto Abel, and to Beth-maacah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maacah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

\* Mat. xxvi. 49. Luke xxii. 47.—1 Kings ii. 5.—Ch. ii. 29. —1 Heb. doubled not his stroke.—2 Kings xv. 29. 2 Chron. xvi. 4. —2 Kings xix. 32.—3 Or, it stood against the outmost wall.—4 Heb. married to throw down.—5 Or, They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end: see Deut.

eastern country it is the beard, not the man, which is usually kissed.

Verse 10. *In the fifth rib*] *Chomesh*, which we render here and elsewhere the fifth rib, means any part of the abdominal region.

Verse 11. *He that favoureth Joab*] As if he had said, There is now no other commander besides Joab; and Joab is steadily attached to David: let those therefore who are loyal follow Joab.

Verse 12. *Amasa wallowed in blood*] It is very likely that Amasa did not immediately die: I have known instances of persons living several hours after their bowels had been shed out.

Verse 14. *Unto Abel*] This is supposed to have been the capital of the district called Abilene in St. Luke's gospel chap. iii. 1.

*Beth-maacah*] It is supposed to have been in the northern part of the Holy Land, on the confines of Syria, and probably in the tribe of Naphtali. [It is now supposed that the two places here named were so close as to be as one city. The site is now occupied by the Christian village, Abil.]

Verse 15. *They cast up a bank against the city*] The word which we render bank means most probably a battering engine of some kind, or a tower overlooking the walls, on which archers and slingers could stand and annoy the inhabitants, while others of the besiegers could proceed to sap the walls. That it cannot be a bank that stood in the trench is evident from the circumstance thus expressed.

Verse 16. *A wise woman*] She was probably governess.

17 And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in olden time, saying, They shall surely ask counsel at Abel: and so they ended the matter.

19 I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel; why wilt thou swallow up the inheritance of the Lord?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of Mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder:

25 And Sheva was scribe: and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler about David.

xx. 11.—1 Sam. xvi. 19. Ch. xxi. 8.—1 Heb. by his name.—Eccles. ix. 14, 15.—2 Heb. were scattered.—Ch. viii. 16, 18.—1 Kings iv. 6.—2 Ch. viii. 16.—1 Kings iv. 8.—3 Or, remembrancer.—4 Ch. viii. 17. 1 Kings iv. 4.—5 Ch. xxi. 33.—6 Or, a prince. Gen. xii. 45. Exod. ii. 18. Ch. viii. 18.

Verse 18. *They shall surely ask counsel at Abel*] Abel was probably famed for the wisdom of its inhabitants; and parties who had disputes appealed to their judgment, which appears to have been in such high reputation as to be final by consent of all parties.

Verse 19. *I—peaceable and faithful in Israel*] Perhaps the woman speaks here in the name and on behalf of the city: "I am a peaceable city, and am faithful to the king."

*A mother in Israel*] That is, a chief city of a district; for it is very likely that the woman speaks of the city, not of herself.

Verse 21. *His head shall be thrown to thee*] Thus it appears she had great sway in the counsels of the city; and that the punishment of a state rebel was then beheading.

Verse 23. *Joab was over all the host*] He had seized on the supreme command: and such was his power at present, and the service which he had rendered, that David was obliged to continue him; and dared not to call him to account without endangering the state by a civil war.

Verse 24. *Adoram was over the tribute*] Probably the chief receiver of the taxes; or Chancellor of the Exchequer, as we term it. [The original does not mean tribute, but tributary labourers.]

*Jehoshaphat—recorder*] The registrar of public events.

Verse 25. *Sheva was scribe*] The king's secretary.

Verse 26. *Ira—was a chief ruler about David*] The Hebrew is *cohen le'david*, a priest to David; and so the Vulgate, Septuagint, Syriac, and Arabic. He was probably a sort of domestic chaplain to the king. [Or rather a confidential adviser.]

CHAPTER XXI.

*A famine taking place three successive years in Israel, David inquired of the Lord the cause; and was informed that it was on account of Saul and his bloody house, who had slain the Gibeonites, 1. David inquires of the Gibeonites what atonement they require, and they answer, seven sons of Saul, that they may hang them up in Gibeah, 2-6. Names of the seven sons thus given up, 7-9. Affecting account of Rizpah, who watched the bodies through the whole of the time of the harvest, to prevent them from being devoured by birds and beasts of prey, 10. David is informed of Rizpah's conduct, and collects the bones of Saul, Jonathan, and the seven men that were hanged at Gibeah, and buries them; and God is entreated for the land, 11-14. War between the Israelites and Philistines, in which David is in danger of being slain by Ishbi-benob, but is succoured by Abishai, 15-17. He, and several gigantic Philistines, are slain by David and his servants, 18-22.*

**THEN** there was a famine in the days of David three years, year after year; and David <sup>a</sup>inquired of the LORD. And the LORD answered, *It is for Saul and for his bloody house, because he slew the Gibeonites.*

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but <sup>b</sup>of the remnant of the Amorites: and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless <sup>c</sup>the inheritance of the LORD?

4 And the Gibeonites said unto him, <sup>d</sup>We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 And they answered the king, The man that consumed us, and that <sup>e</sup>devised against us that we should be destroyed from remaining in any of the coasts of Israel.

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD <sup>f</sup>in Gibeah of Saul, <sup>g</sup>whom <sup>h</sup>the LORD did choose. And the king said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of <sup>i</sup>the LORD'S

oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of <sup>j</sup>Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of <sup>k</sup>Michal the daughter of Saul, whom she <sup>l</sup>brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hand of the Gibeonites, and they hanged them in the hill <sup>m</sup>before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

10 And <sup>n</sup>Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, <sup>o</sup>from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of <sup>p</sup>Jabesh-gilead, which had stolen them from the streets of Beth-shan, where the <sup>q</sup>Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son: and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son

<sup>a</sup> Heb. sought the face, &c. See Num. xxvii. 21.—<sup>b</sup> Josh. ix. 3, 15, 16, 17.—<sup>c</sup> Ch. xx. 19.—<sup>d</sup> Or, It is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.—<sup>e</sup> Or, cut us off.—<sup>f</sup> 1 Sam. x. 26. xi. 4.—<sup>g</sup> 1 Sam. x. 24.—<sup>h</sup> Or, chosen of the

Verse 1. *Then there was a famine*] Of this famine we know nothing; it is not mentioned in any part of the history of David.

*Because he slew the Gibeonites*] No such fact is mentioned in the life and transactions of Saul; nor is there any reference to it in any other part of scripture.

Verse 2. *The remnant of the Amorites*] The Gibeonites were Hivites, not Amorites, as appears from Josh. xi. 19: but *Amorites* is a name often given to the Canaanites in general, Gen. xv. 16, Amos ii. 9, and elsewhere.

Verse 3. *Wherewith shall I make the atonement*] Why not ask this of God himself?

Verse 6. *Seven men of his sons*] Meaning sons, grandsons, or other near branches of his family. It is supposed that the persons chosen were principal in assisting Saul to exterminate the Gibeonites.

Verse 8. *Five sons of Michal—whom she brought up*] Michal, Saul's daughter, was never married to Adriel, but to David, and afterwards to Phaltiel: though it is here said *she bore, not brought up*, as we falsely translate it: but we learn from 1 Sam. xviii. 19 that *Merab*, one of Saul's daughters, was married to Adriel.

The Chaldees has properly *Merab*; but it renders the passage thus:—*And the five sons of Merab which Michal the daughter of Saul brought up, which she brought forth to Adriel the son of Barzillai.* This cuts the knot.

LORD.—<sup>1</sup> 1 Sam. xviii. 3. xx. 8, 15, 42. xxiii. 18.—<sup>2</sup> Ch. iii. 7.—<sup>3</sup> Or, Michal's sister.—<sup>4</sup> Heb. bare to Adriel. 1 Sam. xviii. 19.—<sup>5</sup> Ch. vi. 17.—<sup>6</sup> Ver. 8. Ch. iii. 7.—<sup>7</sup> See Deut. xxi. 23.—<sup>8</sup> 1 Sam. xxxi. 11, 12, 13.—<sup>9</sup> 1 Sam. xxxi. 10.

Verse 9. *In the beginning of barley harvest.*] This happened in Judea about the vernal equinox, or the 21st of March.

Verse 10. *Rizpah—took sackcloth*] Was the requisition of the Gibeonites to have Saul's sons sacrificed to God, to be considered as an oracle of God? Certainly not; God will not have man's blood for sacrifice, no more than he will have swine's blood. The famine might have been removed, and the land properly purged, by offering the sacrifices prescribed by the law, and by a general humiliation of the people.

*Until water dropped upon them*] Until the time of the autumnal rains, which in that country commence about October. Is it possible that this poor broken-hearted woman could have endured the fatigue (and probably in the open air) of watching these bodies for more than five months? Some think that the *rain dropping on them out of heaven* means the removal of the famine which was occasioned by drought, by now sending rain, which might have been shortly after these men were hanged; but this by no means agrees with the manner in which the account is introduced.

Verse 12. *Took the bones of Saul*] The men of Jabesh-gilead burned the bodies of Saul and his sons, and buried the remaining bones under a tree at Jabesh. These David might have dugged up again in order to bury them in the family sepulchre.

buried they in the country of Benjamin in \*Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that <sup>b</sup> God was intreated for the land.

15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines, and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of \*the giant, the weight of whose <sup>a</sup> spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, \*Thou shalt go no more out with us to battle, that thou quench not the <sup>c</sup> light <sup>d</sup> of Israel.

\* Josh. xviii. 28.—<sup>b</sup> So Josh. vii. 26. Ch. xxiv. 25.—<sup>c</sup> Or, *Rapha*.—<sup>d</sup> Heb. *the staff*, or, *the head*.—Ch. xviii. 3.—<sup>e</sup> 1 Kings xi. 36. xv. 4. Ps. cxxxii. 17.—<sup>f</sup> Heb. *candle*, or, *lamp*.—<sup>g</sup> 1 Chron. xx. 4.—

Verse 15. *Moreover, the Philistines had yet war*] There is no mention of this war in the parallel place, 1 Chron. xx. 4, &c.

*David waxed faint.*] This circumstance is nowhere else mentioned.

Verse 16. *Being girded with a new sword*] As the word *sword* is not in the original, we may apply the word *new* to his armour in general.

Verse 17. *That thou quench not the light of Israel.*] David is here considered as the lamp by which all Israel was guided, and without whom all the nation must be involved in darkness. The lamp is the emblem of *direction* and *support*.

Verse 18. *A battle—at Gob*] Instead of *Gob*, several editions have *Nob*; but *Gezer* is the name in the parallel place, 1 Chron. xx. 4.

Verse 19. *Elhanan the son of Jaare-oregim—slew—Goliath the Gittite.*] Here is a most manifest corruption of the text, or gross mistake of the transcriber; *David*, not *Elhanan*, slew *Goliath*. In 1 Chron. xx. 5, the parallel place, it stands thus: “*Elhanan*, the son of *Jair*, slew *Lahmi*, the brother of *Goliath* the *Gittite*, whose spear-staff *was* like a weaver’s beam.”

18 <sup>a</sup> And it came to pass after this, that there was again a battle with the Philistines at *Gob*: then <sup>b</sup> *Sibbechai* the *Hushathite* slew <sup>c</sup> *Saph*, which *was* of the sons of \*the giant.

19 And there was again a battle in *Gob* with the Philistines, where *Elhanan* the son of <sup>d</sup> *Jaare-oregim* a *Beth-lehemite*, slew <sup>e</sup> *the brother* of *Goliath* the *Gittite*, the staff of whose spear *was* like a weaver’s beam.

20 And <sup>f</sup> there was yet a battle in *Gath*, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to \*the giant.

21 And when he <sup>g</sup> defied *Israel*, *Jonathan* the son of \**Shimeah* the brother of *David* slew him.

22 \*These four were born to the giant in *Gath*, and fell by the hand of *David*, and by the hand of his servants.

1 Chron. xi. 22.—<sup>a</sup> Or, *Sippai*.—<sup>b</sup> Or, *Rapha*.—<sup>c</sup> Or, *Jair*.—<sup>d</sup> See 1 Chron. xx. 5.—<sup>e</sup> 1 Chron. xx. 6.—<sup>f</sup> Or, *Rapha*.—<sup>g</sup> Or, *reproached*. 1 Sam. xvii. 10, 25, 26.—<sup>h</sup> 1 Sam. xvi. 9, *Shammah*.—1 Chron. xx. 8.

Verse 20. *On every hand six fingers*] This is not a solitary instance.

There are evidently many places in this chapter in which the text has suffered much from the ignorance or carelessness of transcribers; and indeed I suspect the whole has suffered so materially as to distort, if not misrepresent, the principal facts.

Till I get farther light on the subject, I am led to conclude that the whole chapter is not *now* what it would be coming from the pen of an inspired writer; and that this part of the Jewish records has suffered much from rabbinical glosses, alterations, and additions. The law, the prophets, and the *hagiographa*, including *Psalms*, *Proverbs*, *Ecclesiastes*, &c., have been ever considered as possessing the *highest* title to *divine inspiration*; and therefore have been most carefully preserved and transcribed; but the *historical books*, especially *Samuel*, *Kings*, and *Chronicles*, have not ranked so high, have been less carefully preserved, and have been the subjects of frequent alteration and corruption. Yet still the great foundation of God standeth sure, and is sufficiently attested by his own broad seal of consistency, truth, and holiness.

## CHAPTER XXII.

*David’s psalm of thanksgiving for God’s powerful deliverance and manifold blessings, including prophetic declarations relative to the humiliation and exaltation of the Messiah, 1-51.*

AND David <sup>a</sup> spake unto the LORD the words of this song in the day that the LORD had <sup>b</sup> delivered him out of the hand of all his enemies, and out of the hand of *Saul*.

2 And he said, <sup>c</sup> The LORD *is* my rock, and my fortress, and my deliverer:

3 The God of my rock; <sup>d</sup> in him will I trust: he *is* my <sup>e</sup> shield, and the <sup>f</sup> horn of my salvation, my high <sup>g</sup> tower, and my <sup>h</sup> refuge, my saviour; thou savest me from violence.

\* Exod. xv. 1. Judg. v. 1.—<sup>b</sup> Ps. xviii. title. xxiv. 19.—<sup>c</sup> Deut. xxxii. 4. Ps. xviii. 2, &c. xxxi. 3. lxxi. 8. xci. 2. cxliv. 2.—<sup>d</sup> Heb. ii. 13.—<sup>e</sup> Gen. xv. 1.—<sup>f</sup> Luke i. 69.—<sup>g</sup> Prov. xviii. 10.—<sup>h</sup> Ps. ix. 9. xiv. 6. lix. 16. lxxi. 7. Jer. xvi. 19.—<sup>i</sup> Or, *pangs*.—<sup>j</sup> Heb. *Belial*.—

Verse 1. *David spake unto the Lord the words of this song*] This is the same in *substance*, and almost in *words*, with Ps. xviii.; and therefore the exposition of it must be re-

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the <sup>a</sup> waves of death compassed me, the floods of <sup>b</sup> ungodly men made me afraid;

6 The <sup>c</sup> sorrows <sup>d</sup> of hell compassed me about; the snares of death prevented me;

7 In my distress <sup>e</sup> I called upon the LORD, and cried to my God: and he did <sup>f</sup> hear my voice out of his temple, and my cry *did* enter into his ears.

8 Then <sup>g</sup> the earth shook and trembled; <sup>h</sup> the

<sup>a</sup> Or, *cords*.—<sup>b</sup> Ps. cxvi. 8.—<sup>c</sup> Ps. cxvi. 4. cxx. 1. Jonah ii. 2.—<sup>d</sup> Exod. iii. 7. Ps. xxxiv. 8, 15, 17.—<sup>e</sup> Judg. v. 4. Ps. lxxvii. 18. xlviii. 4.—<sup>f</sup> Job xxvi. 11.

served till it occurs in its course in that book, with the exception of a very few observations.

Verse 5. *When the waves of death compassed me*] Though



foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke <sup>a</sup> out of his nostrils, and <sup>b</sup> fire out of his mouth devoured: coals were kindled by it.

10 He <sup>c</sup> bowed the heavens also, and came down; and <sup>d</sup> darkness was under his feet.

11 And he rode upon a cherub, and did fly; and he was seen <sup>e</sup> upon the wings of the wind.

12 And he made <sup>f</sup> darkness pavilions round about him, <sup>g</sup> dark waters, and thick clouds of the skies.

13 Through the brightness before him were <sup>h</sup> coals of fire kindled.

14 The LORD <sup>i</sup> thundered from heaven, and the Most High uttered his voice.

15 And he sent out <sup>j</sup> arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the <sup>k</sup> rebuking of the LORD, at the blast of the breath of his <sup>l</sup> nostrils.

17 <sup>m</sup> He sent from above, he took me; he drew me out of <sup>n</sup> many waters;

18 <sup>o</sup> He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 <sup>p</sup> He brought me forth also into a large place: he delivered me, because he <sup>q</sup> delighted in me.

21 <sup>r</sup> The LORD rewarded me according to my righteousness: according to the <sup>s</sup> cleanness of my hands hath he recompensed me.

22 For I have <sup>t</sup> kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his <sup>u</sup> judgments were before me: and as for his statutes, I did not depart from them.

24 I was also <sup>v</sup> upright <sup>w</sup> before him, and have kept myself from mine iniquity.

25 Therefore <sup>x</sup> the LORD hath recompensed me according to my righteousness; according to my cleanness <sup>y</sup> in his eye sight.

26 With <sup>z</sup> the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and <sup>aa</sup> with the forward thou wilt <sup>bb</sup> shew thyself unsavoury.

28 And the <sup>cc</sup> afflicted people thou wilt save: but thine eyes are upon <sup>dd</sup> the haughty, that thou mayest bring them down.

<sup>a</sup> Heb. by. — <sup>b</sup> Ps. xviii. 3. Hab. iii. 5. Heb. xii. 29. — <sup>c</sup> Ps. cxlv. 5. Isa. lvi. 1. — <sup>d</sup> Exod. xxi. 2. 1 Kings viii. 12. Ps. xviii. 2. — <sup>e</sup> Ps. civ. 8. — <sup>f</sup> Ver. 10. Ps. xviii. 2. — <sup>g</sup> Heb. binding of waters. — <sup>h</sup> Ver. 9. — <sup>i</sup> Judg. v. 20. 1 Sam. ii. 10. vii. 10. Ps. xix. 3. Isa. xxx. 30. — <sup>j</sup> Deut. xxxii. 23. Ps. vii. 13. lxxvii. 17. cxlv. 6. Hab. iii. 11. — <sup>k</sup> Exod. xv. 8. Ps. cvi. 9. Nah. i. 4. Mat. viii. 26. — <sup>l</sup> Or, anger. Ps. lxxiv. 1. — <sup>m</sup> Ps. cxlv. 7. — <sup>n</sup> Or, great. — <sup>o</sup> Ver. 1. — <sup>p</sup> Ps. xxxi. 8. cxviii. 5. — <sup>q</sup> Ch. xv. 26. Ps. xxi. 8. — <sup>r</sup> Ver. 25. 1 Sam. xxvi. 23. 1 Kings viii. 32. Ps. vii. 8. — <sup>s</sup> Ps. xxiv. 4. — <sup>t</sup> Gen. xlviii. 19. Ps. cxix. 8. cxviii. 1. Prov. xli. 32. — <sup>u</sup> Deut. vii. 12. Ps. cxix. 30. 102. — <sup>v</sup> Gen. vi. 9. xlvii. 1. Job i. 1. — <sup>w</sup> Heb. to him. — <sup>x</sup> Ver. 21. — <sup>y</sup> Heb. before his eyes. — <sup>z</sup> Mat. v. 7. — <sup>aa</sup> Lev. xvi. 23. 24. 27. — <sup>bb</sup> Or, wrestle. Ps. xviii. 26. — <sup>cc</sup> Exod. iii. 7. 8. Ps. lxxii. 13. 13. — <sup>dd</sup> Job xl. 11. 12. Isa. ii. 11. 12. 17. v. 15. Dan. iv. 37. — <sup>ee</sup> Or, candle. Job xxix. 8. Ps. xviii. 1. — <sup>ff</sup> Or, broken a troop. — <sup>gg</sup> Deut. xxxii. 4. Dan. iv. 37. Rev. xv. 3. — <sup>hh</sup> Ps. xli. 6. cxix.

29 For thou art my <sup>ii</sup> lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have <sup>jj</sup> run through a troop: by my God have I leaped over a wall.

31 As for God, <sup>kk</sup> his way is perfect; <sup>ll</sup> the word of the <sup>mm</sup> LORD is tried: he is a buckler to all them that trust in him.

32 For <sup>nn</sup> who is God, save the LORD? and who is a rock, save our God?

33 God is my <sup>oo</sup> strength and power: and he <sup>pp</sup> maketh <sup>qq</sup> my way <sup>rr</sup> perfect.

34 He <sup>ss</sup> maketh my feet <sup>tt</sup> like hinds' feet: and <sup>uu</sup> setteth me upon my high places.

35 <sup>vv</sup> He teacheth my hands <sup>ww</sup> to war: so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath <sup>xx</sup> made me great.

37 Thou hast <sup>yy</sup> enlarged my steps under me; so that my <sup>zz</sup> feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen <sup>aaa</sup> under my feet.

40 For thou hast <sup>bbb</sup> girded me with strength to battle: <sup>ccc</sup> them that rose up against me hast thou <sup>ddd</sup> subdued under me.

41 Thou hast also given me the <sup>eee</sup> necks of mine enemies, that I might destroy them that hate me.

42 They looked, but there was none to save; even <sup>fff</sup> unto the LORD, but he answered them not.

43 Then did I beat them as small <sup>ggg</sup> as the dust of the earth, I did stamp them <sup>hhh</sup> as the mire of the street, and did spread them abroad.

44 <sup>iii</sup> Thou also hast delivered me from the strivings of my people, thou hast kept me to be <sup>jjj</sup> head of the heathen: <sup>kkk</sup> a people which I knew not shall serve me.

45 <sup>lll</sup> Strangers shall <sup>mmm</sup> submit <sup>nnn</sup> themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid <sup>ooo</sup> out of their close places.

47 The LORD liveth; and blessed be my rock; and exalted be the God of the <sup>ppp</sup> rock of my salvation.

48 It is God that <sup>qqq</sup> avengeth me, and that <sup>rrr</sup> bringeth down the people under me,

140. Prov. xxx. 5. — <sup>ss</sup> Or, refined. — <sup>tt</sup> 1 Sam. ii. 2. Isa. xlv. 5. 6. — <sup>uu</sup> Exod. xv. 2. Ps. xviii. 1. xlviii. 7. 8. xxxi. 4. Isa. xii. 2. — <sup>vv</sup> Heb. riddeth, or, looseth. — <sup>ww</sup> Heb. xlii. 21. — <sup>xx</sup> Deut. xviii. 13. Job xxii. 8. Ps. ci. 2. 6. cxix. 1. — <sup>yy</sup> Heb. equalleth. — <sup>zz</sup> Ch. ii. 18. Hab. iii. 19. — <sup>aaa</sup> Deut. xxxii. 13. Isa. xxxiii. 16. lviii. 14. — <sup>bbb</sup> Ps. cxlv. 1. — <sup>ccc</sup> Heb. for the war. — <sup>ddd</sup> Heb. multiplied me. — <sup>eee</sup> Prov. iv. 12. — <sup>fff</sup> Heb. ankles. — <sup>ggg</sup> Mal. iv. 3. — <sup>hhh</sup> Ps. xviii. 32. 39. — <sup>iii</sup> Ps. xlv. 5. — <sup>jjj</sup> Heb. caused to bow. — <sup>kkk</sup> Gen. xlix. 8. Exod. xxiii. 27. Josh. x. 24. — <sup>lll</sup> Job xxvii. 9. Prov. i. 28. Isa. i. 15. Mic. iii. 4. — <sup>mmm</sup> 2 Kings xlii. 7. Ps. xxxv. 5. Dan. ii. 35. — <sup>nnn</sup> Isa. x. 6. Mic. vii. 10. Zech. x. 5. — <sup>ooo</sup> Ch. iii. 1. v. 1. xix. 9. 14. xx. 1. 2. 22. — <sup>ppp</sup> Deut. xxviii. 13. Ch. viii. 1-14. Ps. li. 8. — <sup>qqq</sup> Isa. lv. 5. — <sup>rrr</sup> Heb. Sons of the stranger. — <sup>sss</sup> Or, yielded obedience. — <sup>ttt</sup> Heb. ita. See Deut. xxxiii. 29. Ps. lxxi. 3. lxxi. 15. — <sup>uuu</sup> Mic. vii. 17. — <sup>vvv</sup> Ps. lxxxix. 26. — <sup>www</sup> Heb. iavengment for me. 1 Sam. xxv. 39. Ch. xviii. 19. 31. — <sup>xxx</sup> Ps. cxlv. 2.

The clap of the wing, the agitation and rush through the air, are expressed in a very extraordinary manner.

Other beauties of this kind will be noted in the exposition of the Psalm alluded to above.

in a primary sense many of these things belong to David, yet generally and fully they belong to the Messiah alone.

Verse 11. He rode upon a cherub and did fly—he was seen upon the wings of the wind.] In the original of this sublime passage, sense and sound are astonishingly well connected.

49 And that bringeth me forth from mine enemies: thou hast also lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD,

\* Ps. cxi. 1.—<sup>b</sup> Rom. xv. 9.—<sup>c</sup> Ps. cxi. 10.

among <sup>b</sup> the heathen, and I will sing praises unto thy name.

51 <sup>c</sup> He is the tower of salvation for his king: and sheweth mercy to his <sup>d</sup> anointed, unto David, and <sup>e</sup> to his seed for evermore.

<sup>d</sup> Ps. lxxxix. 20.—<sup>e</sup> Ch. vii. 12, 13. Ps. lxxxix. 29.

## CHAPTER XXIII.

*The last words of David, 1-7. The names and the exploits of his thirty-seven worthies, 8-39.*

**N**OW these be the last words of David. David the son of Jesse said, <sup>a</sup> and the man who was raised up on high, <sup>b</sup> the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 <sup>c</sup> The Spirit of the LORD spake by me, and his word was in my tongue.

3 The God of Israel said, <sup>d</sup> the Rock of Israel spake to me, <sup>e</sup> He that ruleth over men must be just, ruling <sup>f</sup> in the fear of God.

4 And <sup>g</sup> he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

5 Although my house be not so with God; <sup>h</sup> yet he hath made with me an everlasting covenant, ordered in all things, and sure: for <sup>i</sup> this is all my salvation, and all my desire, although he make it not to grow.

6 But the sons of Belial shall be all of them as

<sup>a</sup> Ch. vii. 8, 9. Ps. lxxviii. 70, 71. lxxxix. 27.—<sup>b</sup> 1 Sam. xvi. 12, 13. Ps. lxxxix. 20.—<sup>c</sup> 2 Pet. i. 21.—<sup>d</sup> Deut. xxxii. 4, 31. Ch. xxii. 2, 32.—<sup>e</sup> Or, Be thou ruler, &c. Ps. cx. 2.—<sup>f</sup> Exod. xviii. 21. 2 Chron. xix. 7, 9.—<sup>g</sup> Judg. v. 31. Ps. lxxxix. 36. Prov. iv. 18. Hos.

Verse 1. *These be the last words of David.*] I suppose the last poetical composition is here intended. He might have spoken many words after these in prose, but none in verse.

The words of this song contain a glorious prediction of the Messiah's kingdom and conquests in highly poetic language.

*The sweet psalmist of Israel*] This character not only belonged to him as the finest poet in Israel, but as the finest and most divine poet of the whole Christian world. The sweet Psalmist of Israel has been the sweet psalmist of every part of the habitable world, where religion and piety have been held in reverence.

Verse 2. *The Spirit of the Lord spake by me*] Hence the matter of his writing came by direct and immediate inspiration.

*His word was in my tongue.*] Hence the words of this writing were as directly inspired as the matter.

Verse 3. *The Rock of Israel*] The Fountain whence Israel was derived.

*He that ruleth over men must be just*] More literally, *The just one is the ruler among men.*

*Ruling in the fear of God.*] It is by God's fear that Jesus Christ rules the heart of all his followers; and he who has not the fear of God before his eyes, can never be a Christian.

Verse 4. *He shall be as the light of the morning*] This verse is very obscure, for it does not appear from it who the person is of whom the prophet speaks. As the Messiah seems to be the whole subject of these last words of David, he is probably the person intended. He shall be the Sun of righteousness, bringing salvation in his rays, and shining—illuminating the children of men, with increasing splendour, as long as the sun and moon endure.

*As the tender grass*] The effects of this shining, and of

thorns thrust away, because they cannot be taken with hands:

7 But the man that shall touch them must be fenced with iron and the staff of a spear: and they shall be utterly burned with fire in the same place.

8 These be the names of the mighty men whom David had: <sup>1</sup> The 'Tachmonite that sat in the seat chief among the captains: the same was Adino the Eznite: <sup>2</sup> he lift up his spear against eight hundred, <sup>3</sup> whom he slew at one time.

9 And after him was <sup>4</sup> Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto his sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was <sup>5</sup> Shammah the son of Agee

vi. 5. See Ps. cx. 8.—<sup>h</sup> Ch. vii. 15, 16. Ps. lxxxix. 29. Isa. lv. 8.—<sup>i</sup> Heb. filled.—<sup>j</sup> Or, Jashob-besebet the Tachmonite, head of the three.—<sup>k</sup> See 1 Chron. xi. 11. xxvii. 2.—<sup>l</sup> Heb. slain.—<sup>m</sup> 1 Chron. xi. 12. xxvii. 4.—<sup>n</sup> 1 Chron. xi. 27.

the rays of his grace, shall be like the shining of the sun upon the young grass or corn, after a plentiful shower of rain.

Verse 5. *Although my house be not so with God*] Instead of *ken*, so, read *kun*, established; and let the whole verse be considered as an interrogation, including a positive assertion; and the sense will be at once clear and consistent: "For is not my house (family) established with God; because he hath made with me an everlasting covenant, ordered in all, and preserved? For this (He) is all my salvation, and all my desire, although he make it (or him) not to spring up." [There is no need for the suggested emendation. The sentence taken interrogatively is not obscure.]

Verse 6. *But the sons of Belial shall be all of them as thorns*] There is no word in the text for *sons*; it is simply *Belial*, the good-for-nothing man, and may here refer—first, to Saul, and secondly, to the enemies of our Lord.

*As thorns thrust away*] A metaphor taken from hedging; the workman thrusts the thorns aside either with his bill or hand, protected by his impenetrable glove, till, getting a fair blow at the roots, he cuts them all down. The man is fenced with iron, and the handle of his bill is like the staff of a spear.

Verse 8. *These be the names of the mighty men*] This chapter should be collated with the parallel place, 1 Chron. xi.

*The Tachmonite that sat in the seat*] Literally and properly, Jashobeam the Hachmonite. See 1 Chron. xi. 11.

*The same was Adino the Eznite*] This is a corruption for *he lift up his spear*. See 1 Chron. xi. 11.

*Eight hundred, whom he slew at one time.*] THREE hundred is the reading in Chronicles, and seems to be the true one.

Verse 9. *When they defied the Philistines that were there gathered*] This is supposed to refer to the war in which David slew Goliath.

Verse 11. *A piece of ground full of lentiles*] In 1 Chron.

the Hararite. \* And the Philistines were gathered together <sup>b</sup> into a troop, where was a piece of ground full of lentiles : and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines, and the Lord wrought a great victory.

13 And <sup>c</sup> three <sup>d</sup> of the thirty chief went down, and came to David in the harvest time unto <sup>e</sup> the cave of Adullam : and the troops of the Philistines pitched in <sup>f</sup> the valley of Rephaim.

14 And David *was* then in <sup>g</sup> an hold, and the garrison of the Philistines *was* then in Beth-lehem.

15 And David longed and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate !

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David : nevertheless he would not drink thereof, but poured *it* out unto the Lord.

17 And he said, Be it far from me, O LORD, that I should do this : *is not this* <sup>h</sup> the blood of the men that went in jeopardy of their lives ? therefore he would not drink it. These things did these three mighty men.

18 And <sup>i</sup> Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, <sup>j</sup> and slew *them*, and had the name among three.

19 Was he not most honourable of three ? therefore he was their captain : howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of <sup>k</sup> Kabzeel, <sup>l</sup> who had done many acts, <sup>m</sup> he slew two <sup>n</sup> lion-like men of Moab : he went down also and slew a lion in the midst of a pit in time of snow :

21 And he slew an Egyptian, <sup>o</sup> a goodly man :

\* See 1 Chron. xi. 13, 14.—<sup>b</sup> Or, for foraging.—<sup>c</sup> 1 Chron. xi. 15.—<sup>d</sup> Or, the three captains over the thirty.—<sup>e</sup> 1 Sam. xxii. 1.—<sup>f</sup> Ch. v. 18.—<sup>g</sup> 1 Sam. xxii. 4, 5.—<sup>h</sup> Lev. xvii. 10.—<sup>i</sup> 1 Chron. xi. 20.—<sup>j</sup> Heb. slain.—<sup>k</sup> Josh. xv. 21.—<sup>l</sup> Heb. great of acts.—<sup>m</sup> Exod. xv. 15. 1 Chron. xi. 22.—<sup>n</sup> Heb. lions of God.—<sup>o</sup> Heb. a man of countenance or

xi. 13 it is a parcel of ground full of barley. Some think there were both lentiles and barley in the field.

Verse 13. *And three of the thirty*] The word *shalishim*, which we translate *thirty*, probably signifies an office or particular description of men. Of these *shalishim* we have here *thirty-seven*, and it can scarcely be said with propriety that we have *thirty-seven* out of *thirty* ; and besides, in the parallel place, 1 Chron. xi., there are *sixteen* added. The captains over Pharaoh's chariots are termed *shalishim*, Exod. xiv. 7.

*The Philistines pitched in the valley of Rephaim.*] This is the same war which is spoken of chap. v. 17, &c.

Verse 15. *The water of the well of Beth-lehem*] This was David's city, and he knew the excellence of the water which was there ; and being near the place, and parched with thirst, it was natural for him to wish for a draught of water out of that well.

Verse 16. *Poured it out unto the Lord.*] To make libations, both of water and wine, was a frequent custom among the heathens.

Verse 20. *Two lion-like men of Moab*] Some think that two real lions are meant ; some, that they were two savage gigantic men ; others, that two fortresses are meant. The

and the Egyptian had a spear in his hand ; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was <sup>r</sup> more honourable than the thirty, but he attained not to the *first* three. And David set him <sup>s</sup> over his <sup>t</sup> guard.

24 <sup>u</sup> Asahel the brother of Joab *was* one of the thirty ; Elhanan the son of Dodo of Beth-lehem,

25 <sup>v</sup> Shammah the Harodite, Elikah the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the <sup>w</sup> brooks of <sup>x</sup> Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armour-bearer to Joab the son of Zeruiah.

38 <sup>y</sup> Ira an Ithrite, Gareb an Ithrite,

39 <sup>z</sup> Uriah the Hittite : *thirty and seven in all.*

sight : called 1 Chron. xi. 23, a man of great stature. — <sup>a</sup> Or, honourable among the thirty. — <sup>b</sup> Ch. viii. 18. xx. 23. — <sup>c</sup> Or, council. — <sup>d</sup> Heb. at his command. 1 Sam. xxii. 14. — <sup>e</sup> Ch. ii. 18. — <sup>f</sup> See 1 Chron. xi. 27. — <sup>g</sup> Or, valleys, Deut. i. 24. — <sup>h</sup> Judg. ii. 9. — <sup>i</sup> Ch. xx. 26. — <sup>j</sup> Ch. xi. 3, 6.

words may signify, "The two princes of Moab." [The Arabs call every remarkably brave man *Ariel*, or *lion of God*.]

Verse 21. *He slew an Egyptian*] This man in 1 Chron. xi. 23 is stated to have been *five cubits high*, about *seven feet six inches*.

*He went down to him with a staff*] I have known men who, with a staff only for their defence, could render the sword of the best practised soldier of no use to him.

Verse 23. *David set him over his guard.*] The *Vulgate* renders this, "David made him his privy counsellor ;" or, according to the Hebrew, *He put him to his ears*, i.e. confided his secrets to him. Some think he made him a *spy* over the rest.

Verse 24. *Asahel—was one of the thirty*] Asahel was one of those officers or troops, called the *shalishim*. This Asahel, brother of Joab, was the same that was killed by Abner, chap. ii. 23.

Verse 25. *Shammah the Harodite*] There are several varieties in the names of the following *shalishim* ; which may be seen by comparing these verses with 1 Chron. xi. 27.

Verse 39. *Uriah the Hittite : thirty and seven in all.*] To these the author of 1 Chron. xi. 41 adds several.

CHAPTER XXIV.

*David is tempted by Satan to number Israel and Judah, 1. Joab remonstrates against it, but the king determines that it shall be done; and Joab and the captains accomplish the work, and bring the sum total to the king; viz., eight hundred thousand warriors in Israel, and five hundred thousand in Judah, 2-9. David is convinced that he has done wrong; and the prophet Gad is sent to him, to give him his choice of three judgments, one of which God is determined to inflict upon the nation, 10-13. David humbles himself before God; and a pestilence is sent, which destroys seventy thousand men, 14, 15. The angel of the Lord being about to destroy Jerusalem, David makes an intercession, and the plague is stayed, 16, 17. Gad directs him to build an altar to the Lord on the threshing-floor of Araunah, where the plague was stayed, 18. He purchases this place for the purpose, and offers burnt-offerings and peace-offerings, 19-25.*

**A**ND <sup>a</sup>again the anger of the LORD was kindled against Israel, and <sup>b</sup>he moved David against them to say, <sup>c</sup>Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, <sup>d</sup>Go now through all the tribes of Israel, <sup>e</sup>from Dan even to Beer-sheba, and number ye the people, that <sup>f</sup>I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundred fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 And they passed over Jordan, and pitched in

<sup>a</sup> Ch. xxi. 1.—<sup>b</sup> Satan, See 1 Chron. xxi. 1. James i. 13, 14.—<sup>c</sup> 1 Chron. xxvii. 23, 24.—<sup>d</sup> Or, Compass.—<sup>e</sup> Judg. xi. 1.—<sup>f</sup> Jer. xvii. 5.—<sup>g</sup> Deut. ii. 26. Josh. xiii. 9, 16.—<sup>h</sup> Or, valley.—Num. xxxii. 1.

Verse 1. *He moved David against them*] God could not be angry with David for numbering the people if *He moved him to do it*; but in the parallel place (1 Chron. xxi. 1) it is expressly said, *Satan stood up against Israel, and provoked David to number Israel*. David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions without the divine counsel or command, was naturally curious to know whether the number of fighting men in his empire was sufficient for the work which he had projected. He therefore orders Joab and the captains to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the *progs* of his vain ambition shall be taken away, either by *famine, war, or pestilence*.

Verse 3. *Joab said unto the king*] This very bad man saw that the measure now recommended by the king was a wrong one, and might be ruinous to the people, and therefore he remonstrates against it in a very sensible speech; but the king was infatuated, and would hear no reason.

Verse 5. *And pitched in Arzer*] This was beyond Jordan, on the river Arnon, in the tribe of Gad: hence it appears that they began their census with the most eastern parts of the country beyond Jordan.

Verse 6. *Tahtim-hodshi*] Where this place was is not exactly known: some think that the words refer to a newly-conquered country, as our margin, *the nether land newly inhabited*; and if so, this was probably the country eastward of Gilead, which the Israelites, in the time of Saul, had conquered from the Hagarites, and dwelt in themselves.

*To Dan-jaan*] Or, *to Dan of the woods*. This is the place so frequently mentioned, situated at the foot of Mount Libanus, near to the source of the Jordan, the most northern city of all the possessions of the Israelites in what was called the promised land, as Beer-sheba was the most southern: hence the common form of speech, *From Dan to Beer-sheba*, i.e. from north to south.

Verse 7. *The stronghold of Tyre*] This must have been

<sup>a</sup> Arzer, on the right side of the city that lieth in the midst of the <sup>b</sup> river of Gad, and toward <sup>c</sup> Jazer:

6 Then they came to Gilead, and to the <sup>d</sup> land of Tahtim-hodshi; and they came to <sup>e</sup> Dan-jaan, and about to <sup>f</sup> Zidon.

7 And came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: <sup>a</sup>and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 And <sup>b</sup>David's heart smote him after that he had numbered the people. And David said unto the LORD, <sup>c</sup>I have sinned greatly in that I have done:

<sup>a</sup>—<sup>b</sup> Or, nether land newly inhabited.—<sup>c</sup> Josh. xix. 47. Judg. xviii. 29.—<sup>d</sup> Josh. xix. 28. Judg. xviii. 28.—<sup>e</sup> See 1 Chron. xxi. 5.—<sup>f</sup> 1 Sam. xxiv. 5.—<sup>g</sup> Ch. xii. 13.

the old city of Tyre, which was built on the main land: the new city was built on a rock in the sea.

Verse 8. *Nine months and twenty days*] This was a considerable time; but they had much work to do, nor did they complete the work, as appears from 1 Chron. xxi. 6, xvii. 24.

Verse 9. *In Israel eight hundred thousand—the men of Judah were five hundred thousand*] In the parallel place, 1 Chron. xxi. 5, the sums are widely different: in Israel one million one hundred thousand, in Judah four hundred and seventy thousand. Neither of these sums is too great, but they cannot be both correct; and which is the true number is difficult to say. The former seems the most likely; but more corruptions have taken place in the numbers of the historical books of the Old Testament, than in any other part of the sacred records. To attempt to reconcile them in every part is lost labour; better at once acknowledge what cannot be successfully denied, that although the original writers of the Old Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all *copiers* of their words, so as absolutely to prevent them from making mistakes. They might mistake, and they did mistake; but a careful collation of the different historical books serves to correct all essential errors of the scribes.

Verse 10. *David said—I have sinned greatly*] <sup>a</sup>We know not exactly in what this sin consisted. I have already hinted, ver. 1, that probably David now began to covet an extension of empire, and purposed to unite some of the neighbouring states with his own; and having, through the suggestions of Satan or some other *adversary* (for so the word implies) given way to this *covetous* disposition, he could not well look to God for help, and therefore wished to know whether the thousands of Israel and Judah might be deemed equal to the conquests which he meditated. When God is offended and refuses assistance, vain is the help of man.

and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have <sup>a</sup>done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet <sup>b</sup>Gad, David's <sup>c</sup>seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall <sup>d</sup>seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me,

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; <sup>e</sup>for his mercies are <sup>f</sup>great: and <sup>g</sup>let me not fall into the hand of man.

15 So <sup>h</sup>the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 <sup>i</sup>And when the angel stretched out his hand upon Jerusalem to destroy it, <sup>j</sup>the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing-place of <sup>k</sup>Araunah the Jebusite.

17 And David spake unto the LORD when he saw

the angel that smote the people, and said, Lo, <sup>l</sup>I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 And Gad came that day to David, and said unto him, <sup>m</sup>Go up, rear an altar unto the LORD in the threshing-floor of <sup>n</sup>Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? <sup>o</sup>And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that <sup>p</sup>the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: <sup>q</sup>behold, *here be* oxen for burnt-sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God <sup>r</sup>accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So <sup>s</sup>David bought

<sup>a</sup> 1 Sam. xlii. 13.—<sup>b</sup> 1 Sam. xxii. 5.—<sup>c</sup> 1 Sam. ix. 9. 1 Chron. xxix. 29.—<sup>d</sup> See 1 Chron. xxi. 12.—<sup>e</sup> Ps. cxlii. 3, 13, 14. cxix. 156.—<sup>f</sup> Or, many.—<sup>g</sup> See Isa. xlvii. 6. Zech. i. 15.—<sup>h</sup> 1 Chron. xxi. 14. xxvii. 24.—<sup>i</sup> Exod. xii. 23, 1 Chron. xxi. 15.—<sup>j</sup> Gen. vi. 6. 1 Sam. xv. 11.

Joel ii. 13, 14.—<sup>k</sup> 1 Chron. xxi. 15. Ornan. See ver. 18. 2 Chron. iii. 1.—<sup>l</sup> 1 Chron. xxi. 17.—<sup>m</sup> 1 Chron. xxi. 18. &c.—<sup>n</sup> Heb. Araunah.—<sup>o</sup> See Gen. xxiii. 8-16.—<sup>p</sup> Num. xvi. 48. 50.—<sup>q</sup> 1 Kings xix. 21.—<sup>r</sup> Ezek. ix. 40, 41.—<sup>s</sup> See 1 Chron. xxi. 24, 25.

Verse 11. *For when David was up*] It is supposed that David's contrition arose from the reproof given by Gad, and that in the order of time the reproof came before the confession stated in the 10th verse.

*David's seer*] A holy man of God, under the divine influence, whom David had as a domestic chaplain.

Verse 13. *Shall seven years of famine*] In 1 Chron. xxi. 12, the number is *three*, not *seven*; and here the *Septuagint* has *three*, the same as in Chronicles: this is no doubt the true reading. A mistake of this kind might be easily made from the similarity of the letters.

Verse 14. *I am in a great strait: let us fall now into the hand of the Lord*] David acted nobly in this business. Had he chosen *war*, his own *personal safety* was in no danger, because there was already an ordinance preventing him from going to battle. Had he chosen *famine*, his own *wealth* would have secured his and his own family's support. But he showed the greatness of his mind in choosing the *pestilence*, to the ravages of which himself and household were exposed equally with the meanest of his subjects.

Verse 15. *From the morning—to the time appointed*] That is, from the morning of the day after David had made his election till the *third day*, according to the condition which God had proposed, and he had accepted: but it seems that the plague was terminated before the conclusion of the third day, for Jerusalem might have been destroyed, but it was not. Throughout the land, independently of the city, *seventy thousand persons* were slain! This was a terrible mortality in the space of less than three days.

Verse 16. *The angel stretched out his hand upon Jerusalem*] By what means this destruction took place, we know not: it appears that an angel was employed in it, and that this minister of divine justice actually appeared as an object of sight.

*The threshing-place of Araunah*] These threshing-places were made in the open air. In the parallel place, 1 Chron. xxi. 15, 20, &c., this person is called Ornan. The word that we render *Araunah* is written in this very chapter *Avraunah*, ver. 16, *Araniah*: ver. 18, *Araunah* or *Arannah*, ver. 20, and the following: but in every place in 1 Chron. xxi. where it

occurs it is written *Ornan*. It is likely he had both names, *Araunah* and *Ornan*: but the *varieties* of spelling in 2 Sam. must arise from the blunders of transcribers.

Verse 17. *But these sheep, what have they done?*] It seems that in the order of providence there is no way of punishing kings in their *regal capacity*, but by afflictions on their land, in which the people must necessarily suffer. The people generally suffer for the miscarriages of their governors: this has been observed in every age.

*Against my father's house*] That is, against his own family; even to cut it off from the face of the earth.

Verse 18. *Go up, rear an altar unto the Lord*] This place is supposed to be Mount Moriah; on which, according to the rabbins, Cain and Abel offered their sacrifices; where Abraham attempted to sacrifice Isaac, and where the temple of Solomon was afterwards built.

Verse 22. *Here be oxen for burnt sacrifice*] He felt for the king; and showed his loyalty to him by this offer. He felt for the people; and was willing to make any sacrifice to get the plague stayed. He felt for his own *personal safety*; and therefore was willing to give up all to save his life. He felt for the honour of God; and therefore was glad that he had a sacrifice to offer, so that God might magnify both his justice and mercy.

Verse 23. *As a king, give unto the king*] Literally, *all these did king Araunah give unto the king*. That there could not be a king of the Jebusites on Mount Moriah, is sufficiently evident; and that there was no other king than David in the land, is equally so: the word *hammelech*, "the king," given here to Araunah, is wanting in the *Septuagint*, *Syriac*, and *Arabic*; and in the parallel place in Chronicles: and it is very probable, never made a part of the text. Perhaps it should be read, *All these did Araunah give unto the king*. [It is simply a vocative: "All this giveth Araunah, O king, to the king."]

Verse 24. *Neither will I offer burnt-offerings*] He who has a religion that costs him *nothing*, has a religion that is worth *nothing*: nor will any man esteem the ordinances of God, if those ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been Araunah's sacri-

## II. SAMUEL.

the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD,

<sup>a</sup> Ch. xxi. 14.

*fice, not David's; nor would it have answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah; therefore David must offer sacrifice, and at his own expense too.*

Verse 25. *David—offered burnt-offerings*] And that these sacrifices were pleasing to the Lord, is evident from a cir.

and offered burnt-offerings and peace-offerings.  
<sup>a</sup> So the LORD was entreated for the land, and <sup>b</sup> the plague was stayed from Israel.

<sup>b</sup> Ver. 21.

cumstance marked in a parallel place, 1 Chron. xxi. 26: *David called upon the Lord, and he answered him from heaven by fire upon the altar of burnt-offering.*

*The plague was stayed*] Jerusalem did not share in the common calamity, seventy thousand being the whole that were slain throughout the land.



# PREFACE TO THE FIRST BOOK

OF THE

## K I N G S,

OTHERWISE CALLED THE THIRD BOOK OF THE KINGS.

**T**HE author of these books is unknown: that they are a *compilation* out of public and private records, as the Books of Samuel are, there is little doubt; but by whom this compilation was made nowhere appears. Some have attributed it to Isaiah and to Jeremiah, because there are several chapters in both these prophets, which are similar to some found in the First and Second Book of Kings; compare 2 Kings xviii., xix., and xx., with Isa. xxxvi., xxxvii., xxxviii., and xxxix.; and 2 Kings xxiv. 18, and xxv. 1, &c., with Jer. lii. 1, &c. But rather than allow those prophets to be the authors or compilers of these Books, some very learned men have judged that the chapters in question have been taken from the Books of Kings in after times, and inserted in those prophets. It is worthy of remark that the fifty-second chapter found in Jeremiah is marked so as to intimate that *it is not the composition of that Prophet*; for at the end of chap. li. we find these words, *Thus far are the words of Jeremiah*; intimating that the following chapter is not *his*.

But the most common opinion is, that *Ezra* was the author, or rather the compiler, of the history found in these Books. Allowing only the existence of ancient documents from which it was compiled, it appears,

1. That it is the work of one person; as is sufficiently evident from the uniformity of the style, and the connexion of events.

2. That this person had ancient documents from which he compiled, and which he often only abridged, is evident from his own words, *The rest of the acts of such and such a prince, are they not written in the Chronicles of the Kings of Judah, or of Israel*, which occur frequently.

3. These books were written during or after the Babylonish captivity, as at the end of the Second Book that event is particularly described. The author states also, 2 Kings xvii. 23, that Israel was, in his time, in captivity in Assyria, according to the declaration of God by his prophets.

4. That the writer was not *contemporary* with the facts which he relates, is evident from the reflections he makes on the facts that he found in the memoirs which he consulted. See 2 Kings xvii. from ver. 6 to ver. 24.

5. There is every reason to believe that the author was a *priest* or a *prophet*; he studies less to describe acts of heroism, successful battles, conquests, political address, &c., than what regards the temple, religion, religious ceremonies, festivals, the worship of God, the piety of princes, the fidelity of the prophets, the punishment of crimes, the manifestation of God's anger against the wicked, and his kindness to the righteous. He appears every where strongly attached to the house of David; he treats of the kings of Israel only accidentally; his principal object seems to be the kingdom of Judah, and the matters which concern it.

Now, all this agrees well with the supposition that *Ezra* was the compiler of these Books. He was

not only a *priest*, a zealous servant of God, and a reformer of the corruptions which had crept into the divine worship, but is universally allowed by the Jews to have been the collector and compiler of the whole sacred code, and author of the arrangement of the different books which constitute the Old Testament. If some things be found in these Books of Kings which do not agree to his time, they may be easily accounted for on the ground of his often taking the facts as he found them in the documents which he consults, without any kind of alteration; and this is so far a proof of his great sincerity and scrupulous exactness.

[There is no *evidence* in favour of the authorship of Ezra. The most recent criticism pronounces the impossibility of fixing upon any definite name.]

# THE FIRST BOOK

OF THE

## KINGS.

### CHAPTER I.

*David grown old, is, by the advice of his physicians, cherished by Abishag the Shunammite, 1-4. Adonijah conspires with Joab and Abiathar to seize on the government, 5-10. Nathan and Bath-sheba communicate these tidings to the aged king, 11-27. David immediately pronounces Solomon his successor, and causes Zadok and Nathan to proclaim and anoint him king, 28-40. Adonijah and his friends hear of it, are afraid, and flee away, Adonijah laying hold on the horns of the altar, from which he refuses to go till Solomon shall promise him his life; this he does, and banishes him to his own house, 41-53.*

**N**OW king David was old and <sup>a</sup> stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, <sup>b</sup> Let there be sought for my lord the king <sup>c</sup> a young virgin: and let her stand before the king, and let her <sup>d</sup> cherish him, and let her lie in thy bosom, that my Lord the king may get heat.

3. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a <sup>e</sup> Shunammite, and brought her to the king.

4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

5 Then <sup>f</sup> Adonijah the son of Haggith exalted himself, saying, I will <sup>g</sup> be king: <sup>h</sup> and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him <sup>i</sup> at any time in saying, Why hast thou done so? and he also

was a very goodly man; <sup>j</sup> and his mother bare him after Absalom.

7 And <sup>k</sup> he conferred with Joab the son of Zeruiah, and with <sup>l</sup> Abiathar the priest: and <sup>m</sup> they <sup>n</sup> following Adonijah helped him.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and <sup>o</sup> Shimei, and Rei, and <sup>p</sup> the mighty men which belonged to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by <sup>q</sup> Engogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of <sup>r</sup> Haggith, doth reign, and David our lord knoweth it not?

<sup>a</sup> Heb. entered into days.—<sup>b</sup> Heb. Let them seek.—<sup>c</sup> Heb. a damsel, a virgin.—<sup>d</sup> Heb. be a cherisher unto him.—<sup>e</sup> Josh. xix. 18.—<sup>f</sup> 2 Sam. iii. 4.—<sup>g</sup> Heb. reign.—<sup>h</sup> 2 Sam. xv. 1.—<sup>i</sup> Heb. from his days.—<sup>j</sup> 2 Sam. iii. 8, 4. 1 Chron. iii. 2.—<sup>k</sup> Heb. his words were with Joab.—<sup>l</sup> 2 Sam.

xx. 25.—<sup>m</sup> Ch. ii. 22, 28.—<sup>n</sup> Heb. helped after Adonijah.—<sup>o</sup> Ch. iv. 18.—<sup>p</sup> 2 Sam. xxiii. 8.—<sup>q</sup> Or, the well Rogel. 2 Sam. xvii. 17.—<sup>r</sup> 2 Sam. iii. 4.

Verse 1. *Now king David was old*] He was probably now about sixty-nine years of age. He was thirty years old when he began to reign, reigned forty, and died in the seventieth year of his age, 2 Sam. v. 4, and chap. ii. 11; and the transactions mentioned here are supposed to have taken place about a year before his death.

*But he gat no heat.*] Sixty-nine was not an advanced age; but David had been exhausted with various fatigues, and especially by family afflictions, so that he was much older in constitution than he was in years. Besides, he seems to have laboured under some wasting maladies; to which there is frequent reference in the Psalms.

Verse 2. *Let there be sought—a young virgin*] This was the best remedy which in his state could be prescribed. His nearly exhausted frame would infallibly absorb from her young and healthy body an additional portion of animal heat, and consequently trim and revive the flame of animal life.

Verse 5. *Adonijah the son of Haggith*] Who this woman was we know not; Adonijah was evidently David's eldest son now living, and one of whom his father was particularly fond; see verse 6.

*Prepared him chariots and horsemen*] He copied the conduct of his brother Absalom in every respect.

Verse 7. *And he conferred with Joab*] Joab well knew, if he made the new king, he would necessarily be continued in the command of the army, and so govern him.

Verse 8. *And Nathan*] Some suppose that he was the preceptor of Solomon.

Verse 9. *Slew sheep and oxen*] Making a royal feast, in reference to his inauguration. As he had Abiathar the priest with him, no doubt these animals were offered sacrificially, and then the guests fed on the flesh of the victims.

Verse 11. *Hast thou not heard that Adonijah the son of Haggith doth reign*] He was now considered as being legally

12 Now therefore, come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, ' Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I will also come in after thee, and <sup>b</sup> confirm thy words.

15 And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, ' What wouldest thou?

17 And she said unto him, My lord, <sup>d</sup> thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not.

19 ' And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall ' sleep with his fathers, that I and my son Solomon shall be counted <sup>e</sup> offenders.

22 And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king, with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

\* 1 Chron. xxii. 9.—<sup>a</sup> Heb. All up.—<sup>b</sup> Heb. What to thee?—<sup>c</sup> Ver. 18, 30.—<sup>d</sup> Ver. 7, 8, 9, 25.—<sup>e</sup> Deut. xxxi. 16. Ch. ii. 10.—<sup>f</sup> Heb. sinners.—<sup>g</sup> Ver. 19.—<sup>h</sup> 1 Sam. x. 24.—<sup>i</sup> Heb. Let king Adonijah live.—<sup>j</sup> Heb. before the king.—<sup>k</sup> 2 Sam. iv. 9.—<sup>l</sup> Ver. 17.—<sup>m</sup> Neh. ii. 3.

appointed to the regal office, and no doubt was about to begin to perform its functions.

Verse 12. *Save thine own life, and the life of thy son*] Nathan took for granted that Adonijah would put both Bath-sheba and Solomon to death as state criminals, if he got established on the throne. O cursed lust of rule! a father will destroy his son, a son depose his father, and a brother murder a brother, in order to obtain a crown!

Verse 13. *Go and get thee in unto king David*] He knew that this woman had a sovereign influence over the king. If Bath-sheba was a source of pleasure to David, must she not also have been a source of pain to him? For could he ever forget the guilty manner in which he acquired her?

*Didst not thou—swear?* It is very likely that David made such an oath, and that it was known only to Bath-sheba and Nathan. It is nowhere else mentioned.

Verse 20. *That thou shouldest tell—who shall sit on the throne*] This was a monarchy neither hereditary nor elective; the king simply named his successor. This obtained less or more, anciently, in most countries.

Verse 21. *Shall be counted offenders*] When Adonijah and his party shall find that I and my son have had this promise from thee by oath, he will slay us both.

Verse 24. *Call me Bath-sheba*] She had gone out when Nathan came in, and he retired when she was re-admitted.

25 <sup>a</sup> For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, ' God ' save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servants, who should sit on the throne of my lord the king after him?

28 Then king David answered and said, Call me Bath-sheba. And she came <sup>b</sup> into the king's presence, and stood before the king.

29 And the king sware, and said, ' As the LORD liveth, that hath redeemed my soul out of all distress,

30 <sup>c</sup> Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, <sup>d</sup> Let my lord king David live for ever.

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, <sup>e</sup> Take with you the servants of your lord, and cause Solomon my son to ride upon <sup>f</sup> mine own mule, and bring him down to <sup>g</sup> Gihon:

34 And let Zadok the priest and Nathan the prophet <sup>h</sup> anoint him there king over Israel, and <sup>i</sup> blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne: for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

Den. ii. 4.—<sup>a</sup> 2 Sam. xx. 6.—<sup>b</sup> Heb. which belongeth to me. See Eth. vi. 8.—<sup>c</sup> 2 Chron. xxxii. 30.—<sup>d</sup> 1 Sam. x. i. xvi. 5, 12. 2 Sam. ii. 4. v. 3. Ch. xix. 16. 2 Kings ix. 3. xi. 12.—<sup>e</sup> 2 Sam. xv. 10. 2 Kings ix. 13. xi. 14.

Each had a separate audience, but to Nathan the king did not express any will.

Verse 33. *Take with you the servants of your lord*] By these we may understand the king's guards, the guards of the city, the Cherethites and Pelethites, who were under the command of Benaiah; and in short, all the disposable force that was at hand.

*Solomon—to ride upon mine own mule*] No subject could use any thing that belonged to the prince, without forfeiting his life. As David offered Solomon to ride on his own mule, this was full evidence that he had appointed him his successor.

Verse 34. *Blow ye with the trumpet*] After he has been anointed, make proclamation that he is king.

Verse 35. *Sit upon my throne*] The matter of conducting a business of this kind seems to have been this: 1. The king elect was placed on the mule of his predecessor, and caused to ride abroad where there was the greatest concourse of people, that they might see who he was that was appointed. 2. The priest and the prophet anointed him in the name of the Lord; and thereby signified that he should reign by, under, and for the Lord. 3. The trumpet was then to be blown, and solemn proclamation made, that he was anointed king. 4. He was then brought and solemnly placed on the throne, to signify that he had now assumed the reins of government.

37 \*As the LORD hath been with my lord the king, even so be he with Solomon, and <sup>b</sup>make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, <sup>c</sup>and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of <sup>d</sup>oil out of the tabernacle, and <sup>e</sup>anointed Solomon. And they blew the trumpet; <sup>f</sup>and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with <sup>g</sup>pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is *this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for <sup>h</sup>thou art a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily my lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon <sup>i</sup>sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, <sup>j</sup>God make the name of Solomon better than thy name, and make his throne greater than thy throne. <sup>k</sup>And the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the LORD God of Israel, which hath <sup>l</sup>given one to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50 And Adonijah feared because of Solomon, and arose, and went, and <sup>m</sup>caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, <sup>n</sup>there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

\* Josh. i. 5, 17. 1 Sam. xx. 13.—<sup>b</sup> Ver. 47.—<sup>c</sup> 2 Sam. viii. 18. xxiii. 20-23.—<sup>d</sup> Exod. xxx. 23, 25, 32. Ps. lxxxix. 20.—<sup>e</sup> 1 Chron. xxix. 22.—<sup>f</sup> 1 Sam. x. 24.—<sup>g</sup> Or, *flutes*.—<sup>h</sup> 2 Sam. xviii. 27.—<sup>i</sup> 1 Chron.

xxix. 29.—<sup>j</sup> Ver. 57.—<sup>k</sup> Gen. xlvii. 31.—<sup>l</sup> Ch. iii. 6. Ps. cxxxii. 11, 12.—<sup>m</sup> Ch. ii. 28.—<sup>n</sup> 1 Sam. xiv. 45. 2 Sam. xiv. 11. Acts xvii. 34.

Verse 37. *Make his throne greater than the throne of David.*] A wish of this kind a king will suffer in behalf of his son, but it is never in ordinary cases considered a compliment to say, "I hope this child will make a better man than his father," because it seems to insinuate some reflection on his father's conduct or character.

Verse 39. *Zadok—took an horn of oil*] Pottery and glass were little in use in those times; and horns were frequently used to hold oil and wine. The oil used here was the holy anointing oil, which was laid up in the tabernacle, and which was used for the anointing of both priests and kings.

Verse 40. *The people piped with pipes*] They danced, sang, and played on what instruments of music they possessed. *The earth rent*] We use a similar expression in precisely the same sense: *They rent the air with their cries.*

Verse 43. *Jonathan answered*] He was properly a messenger about the court; we have met with him and Ahimaas before, 2 Sam. xv. 36. He had now been an observer, if not a spy, on all that was doing, and relates the transactions to Adonijah, in the very order in which they took place.

Verse 47. *Moreover the king's servants came*] The king

himself was at this time confined to his own house, and probably to his bed, and could not possibly see these ceremonies; therefore his confidential servants came and told him.

Verse 50. *Adonijah feared*] He therefore took sanctuary, and, fleeing to the temple, laid hold on one of the horns of the altar, as if appealing to the protection of God against the violence of men. The altar was a privileged place, and it was deemed sacrilege to molest a man who had taken refuge there.

Verse 52. *If he will shew himself a worthy man*] If, from henceforth, he behave well, show himself to be contented, and not endeavour to make partisans, or stir up insurrections among the people, he shall be safe; but if wickedness be found in him—if he act at all contrary to this, he shall die—his blood shall be upon him.

Verse 53. *Go to thine house.*] Intimating that he should have no place about the king's person, nor under the government. Adonijah must have seen that he stood continually on his good behaviour.

## CHAPTER II.

David leaves his dying charge with Solomon, relative to his own personal conduct, 1-4; to Joab, 5, 6; to Barzillai, 7; to Shimei, 8, 9. He dies, and Solomon is established in the kingdom, 10-12. Adonijah requests to have Abishag to wife, and is put to death by Solomon, 13-25. Abiathar the priest is banished to his estate at Anathoth, 26, 27. Joab, fearing for his life, flees to the horns of the altar, and is slain by Benaiah, 28-34. Benaiah is made captain of the host in his stead, 35. Shimei is ordered to confine himself to Jerusalem, and never leave it on pain of death, 36-38. After three years he follows some of his runaway servants to Gath, and thereby forfeits his life, 39, 40. Solomon sends for him, upbraids him, and commands him to be slain by Benaiah, 41-46.

**NOW** 'the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 'I go the way of all the earth: 'be thou strong therefore, and shew thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest 'prosper' in all that thou doest, and whithersoever thou turnest thyself.

4 That the LORD may 'continue his word which he spake concerning me, saying, 'If thy children take heed to their way, to 'walk before me in truth with all their heart and with all their soul, 'there shall not 'fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah 'did to me, and what he did to the two captains of the hosts of Israel, unto 'Abner the son of Ner, and unto 'Amassa the son of Jether, whom he slew, and 'shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore 'according to thy wisdom, and let not his hoar head go down to the grave in peace.

\* Gen. xlvii. 29. Deut. xxxi. 14.—<sup>1</sup> Josh. xxiii. 14.—<sup>2</sup> Deut. xvii. 19, 20.—<sup>3</sup> Deut. xxix. 8. Josh. i. 7. 1 Chron. xxii. 12, 13.—<sup>4</sup> Or, do wisely. 1 Sam. xviii. 5, 14, 40.—<sup>5</sup> 2 Sam. vii. 25.—<sup>6</sup> Ps. cxxxii. 12.—<sup>7</sup> 2 Kings xx. 3.—<sup>8</sup> 2 Sam. vii. 12, 13. Ch. viii. 25.—<sup>9</sup> Heb. be cut off from thee from the throne.—<sup>10</sup> 2 Sam. iii. 39. xviii. 5, 12, 14. xix. 5, 6, 7.—<sup>11</sup> 2 Sam. iii. 27.—<sup>12</sup> 2 Sam. xx. 10.—<sup>13</sup> Heb. put.—<sup>14</sup> Ver. 9.

Verse 2. *I go the way of all the earth*] I am dying. All the inhabitants of the earth must come to the dust. In life, some follow one occupation, some another; but all must, sooner or later, come to the grave. Death is no respecter of persons; he visits the palace of the king as well as the cottage of the peasant.

There is no respect to age or youth more than to the station or external circumstance.

And it is not merely man that is subjected to this necessity; all that have in them the breath of life must lose it; it is the way of all the earth, both of men and inferior animals.

It is painful to the pride of the great and mighty that, however decorated their tombs may be, they must undergo the same dissolution and corruption with the vulgar dead; for the grave is the house appointed for all living: man is born to die.

Here emperors, kings, statesmen, warriors, heroes, and butchers of all kinds, with peasants and beggars, meet; however various their routes, they terminate in the same point.

*Shew thyself a man*] Act like a rational being, and not like a brute; and remember that he acts most like a man who is most devoted to his God.

Verse 3. *Keep the charge of the Lord*] 1. Walk in his ways. Not in thine own, nor in the ways of a wicked, perishing world.

2. Keep his statutes. Consider all his appointments to be holy, just, and good; and conscientiously observe them.

3. Keep his commandments. Whatever he has bidden thee to do, perform; whatever he has forbidden thee to do, omit.

4. Keep his judgments. What he has determined to be right, is essentially and inherently right; what he has determined to be wrong or evil, is inherently and essentially so. A thing is not good because God has commanded it; a thing is not evil because he has forbidden it. He has commanded the good, because it is in its own nature good and useful; he has forbidden the evil, because it is in its own nature bad and hurtful.

5. Keep his testimonies. Bear witness to all to which he has borne witness. His testimonies are true; there is no deceit or falsity in them.

*That thou mayest prosper*] If thou hast God's approbation, thou wilt have God's blessing.

7 But shew kindness unto the sons of 'Barzillai the Gileadite, and let them be of those that 'eat at thy table: for so 'they came to me when I fled because of Absalom thy brother.

8 And, behold, thou hast with thee 'Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a 'grievous curse in the day when I went to Mahanaim: but 'he came to meet me at Jordan and 'I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore 'hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head 'bring thou down to the grave with blood.

10 So 'David slept with his fathers, and was buried in 'the city of David.

11 And the days that David 'reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 'Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, 'Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

Prov. xx. 28.—<sup>1</sup> 2 Sam. xix. 31, 38.—<sup>2</sup> 2 Sam. ix. 7, 10. xix. 28.—<sup>3</sup> 2 Sam. xvii. 27.—<sup>4</sup> 2 Sam. xvi. 5.—<sup>5</sup> Heb. strong.—<sup>6</sup> 2 Sam. xix. 18.—<sup>7</sup> 2 Sam. xix. 23.—<sup>8</sup> Exod. xvi. 7. Job ix. 28.—<sup>9</sup> Gen. xlii. 38. xlv. 31.—<sup>10</sup> Ch. i. 21. Acts ii. 29. xlii. 36.—<sup>11</sup> 2 Sam. v. 7.—<sup>12</sup> 2 Sam. v. 4. 1 Chron. xxix. 26, 27.—<sup>13</sup> 1 Chron. xxix. 23. 2 Chron. i. 1.—<sup>14</sup> 1 Sam. xvi. 4, 5.

Verse 4. *That the Lord may continue his word*] The prosperity which God has promised to grant to my family will depend on their faithfulness to the good they receive; if they live to God, they shall sit for ever on the throne of Israel.

Verse 5. *Thou knowest—what Joab—did to me*] He did every thing bad and dishonourable in itself, in the murder of Abner and Amassa, and indeed in the death of the profligate Absalom.

*Shed the blood of war—upon his girdle—and in his shoes*] He stabbed them while he pretended to embrace them, so that their blood gushed out on his girdle, and fell into his shoes!

Verse 6. *Let not his hoar head go down to the grave in peace*] According to the law of God, Joab, having murdered Abner and Amassa, should die. And had not David commanded Solomon to perform this act of justice, he could not have died in the approbation of his Maker.

Verse 9. *Hold him not guiltless*] Do not consider him as an innocent man, though I have sworn to him that I would not put him to death by the sword; yet as thou art a wise man, and knowest how to treat such persons, treat him as he deserves; only as I have sworn to him, and he is an aged man, let him not die a violent death; bring not down his hoary head to the grave with blood. So Solomon understood David; and so I think David should be understood; for the negative particle *lo*, in the former clause, *hold him not guiltless*, should be repeated in this latter clause, though not expressed, *his hoary head bring thou not down*; instances of which frequently occur in the Hebrew Bible. [The suggested emendation is not necessary. Some more recent crime may have absolved David from his oath.]

Verse 10. *David slept with his fathers*] His life was a life of remarkable providence, of much piety, and of great public usefulness. In general he lived well, and it is most evident that he died well; and as a king, a general, a poet, a father, and a friend, he has had few equals, and no superior, from his own time to the present day.

*Was buried in the city of David*] That the tomb of David existed in the days of the apostles, we learn from Acts ii. 29. St. Jerome speaks of it as existing in his time; and modern travellers pretend that it is still in existence. [The situation of the tomb is yet unknown. The traditional site is the



15 And he said, Thou knowest that the kingdom was <sup>a</sup> mine, and *that* all Israel set their faces on me, that I should reign; howbeit the kingdom is turned about, and is become my brother's: for <sup>b</sup> it was his from the LORD.

16 And now I ask one petition of thee, <sup>c</sup> deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me <sup>d</sup> Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and <sup>e</sup> bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; <sup>f</sup> and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother; for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for <sup>g</sup> Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon swore by the LORD, saying, <sup>h</sup> God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he <sup>i</sup> promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 And unto Abiathar the priest said the king,

<sup>a</sup> Ch. i. 5.—<sup>b</sup> 1 Chron. xxii. 9, 10. xxviii. 5, 6, 7. Prov. xxi. 30. Dan. ii. 21.—<sup>c</sup> Heb. turn not away my face. Ps. cxxii. 10.—<sup>d</sup> Ch. i. 3, 4.—<sup>e</sup> Exod. xx. 12.—<sup>f</sup> See Ps. xiv. 9.—<sup>g</sup> Ch. i. 7.—<sup>h</sup> Ruth i. 17.—<sup>i</sup> 2 Sam. vii. 11, 13. 1 Chron. xxii. 10.—<sup>j</sup> Josh. xxi. 18.—<sup>k</sup> Heb. a man of death.—<sup>l</sup> 1 Sam. xxiii. 9. 2 Sam. xv. 24, 29.—<sup>m</sup> 1 Sam. xxii.

vault underneath the mosque of David, on the southern side of Jerusalem.]

Verse 15. *Thou knowest that the kingdom was mine*] It certainly was his by the right of primogeniture, and it was his by the voice of the people, and the consent of the high-priest. But there was a right paramount to all these, the right of God; it was his kingdom; the kings were his lieutenants, and he had a right to give the crown to whomsoever he pleased, and he was pleased to give it to Solomon.

Verse 17. *That he give me Abishag—to wife.*] He cheerfully gives up all right to the kingdom, and only desires to have this young woman, who, though she had been his father's wife or concubine, was still in a state of virginity. It does not appear that Adonijah by desiring to have Abishag had any thought of the kingdom, or of maintaining any right to it, though Solomon appears to have understood him in this sense. But without further evidence, this was a flimsy pretence to imbrue his hands in a brother's blood. We readily find an excuse for whatever we are determined to do. He who attempts to varnish over this conduct of Solomon by either *state necessity* or a *divine command*, is an enemy, in my mind, to the cause of God and truth. [But if Solomon had consented to Adonijah's claim, he would have acknowledged his right to the throne, the possession of the late king's harem being always regarded by the Easterns as the right of his successor.]

Verse 25. *Solomon sent—Benaiah—and he fell upon him that he died.*] Benaiah seems to have been the public state

Get thee to <sup>1</sup> Anathoth, unto thine own fields; for thou art <sup>2</sup> worthy of death: but I will not at this time put thee to death, <sup>3</sup> because thou barest the ark of the Lord God before David my father, and because <sup>4</sup> thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might <sup>5</sup> fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 Then tidings came to Joab: for Joab <sup>6</sup> had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and <sup>7</sup> caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, <sup>8</sup> Do as he hath said, and fall upon him, and bury him; <sup>9</sup> that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD <sup>10</sup> shall return his blood upon his own head, who fell upon two men more righteous <sup>11</sup> and better than he, and slew them with the sword, my father David not knowing *thereof*, *to wit*, <sup>12</sup> Abner the son of Ner, captain of the host of Israel, and <sup>13</sup> Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and <sup>14</sup> upon the head of his seed for ever: <sup>15</sup> but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jeholada went up, and

20, 23. 2 Sam. xv. 24.—<sup>1</sup> 1 Sam. ii. 31-35.—<sup>2</sup> Ch. i. 7.—<sup>3</sup> Ch. i. 50.—<sup>4</sup> Exod. xxi. 14.—<sup>5</sup> Num. xxxv. 33. Deut. xix. 13. xxi. 8, 9.—<sup>6</sup> Judg. ix. 24, 57. Ps. vii. 16.—<sup>7</sup> 2 Chron. xxi. 13.—<sup>8</sup> 2 Sam. iii. 27.—<sup>9</sup> 3 Sam. xx. 10.—<sup>10</sup> 2 Sam. iii. 29.—<sup>11</sup> Prov. xxv. 5.

executioner, and yet he was generalissimo of all the forces. That this was an act of cruelty towards Adonijah, needs no proof. He is suspected, condemned, and slain, without a hearing.

Verse 27. *So Solomon thrust out Abiathar*] God had told Eli that the priesthood should depart from his house; Abiathar was the last of the descendants of Ithamar, of which family was Eli the high-priest. Zadok, who was made priest in the stead of Abiathar, was of the family of Eliazar; and by this change the priesthood reverted to its ancient channel.

Verse 28. *Tidings came to Joab*] Fearing therefore for his personal safety, he takes refuge at the tabernacle, as claiming divine protection, and desiring to have his case decided by God alone; or perhaps a spark of remorse is now kindled; and, knowing that he must die, he wishes to die in the house of God, as it were under the shadow, that he might receive the mercy, of the Almighty.

Verse 30. *Nay; but I will die here.*] The altars were so sacred among all the people that, in general, even the vilest wretch found safety, if he once reached the altar. This led to many abuses, and the perversion of public justice; and at last it became a maxim that the guilty should be punished, should they even have taken refuge at the altars. God decreed that the presumptuous murderer who had taken refuge at the altar should be dragged thence, and put to death; see Exod. xxi. 14.

Verse 34. *So Benaiah went up—and slew him*] It ap-

fell upon him, and slew him : and he was buried in his own house in the wilderness.

35 And the king put Benaiah the son of Jehoiada in his room over the host : and <sup>a</sup> Zadok the priest did the king put in the room of <sup>b</sup> Abiathar.

36 And the king sent and called for <sup>c</sup> Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, that on the day thou goest out, and passest over <sup>d</sup> the brook Kidron, thou shalt know for certain that thou shalt surely die : <sup>e</sup> thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good : as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto <sup>f</sup> Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to see his servants : and Shimei went and brought his servants from Gath.

41 And it was told Solomon that Shimei had

<sup>a</sup> Num. xxv. 11, 12, 13. <sup>1</sup> Sam. ii. 35. See 1 Chron. vi. 53. xxiv. 3.—<sup>b</sup> Ver. 27.—<sup>c</sup> 2 Sam. xvi. 6. <sup>Ver.</sup> 8.—<sup>d</sup> 2 Sam. xv. 23.—<sup>e</sup> Lev.

appears he slew him at the very altar. Joab must have been old and infirm at this time, and now he bleeds for Abner, he bleeds for Amasa, and he bleeds for Uriah.

Verse 36. *Build thee an house*] Thus he gave him the whole city for a prison, and this certainly could have reduced him to no hardships.

Verse 37. *Thy blood shall be upon thine own head.*] Solomon knew that Shimei was a seditious man, and he chose to keep him under his own eye ; for such a man at large, in favourable circumstances, might do much evil. His bitter revilings of David were a sufficient proof.

Verse 40. *And Shimei—went to Gath*] It is astonishing

gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die ? and thou saidst unto me, The word that I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with ?

44 The king said moreover to Shimei, Thou knowest <sup>a</sup> all the wickedness which thine heart is privy to, that thou didst to David my father : therefore the LORD shall <sup>b</sup> return thy wickedness upon thine own head ;

45 And king Solomon shall be blessed, and <sup>c</sup> the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada ; which went out, and fell upon him, that he died. And the <sup>d</sup> kingdom was established in the hand of Solomon.

xx. 9. Josh. ii. 29. 2 Sam. i. 16.—<sup>1</sup> Sam. xxvii. 2.—<sup>2</sup> Sam. xvi. 6.—<sup>3</sup> Ps. vii. 16. Ezek. xvii. 19.—<sup>4</sup> Prov. xxv. 5.—<sup>5</sup> Ver. 12. 2 Chron. i. 1.

that with his eyes wide open he would thus run into the jaws of death.

Verse 45. *King Solomon shall be blessed*] He seems to think that, while such bad men remained unpunished, the nation could not prosper ; that it was an act of justice which God required him to perform, in order to the establishment and perpetuity of his throne.

Verse 46. *And the kingdom was established*] He had neither foes within nor without. He was either dreaded or loved universally. His own subjects were affectionately bound to him, and the surrounding nations did not think proper to make him their enemy.

## CHAPTER III.

*Solomon marries Pharaoh's daughter, 1, 2. He serves God ; and offers a thousand burnt-offerings upon one altar, at Gibeon, 3, 4. God appears to him in a dream at Gibeon ; and asks what He shall give him, 5. He asks wisdom ; with which God is well pleased, and promises to give him not only that, but also riches and honour ; and, if obedient, long life, 6-14. He comes back to Jerusalem ; and offers burnt-offerings and peace-offerings, and makes a feast for his servants, 15. His judgment between the two harlots, 16-27. He rises in the esteem of the people, 28.*

**AND** <sup>a</sup> Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the <sup>b</sup> city of

<sup>a</sup> Ch. vii. 8. <sup>ix.</sup> 24.—<sup>b</sup> 2 Sam. v. 7.

Verse 1. *Solomon made affinity with Pharaoh*] This was no doubt a political measure in order to strengthen his kingdom, and on the same ground he continued his alliance with the king of Tyre ; and these were among the most powerful of his neighbours. But should political considerations prevail over express laws of God ? God had strictly forbidden his people to form alliances with heathenish women, lest they should lead their hearts away from him into idolatry ; Exod. xxxiv. 16 ; Deut. vii. 3, 4. Now Solomon acted in direct opposition to these laws ; and perhaps in this alliance were sown those seeds of apostasy from God and goodness in which he so long lived, and in which he so awfully died.

Those who are, at all hazards, his determinate apologists, assume, 1. That Pharaoh's daughter must have been a proselyte to the Jewish religion ; else Solomon would not

David, until he had made an end of building his <sup>c</sup> own house, and <sup>d</sup> the house of the LORD, and <sup>e</sup> the wall of Jerusalem round about.

<sup>a</sup> Ch. vii. 1.—<sup>b</sup> Ch. vi.—<sup>c</sup> Ch. ix. 15, 19.

have married her. 2. That God was not displeased with this match. 3. That the book of Canticles, which is supposed to have been his *epithalamium*, would not have found a place in the sacred canon, had the spouse, whom it all along celebrates, been at that time an idolatress. 4. That it is certain we nowhere in Scripture find Solomon blamed for this match.

Now to all this, I answer, 1. We have no evidence that the daughter of Pharaoh was a proselyte. It is no more likely that he sought a proselyte here than that he sought them among the Moabites, Hittites, &c., from whom he took many wives. 2. If God's law be positively against such matches, he could not positively be pleased with this breach of it in Solomon. 3. That the Book of Canticles, being found in the sacred canon is, according to some critics, neither a proof that the marriage pleased God, nor that the

2 \*Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon <sup>b</sup>loved the LORD, <sup>c</sup>walking in the statutes of David his father; only he sacrificed and burnt incense in high places.

4 And <sup>d</sup>the king went to Gibeon to sacrifice there; <sup>e</sup>for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 <sup>f</sup>In Gibeon the LORD appeared to Solomon <sup>g</sup>in a dream by night: and God said, Ask what I shall give thee.

6 <sup>h</sup>And Solomon said, Thou hast shewed unto thy servant David my father great <sup>i</sup>mercy, according as he <sup>j</sup>walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou <sup>k</sup>hast given him a son to sit on his throne, as it is this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: <sup>l</sup>and I am but a little child: I know not <sup>m</sup>how <sup>n</sup>to go out or come in.

8 And thy servant is in the midst of thy people which thou <sup>o</sup>hast chosen, a great people, <sup>p</sup>that cannot be numbered nor counted for multitude.

9 <sup>q</sup>Give therefore thy servant an <sup>r</sup>understanding heart <sup>s</sup>to judge thy people, that I may <sup>t</sup>discern be-

tween good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast <sup>u</sup>not asked for thyself <sup>v</sup>long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding, <sup>w</sup>to discern judgment:

12 <sup>x</sup>Behold, I have done according to thy words: <sup>y</sup>lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also <sup>z</sup>given thee that which thou hast not asked, both <sup>aa</sup>riches, and honour: so that there <sup>ab</sup>shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, <sup>ac</sup>as thy father David did walk, then I will <sup>ad</sup>lengthen thy days.

15 And Solomon <sup>ae</sup>awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and <sup>af</sup>made a feast to all his servants,

16 Then came there two women, <sup>ag</sup>that were harlots, unto the king, and <sup>ah</sup>stood before him.

5. - <sup>a</sup>Heb. hearing. - <sup>b</sup>Ps. lxxii. 1, 2. - <sup>c</sup>Heb. v. 14. - <sup>d</sup>James iv. 3. - <sup>e</sup>Heb. many days. - <sup>f</sup>Heb. to hear. - <sup>g</sup>1 John v. 14, 15. - <sup>h</sup>Ch. iv. 29, 30, 31. v. 12. x. 24. Eccles. i. 16. - <sup>i</sup>Wisd. vii. 11. Mat. vi. 33. Eph. iii. 20. - <sup>j</sup>Ch. iv. 21, 24. x. 23, 25, &c. Prov. iii. 16. - <sup>k</sup>Or, hath not been. - <sup>l</sup>Ch. xv. 5. - <sup>m</sup>Ps. xci. 16. Prov. xli. 2. - <sup>n</sup>So Gen. xli. 7. - <sup>o</sup>So Gen. xli. 20. Ch. viii. 65. Esth. i. 3. Dan v. 1. Mark vi. 21. - <sup>p</sup>Num. xxvii. 2.

be this: as the ark and tabernacle were still in being, it was not right to offer sacrifices but where they were; and wherever they were, whether on a high place or a plain, there sacrifices might be lawfully offered, previously to the building of the temple. And the tabernacle was now at Gibeon, 2 Chron. i. 3.

Verse 5. *The Lord appeared to Solomon in a dream*] This appears to have been supernatural.

And if Solomon received his wisdom by immediate inspiration from heaven, this was the kind of dream that he had; a dream by which that wisdom was actually communicated. But probably we need not carry this matter so much into miracle: God might be the author of his extraordinary wisdom, as he was the author of his extraordinary riches. In short, as God's especial blessing brought him riches through the medium of his own care and industry; so the inspiration of the Almighty gave him understanding, while he gave his heart to seek and search out, by his wisdom, concerning all things under the sun, Eccles. i. 13.

Verse 7. *I know not how to go out or come in.*] I am just like an infant learning to walk alone, and can neither go out nor come in without help.

Verse 9. *Give an understanding heart to judge thy people*] He did not ask wisdom in general, but the true science of government. This wisdom he sought, and this wisdom he obtained.

Verse 12. *I have given thee a wise and an understanding heart*] Was not all this conditional? If he should walk in his ways, and keep his statutes and commandments, ver. 14. Was it not to depend upon his proper use of initiatory inspirations? Did he ever receive all this wisdom? Did not his unfaithfulness prevent the fulfilment of the divine purpose? Instead of being the wisest of men, did he not become more brutish than any man? Did he not even lose the knowledge of his Creator, and worship the abominations of the Moabites, Zidonians, &c., &c.? And was not such idolatry a proof of the grossest stupidity? How few proofs does his life give that the gracious purpose of God was fulfilled in him! He received much; but he would have received much more, had he been faithful to the grace given. No character in the sacred writings disappoints us more than the character of Solomon.

book was written by divine inspiration; much less that it celebrates the love between Christ and his church, or is at all profitable for doctrine, for reproof, or for edification in righteousness. 4. That Solomon is most expressly reproved in Scripture for this very match. Now, although it be not expressly said that Pharaoh's daughter is here intended, yet there is all reasonable evidence that she is included; and, indeed, the words seem to intimate that she is especially referred to. In ver. 3 it is said Solomon loved the LORD, walking in the statutes of David; and Nohemiah says, Did not Solomon, king of Israel, sin by these things, who was beloved of his God; referring, most probably, to this early part of Solomon's history. But supposing that this is not sufficient evidence that this match is spoken against in Scripture, let us turn to chap. xi. 1, 2, of this book, where the cause of Solomon's apostasy is assigned; and there we read, But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: of the nations which the Lord said unto the children of Israel, Ye shall not go in unto them; neither shall they come in unto you; for surely they will turn away your heart after their gods: SOLOMON CLAVE UNTO THESE IN LOVE. Here the marriage with Pharaoh's daughter is classed most positively with the most exceptionable of his matrimonial and concubinal alliances; as it no doubt had its predisposing share in an apostasy the most unprecedented and disgraceful. [It must be noted, however, that Pharaoh's daughter is not named among the wives of Solomon who practised idolatry, and led the king into it, neither is there any trace of Egyptian idolatry in Judah during his reign. The passage in ch. xi. 1, 2 in reality distinguishes her from the strange women.]

Verse 2. *The people sacrificed in high places*] Could there be any sin in this, or was it unlawful till after the temple was built? for prophets, judges, the kings which preceded Solomon, and Solomon himself, sacrificed on high places, such as Gibeon, Gilgal, Shiloh, Hebron, Kirjath-jearim, &c. But after the temple was erected, it was sinful to offer sacrifices in any other place; yet here it is introduced as being morally wrong, and as an exceptionable trait in the character of Solomon. The explanation appears to

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living is my son, and the dead is thy son, And this said, No: but the dead is thy son, and the living is my son. Thus they spake before the king.

\* Gen. xliii. 30. Isa. xlix. 15. Jer. xxxi. 20. Hos. xi. 8.

*None like thee before thee*] That is, no king, either in or among the nations, as the following verse explains.

Verse 16. *Then came there two women—harlots*] The word *zonoth*, which we here, and in some other places, improperly translate *harlots*, is by the Chaldee (the best judge in this case) rendered *tavern-keepers*. (See on Josh. ii. 1.) If these had been *harlots*, it is not likely they would have dared to appear before Solomon; and if they had been common women, it is not likely they would have had children; nor is it likely that such persons would have been permitted under the reign of David.

Verse 25. *Divide the living child in two*] This was apparently a very strange decision, and such as nothing could vindicate had it been carried into execution; but Solomon saw that the only way to find out the real mother was by the affection and tenderness which she would necessarily show to her offspring. He plainly saw that the real mother

23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one and half to the other.

26 Then spake the woman whose the living child was unto the king, for 'her bowels' yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the 'wisdom of God was' in him, to do judgment.

<sup>b</sup> Heb. *were hot*.—<sup>c</sup> Ver. 9, 11, 12.—<sup>d</sup> Heb. *in the midst of him*.

would rather relinquish her claim to her child than see it hewn in pieces before her eyes, while it was probable the pretender would see this with indifference. This was a proof of his sound judgment, penetration, and acquaintance with human nature; but surely it is not produced as a proof of extraordinary and supernatural wisdom. We have several similar decisions even among heathens.

Verse 28. *They feared the king*] This decision proved that they could not impose upon him; and they were afraid to do those things which might bring them before his judgment-seat.

*They saw that the wisdom of God was in him*] They perceived that he was taught of God, judged impartially, and could not be deceived. What was done to the other woman we are not told: justice certainly required that she should be punished for her lies and fraud.

## CHAPTER IV.

*An account of Solomon's chief officers, 1-6. Names of the twelve officers that were over twelve districts, to provide victuals for the king's household monthly, 7-19. Judah and Israel are very populous; and Solomon reigns over many provinces, 20, 21. The daily provision for his family, 22, 23. The extent and peace of his dominions, 24, 25. His horses, chariots, and dromedaries; with the provision made for them, 26-28. His wisdom and understanding, 29-31. The number of his proverbs and songs; and his knowledge in natural history, 32, 33. People from all nations come to hear his wisdom, 34.*

SO king Solomon was king over all Israel.

2 And these were the princes which he had; Azariah the son of Zadok the 'priest.

3 Elihoreph and Ahiah, the sons of Shisha, 'scribes; 'Jehoshaphat the son of Ahilud, the 'recorder.

\* Or, the chief officer.—<sup>b</sup> Or, secretaries.—<sup>c</sup> 2 Sam. viii. 18. xx. 24.—<sup>d</sup> Or, remembrancer.—<sup>e</sup> Ch. ii. 35.—<sup>f</sup> See ch. ii. 27.—<sup>g</sup> Ver. 7.—

Verse 2. *These were the princes which he had; Azariah the son of Zadok the priest.*] These were his great, chief, or principal men. None of them were princes in the common acceptance of the word.

Verse 3. *Elihoreph and Ahiah—scribes*] Secretaries to the king.

*Jehoshaphat—recorder.*] Historiographer to the king, who chronicled the affairs of the kingdom. He was in this office under David, see 2 Sam. xx. 24.

Verse 5. *Azariah—was over the officers*] He had the

4 And 'Benaiah the son of Jehoiada was over the host: and Zadok and 'Abiathar were the priests.

5 And Azariah the son of Nathan was over 'the officers: and Zabud the son of Nathan was 'principal officer, and 'the king's friend:

6 And Ahishar was over the household: and

<sup>b</sup> 2 Sam. viii. 18. xx. 26.—<sup>c</sup> 2 Sam. xv. 37. xvi. 16. 1 Chron. xxvii. 33.

superintendence of the twelve officers mentioned below: see ver. 7.

*Zabud—was principal officer*] Perhaps what we call premier, or prime minister.

*The king's friend*] His chief favourite—his confidant.

Verse 6. *Ahishar was over the household*] The king's chamberlain.

*Adoniram—was over the tribute.*] What we call chancellor of the exchequer. He received and brought into the treasury all the proceeds of taxes and tributes. He was in this office

\* Adoniram the son of Abda was over the tribute.

7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: \* The son of Hur, in Mount Ephraim:

9 \* The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 \* The son of Hesei, in Aruboth: to him pertained Sochoh, and all the land of Hopher:

11 \* The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife;

12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Bethshean to Abel-meholah, even unto the place that is beyond Jokneam:

13 \* The son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo had Mahanaim:

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai was in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin;

19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 Judah and Israel were many, as the sand

which is by the sea in multitude, \* eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all the region on this side of the river, from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers divided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men: \* than Ethan

\* Ch. v. 14.—b Or, levy.—c Or, Ben-hur.—d Or, Ben-dekar.—e Or, Ben-hesei.—f Ben-abinadab.—g Or, Ben-geber.—h Num. xxxii. 41.—i Deut. iii. 4.—j Or, to Mahanaim.—k Deut. iii. 8.—l Gen. xxii. 17. Ch. iii. 8. Prov. xiv. 28.—m Ps. lxxii. 9, 7. Mic. iv. 4.—n 2 Chron. ix. 26. Ps. lxxii. 8. Ecclus. xlvii. 13.—o Gen. xv. 18. Josh. i. 4.—p Ps. lxxiii. 29. lxxii. 10, 11.—q Heb. bread.—r Heb. cors.—s Ps. lxxii. under David; see 2 Sam. xx. 24. [He was overseer of the tributary labourers.]

Verse 7. Twelve officers.] The business of these twelve officers was to provide daily, each for a month, those provisions which were consumed in the king's household: see verses 22 and 23. And the task for such a daily provision was not an easy one.

Verse 13. Threescore great cities with walls and brasen bars.] These were fortified cities; their gates and bars covered with plates of brass.

Verse 20. Eating and drinking, and making merry.] They were very comfortable, very rich, very merry, and very corrupt. And this full feeding and dissipation led to a total corruption of manners.

Verse 21. Solomon reigned over all kingdoms.] The meaning of this verse appears to be, that Solomon reigned over all the provinces from the river Euphrates to the land of the Philistines, even to the frontiers of Egypt. The Euphrates was on the east of Solomon's dominions; the Philistines were westward on the Mediterranean sea; and Egypt was on the south. Solomon had, therefore, as tributaries, the kingdoms of Syria, Damascus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean. Thus he appears to have possessed all the land that God covenanted with Abraham to give to his posterity.

Verse 22. Solomon's provision for one day.] The cor or measure was the same as the homer, and contained nearly seventy-six gallons, wine measure, according to Bishop Cumberland.

Verse 23. Fatted fowl.] I suppose this means all the wild fowls in season during each month. Many have translated the word capons; but, query, was any such thing known among the ancient Jews?

But how immense must the number of men have been who were fed daily at the palace of the Israelitish king! Vilal-

11.—i 1 Chron. xxii. 9.—j See Jer. xxiii. 6.—k Heb. confidently.—l Mic. iv. 4. Zech. iii. 10.—m Judg. x. 1.—n Ch. x. 26. 2 Chron. i. 14. ix. 25.—o See Deut. xvii. 16.—p Ver. 7.—q Or, mules or swift beasts. Esth. viii. 14. Mic. i. 13.—r Ch. iii. 12. Ecclus. xlvii. 14, 15, 16, 17.—s Gen. xxv. 6.—t See Acts vii. 22.—u Ch. iii. 12.—v 1 Chron. xv. 19. Ps. lxxxix. title.

pandus computes the number to be not less than forty-eight thousand, six hundred; and Calvisius makes, by estimation from the consumption of food, fifty-four thousand! These must have included all his guards, each of whom received a ration from the king's stores.

Verse 25. Every man under his vine.] They were no longer obliged to dwell in fortified cities for fear of their enemies; they spread themselves over all the country, which they every where cultivated; and had always the privilege of eating the fruits of their own labours.

Verse 26. Solomon had forty thousand stalls of horses—and twelve thousand horsemen.] In 2 Chron. ix. 25, instead of forty thousand stalls, we read four thousand; we may rest satisfied that there is a corruption in the numbers somewhere.

Verse 28. And dromedaries.] The original word seems to signify a very swift kind of horse, and race-horse or post-horse is probably its true meaning. To communicate with so many distant provinces, Solomon had need of many animals of this kind.

Verse 29. God gave Solomon wisdom, &c.] He gave him a capacious mind, and furnished him with extraordinary assistance to cultivate it.

Even as the sand that is on the sea-shore.] Lord Bacon observes on this: "As the sand on the sea-shore incloses a great body of waters, so Solomon's mind contained an ocean of knowledge." This is a happy and correct illustration.

Verse 30. The children of the east country.] That is, the Chaldeans, Persians, and Arabians, who, with the Egyptians, were famed for wisdom and knowledge through all the world.

Verse 31. He was wiser than all men.] He was wiser than any of those who were most celebrated in his time, among whom were the four after mentioned, viz., Ethan, Heman, Chalcol, and Darda. Ethan was probably the same as is mentioned in some of the Psalms, particularly Ps. lxxxix.

the Ezrahite, and Heman, \* and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about.

32 And <sup>b</sup> he spake three thousand proverbs; and his <sup>c</sup> songs were a thousand and five.

33 And he spake of trees, from the cedar tree

\* See 1 Chron. ii. 6. vi. 33. xv. 19. Ps. lxxxviii. title.—<sup>b</sup> Prov. i.

title; and among the *singers* in 1 Chron. vi. 42. There is a *Heran* mentioned in the title to Ps. lxxxviii. In 1 Chron. ii. 6 we have all the four names, but they are probably not the same persons, for they are there said to be the *sons of Zeruh*, and he flourished long before Solomon's time.

Some suppose that *beney machol*, "the sons of Mahol," should be rendered *masters of dancing or music*, as *machol* signifies, not only a *dance* or *choir*, but also an instrument of music of the pipe kind.

Verse 32. *He spake three thousand proverbs*] The Book of Proverbs, attributed to Solomon, contains only about nine hundred or nine hundred and twenty-three distinct proverbs; and if we grant with some that the first nine chapters are not the work of Solomon, then all that can be attributed to him is only about six hundred and fifty.

Of all his *one thousand* and *five songs* or *poems* we have only one, the Book of Canticles, remaining, unless we include Ps. cxxvii., *Except the Lord build the house, &c.*, which in

that *is* in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And <sup>c</sup> there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

1. Eccles. xii. 9.—<sup>c</sup> Cant. i. 1.—<sup>d</sup> Ch. x. 1. 2 Chron. ix. 1, 23.

the title is said to be *by* or *for* him, though it appears more properly to be a psalm of *direction*, left him by his father David, relative to the building of the temple. [Psalms lxii. and cxxxii. are attributed to him.]

Verse 33. *He spake of trees—beasts—fowl—creeping things, and of fishes.*] This is a complete system of natural history, as far as relates to the animal and vegetable kingdoms, and the first intimation we have of any thing of the kind. Solomon was probably the first *natural historian* in the world.

Verse 34. *There came of all the people to hear the wisdom of Solomon*] We learn from chap. x. that the queen of Sheba was one of those visitants, and perhaps the most remarkable, as we have the particulars of her visits, but not of the others.

The people that came from all kings of the earth were probably ambassadors, who came to form and maintain friendships between their sovereigns and the Israelitish king.

## CHAPTER V.

*Hiram, king of Tyre, sends to congratulate Solomon on his accession to the kingdom, 1. Solomon consults him on building a temple for the Lord, and requests his assistance, 2-6. Hiram is pleased, and specifies the assistance which he will afford, 7-9. He sends cedars and fir-trees, 10. The return made by Solomon, 11. They form a league, 12. Solomon makes a levy of men in Israel to prepare wood and stones, 13-18.*

AND <sup>a</sup> Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: <sup>b</sup> for Hiram was ever a lover of David.

2 And <sup>c</sup> Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God <sup>d</sup> for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me <sup>e</sup> rest on every side, so that there is neither adversary nor evil occurrent.

5 <sup>f</sup> And, behold, I <sup>g</sup> purpose to build an house unto the name of the LORD my God, <sup>h</sup> as the LORD spake unto David my father, saying, Thy son, whom I will

set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me <sup>i</sup> cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt <sup>j</sup> appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have <sup>k</sup> considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

\* Ver. 10, 18. 2 Chron. ii. 3, *Hiram*.—<sup>b</sup> 2 Sam. v. 11. 1 Chron. xiv. 1. Amos i. 9.—<sup>c</sup> 2 Chron. ii. 3.—<sup>d</sup> 1 Chron. xxii. 8, xxviii. 3.—<sup>e</sup> Ch. iv. 24. 2 Chron. xxii. 9.—<sup>f</sup> 2 Chron. ii. 4.—<sup>g</sup> Heb. say.—<sup>h</sup> 2

Verse 1. *Hiram king of Tyre*] Some suppose that the Hiram mentioned here is different from him who was the friend of David; but there seems no very solid reason for this supposition. As Hiram had intimate alliance with David, and built his palace, 2 Sam. v. 11, he wished to maintain the same good understanding with his son, of whose wisdom he had no doubt heard the most advantageous accounts; and he loved the son because he always loved the father, for *Hiram was ever a lover of David*.

Verse 2. *Solomon sent to Hiram*] Made an interchange of ambassadors and friendly greetings.

Verse 4. *There is neither adversary*] There is no satan—no opposer, nor any kind of evil; all is peace and quiet, both without and within. God has given me this quiet that I may build his temple.

Verse 5. *An house unto the name of the Lord*] The name

Sam. vii. 18. 1 Chron. xvii. 12. xxii. 10.—<sup>i</sup> 2 Chron. ii. 8, 10.—<sup>j</sup> Heb. say.—<sup>k</sup> Heb. heard.

of God is God himself. I purpose to build a house to that infinite and eternal Being called *Jehovah*.

Verse 6. *Any that can skill to hew timber*] An obsolete and barbarous expression for *any that know how to cut timber*. They had neither *sawyers*, *carpenters*, *joiners*, nor *builders* among them equal to the Sidonians. Sidon was a part of the territories of Hiram, and its inhabitants appear to have been the most expert workmen.

Verse 7. *Blessed be the Lord this day*] From this, and indeed from every part of Hiram's conduct, it is evident that he was a worshipper of the true God: unless, as was the case with many of the heathens, he supposed that every country had its own god, and every god his own country, and he thanked the god of Israel that he had given so wise a prince to govern those whom he considered his friends and allies: but the first opinion seems to be the most correct.



9 My servants shall bring *them* down from Lebanon unto the sea: \*and I will convey them by sea in floats unto the place that thou shalt <sup>b</sup>appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, <sup>c</sup>in giving food for my household.

10 So Hiram gave Solomon cedar-trees and firs-trees according to all his desire.

11 <sup>d</sup>And Solomon gave Hiram twenty thousand \*measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom 'as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 And king Solomon raised a <sup>e</sup>levy out of all Israel; and the levy was thirty thousand men.

\*2 Chron. ii. 16.—<sup>b</sup> Heb. *and*.—<sup>c</sup> See Ezra iii. 7. Ezek. xxvii. 17. Acts xii. 20.—<sup>d</sup> See 2 Chron. ii. 10.—<sup>e</sup> Heb. *cors*.—<sup>f</sup> Ch. iii. 12.

Verse 9. *Shall bring them down from Lebanon unto the sea*] As the river *Adonis* was in the vicinity of the forest of Lebanon, and emptied itself into the Mediterranean Sea, near *Biblos*, Hiram could transport the timber, cut so as to occupy the place it was intended for in the building, without any farther need of axe or saw. It might readily be sent down the coast on rafts, and landed at *Joppa*, or *Jamnia*, just opposite to Jerusalem, at the distance of about twenty-five miles. See 2 Chron. ii. 16.

Verse 11. *And Solomon gave Hiram, &c.*] The information in this verse of the annual stipend paid to Hiram, is deficient, and must be supplied out of 2 Chron. ii. 10. Here twenty thousand measures of wheat and twenty measures of pure oil is all that is promised; there, twenty thousand measures of beaten wheat, twenty thousand measures of barley, twenty thousand baths of wine, and twenty thousand baths of oil, is the stipulation; unless we suppose the first to be for Hiram's own family, the latter for his workmen.

Verse 13. *The levy was thirty thousand men.*] We find from the following verse that only ten thousand were employed at once, and those only for one month at a time; and having rested two months, they again resumed their

14 And he sent them to Lebanon, ten thousand <sup>a</sup>month by courses: a month they were in Lebanon and two months at home: and <sup>b</sup>Adoniram was over the levy.

15 <sup>c</sup>And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and <sup>d</sup>hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the <sup>e</sup>stone-squarers: so they prepared timber and stones to build the house.

—<sup>a</sup> Heb. *tribute of men*.—<sup>b</sup> Ch. iv. 6.—<sup>c</sup> Ch. ix. 21. 2 Chron. ii. 17, 18.—<sup>d</sup> 1 Chron. xxii. 2.—<sup>e</sup> Or, *Giblites*; as Ezek. xxvii. 9.

labour. These were the persons over whom Adoniram was superintendent, and were all Israelites.

Verse 15. *Threescore and ten thousand that bare burdens*] These were all *strangers*, or *prosclytes*, dwelling among the Israelites, as we learn from the parallel place, 2 Chron. ii. 17, 18.

Verse 16. *Beside—three thousand and three hundred, which ruled over the people*] In the parallel place, 2 Chron. ii. 18, it is *three thousand six hundred*. The Septuagint has here the same number.

Verse 17. *Great stones*] Stones of very large dimensions. *Costly stones*] Stones that cost much labour and time to cut them out of the rock.

*Hewed stones*] Every where squared and polished.

Verse 18. *And the stone-squarers*] Instead of *stone-squarers* the margin very properly reads *Giblites*; and refers to Ezek. xxvii. 9, where we find the inhabitants of *Gabal* celebrated for their knowledge in *ship-building*. Some suppose that these *Giblites* were the inhabitants of *Biblos*, at the foot of Mount Libanus, northward of Sidon, on the coast of the Mediterranean Sea; famous for its wines; and now called *Gaeta*.

## CHAPTER VI.

*In the four hundred and eightieth year from the exodus, in the fourth year of Solomon's reign, and in the second month, he laid the foundations of the temple; the length sixty cubits, the breadth twenty, and the height thirty cubits; besides the porch, which was twenty cubits in length, and ten cubits in height, 1-3. A description of its different external parts, 4-10. God's promise to Solomon, 11-13. Description of its internal parts and contents, 14-38. Temple finished in the eighth month of the eleventh year of Solomon's reign, being seven years in building, 37, 38.*

AND 'it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over

\*2 Chron. iii. 1, 2.—<sup>a</sup> Acts vii. 47.

Verse 1. *In the four hundred and eightieth year*] The Septuagint has *the four hundred and fortieth year*.

*The month Zif*] This answers to a part of our April and May; and was the second month of the sacred year, but the eighth month of the civil year. Before the time of Solomon, the Jews do not appear to have had any names for their months, but mentioned them in the order of their consecutive occurrence, *first month, second month, third month, &c.* In this chapter, we find *Zif* and *Bul*; and in ch. viii. ver. 2, we find another, *Ethanim*; and these are supposed to be borrowed from the Chaldeans; and consequently this book was written after the Babylonish captivity. Before this time, we find only the word *Abib* mentioned as the name of

Israel, in the month *Zif*, which is the second month, that <sup>b</sup>he <sup>c</sup>began to build the house of the LORD.

2 And <sup>d</sup>the house which king Solomon built for the LORD, the length thereof was threescore cubits,

\*Heb. *built*.—<sup>a</sup> See Ezek. xii. 1, &c.

a month, Exod. xiii. 4. Whether there were any others at that time, or whether *Abib* were really intended as the name of a month, we cannot absolutely say. The present names of the Hebrew months are:—*Tisri*, answering to a part of September and October, *Marchesvan*, *Cisleu*, *Tebeth*, *Shebat*, *Adar*, *Nisan*, *Ijar*, *Sivan*, *Tammuz*, *Ab*, and *Elul*.

Verse 2. *The length thereof was threescore cubits*] A cubit, according to Bishop Cumberland, is 21 inches, and 888 decimals, or 1 foot, 9 inches, and 888 decimals.

According to this, the length, 60 cubits, was	Yds.	Ft.	Inch.
The breadth, 20 cubits, was	36	1	5 28
The height, 30 cubits, was	12	0	5 76
	18	0	8 64

and the breadth thereof twenty cubits, and the height thereof thirty cubits. \*

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

4 And for the house he made \*windows<sup>b</sup> of narrow lights.

5 And \*against the wall of the house he built \*chambers<sup>c</sup> round about, against the walls of the house round about, both of the temple<sup>d</sup> and of the oracle: and he made \*chambers round about:

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad; and the third was seven cubits broad: for without in the wall of the house he made<sup>e</sup> narrowed rests round about; that the beams should not be fastened in the walls of the house.

7 And<sup>f</sup> the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.

8 The door of the middle chamber was in the right<sup>g</sup> side of the house: and they went up with winding stairs into the middle chamber; and out of the middle into the third.

9 \*So he built the house, and finished it; and covered the house<sup>h</sup> with beams and boards of cedar.

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 And the word of the LORD came to Solomon, saying,

12 Concerning this house which thou art in building, \*if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, \*which I spake unto David thy father:

\* Ezek. xl. 16. xli. 16. —<sup>b</sup> Or, windows broad within, and narrow without; or, skewed and closed. —<sup>c</sup> Or, upon or joining to. —<sup>d</sup> See Ezek. xli. 6. —<sup>e</sup> Heb. floors. —<sup>f</sup> Ver. 16, 19, 20, 21, 31. —<sup>g</sup> Heb. ribs. —<sup>h</sup> Heb. narrowings or rebulements. —<sup>i</sup> See Deut. xxvii. 5, 6. Ch. v. 18. —<sup>j</sup> Heb. shoulder. —<sup>k</sup> Ver. 14, 38. —<sup>l</sup> Or, the vault-beams and the ceilings with cedar. —<sup>m</sup> Ch. ii. 4. ix. 4. —<sup>n</sup> 2 Sam. vii. 13. 1 Chron. xxii. 10. —<sup>o</sup> Exod. xxv. 8. Lev. xxvi. 11. 2 Cor. vi. 16.

This constituted what was called the temple or house, the house of God, &c. But, besides this, there were courts and colonnades, where people might assemble to perform their devotions and assist at the sacrifices, without being exposed to the open air. The court surrounded the temple, or holy place, into which the priests alone entered. Sometimes the whole of the building is called the temple; at other times that, the measurement of which is given above. But as no proper account can be given of such a building in notes; and as there is a great variety of opinion concerning the temple, its structure, ornaments, &c., as mentioned in the Book of Kings and Chronicles, in Ezekiel, and by Josephus; and as modern writers have produced very different buildings, I think it best to hazard nothing on the subject, as I find I cannot give any thing as the likeness of Solomon's temple, which I could say, either in honour or conscience, bears any affinity to it.

Verse 4. Windows of narrow lights.] Probably latticed windows; windows through which a person within could see well; but a person without, nothing. We hear nothing of glass or any other diaphanous substance. Window, perhaps originally windore, a door to let the wind in, in order to ventilate the building, and through which external objects might be discerned.

Verse 7. The house—was built of stone.] It appears that every stone was hewn and squared, and its place in the building ascertained, before it came to Jerusalem: the timbers were fitted in like manner. On this account, that all was prepared at Mount Lebanon, there was neither ham-

13 And \*I will dwell among the children of Israel, and will not forsake my people Israel.

14 \*So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, \*both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the \*most holy place.

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with \*knops and \*open flowers: all was cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with \*pure gold: and so covered the altar which was of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house; also \*the whole altar that was by the oracle he overlaid with gold.

23 And within the oracle<sup>a</sup> he made two cherubims of \*olive-tree, \*each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25 And the other cherub was ten cubits: both cherubims were of one measure and one size.

Rev. xxi. 8. —<sup>a</sup> Dent. xxxi. 6. —<sup>b</sup> Ver. 38. —<sup>c</sup> Or, from the floor of the house unto the walls, &c., and so ver. 16. —<sup>d</sup> Exod. xxvi. 33. Lev. xvi. 2. Ch. viii. 6. 2 Chron. iii. 8. Ezek. xiv. 3. Heb. ix. 8. —<sup>e</sup> Or, gourds. —<sup>f</sup> Heb. openings of flowers. —<sup>g</sup> Heb. shut up. —<sup>h</sup> Exod. xxxi. 1, 3, 6. —<sup>i</sup> Exod. xxxvii. 7, 8. 2 Chron. iii. 10, 11, 12. —<sup>j</sup> Or, oily. —<sup>k</sup> Heb. trees of oil.

mer, ax, nor any tool of iron heard in the building; nothing except mallets to drive the tenons into the mortices, and drive in the pins to fasten them, was necessary: therefore there was no noise. But why is this so particularly marked? Is it not because the temple was a type of the kingdom of God; and the souls of men are to be prepared here for that place of blessedness? There, there is no preaching, exhortations, repentance, tears, cries, nor prayers; the stones must be all squared and fitted here for their place in the New Jerusalem; and, being living stones, must be built up a holy temple for an habitation of God through the Spirit.

Verse 9. Covered the house with beams and boards of cedar.] The eastern custom is very different from ours: we ceil with plaster and make our floors of wood; they make their floors of plaster or painted tiles, and make their ceilings of wood. But it may not be improper to observe that, in ancient times, our buildings were somewhat similar.

Verse 11. The word of the Lord came to Solomon.] Some think that this is the same revelation as that mentioned chap. ix. 2, &c., which took place after the dedication of the temple: but to me it appears different; it was a word to encourage him while building; to warn him against apostasy, and to assure him of God's continued protection of him and his family, if they continued faithful to the grace which God had given.

Verse 22. The whole house he overlaid with gold.] It is impossible to calculate this expense, or the quantity of gold employed in this sacred building.

26 The height of the one cherub *was* ten cubits, and *so was it* of the other cherub.

27 And he set the cherubims within the inner house: and <sup>a</sup>they <sup>b</sup>stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm-trees and <sup>c</sup>open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 And for the entering of the oracle he made doors of olive-tree: the lintel *and* side posts *were* <sup>d</sup>a fifth part of the wall.

32 The <sup>e</sup>two doors also *were* of olive-tree; and he carved upon them carvings of cherubims and palm-trees and <sup>f</sup>open flowers, and overlaid *them* with gold,

<sup>a</sup> Exod. xxv. 20. xxxvii. 9. <sup>2</sup> Chron. v. 8.—<sup>b</sup> Or, the cherubims stretched forth their wings.—<sup>c</sup> Heb. openings of flowers.—<sup>d</sup> Or, fire-squares.—<sup>e</sup> Or, leaves of the door.—<sup>f</sup> Heb. openings of flowers.—

Verse 26. *The height of the one cherub was ten cubits*] The height of each cherub was about eighteen feet and three inches.

Verse 36. *Three rows of hewed stone, and a row of cedar beams*] Does not this intimate that there were three courses of stone, and then one course of timber all through this wall? Three strata of stone and one stratum of timber, and so on. If so, could such a building be very durable? But it should be observed that this was in the inner court, and therefore the timber was not exposed to the weather. The outer court does not appear to have been built stratum super stratum of stone and wood.

Verse 38. *In the eleventh year—was the house finished*] It is rather strange that this house required seven years and

and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple posts of olive-tree, <sup>g</sup>a fourth part of the wall.

34 And the two doors *were* of fir-tree: the <sup>h</sup>two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm-trees and open flowers: and covered *them* with gold fitted upon the carved work,

36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 <sup>i</sup>In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished <sup>j</sup>throughout all the parts thereof, and according to all the fashion of it. So was he <sup>k</sup>seven years in building it.

<sup>g</sup> Or, four-squares.—<sup>h</sup> Ezek. xli. 23, 24, 25.—<sup>i</sup> Ver. 1.—<sup>j</sup> Or, with all the appurtenances thereof, and with all the ordinances thereof.—<sup>k</sup> Comp. ver. 1.

about six months to put all the stones and the timbers in their places, for we have already seen that they were all prepared before they came to Jerusalem; but the ornamenting, gilding, or overlaying with gold, making the carved work, cherubim, trees, flowers, &c., must have consumed a considerable time. The month *Bul* answers to a part of our *October* and *November*, as *Zif*, in which it was begun, answers to a part of *April* and *May*.

The *dedication* did not take place till the following year, the twelfth of Solomon, because then, according to Archbishop Usher, the jubilee happened.

*So was he seven years in building it.*] Properly seven years and six months; but the Scripture generally expresses things in round numbers,

## CHAPTER VII.

Solomon builds his own house, and completes it in thirteen years, 1. He builds another, called the house of the forest of Lebanon; and a house for Pharaoh's daughter, 2-12. He brings Hiram, a copper-smith, out of Tyre, who makes much curious work for the temple, 13-20. He makes the two pillars Jachin and Boaz, 21, 22. The molten sea, and the twelve oxen that bare it, 23-26. And ten brazen bases, and the ten lavers, with pots, shovels, and basons, all of which he cast in the plain of Jordan, 27-46. The quantity of brass too great to be weighed; and the vessels of the temple were all of pure gold, 47-50. Solomon brings into the house the silver and gold which his father had dedicated, 51.

**BUT** Solomon was building his own house thirteen years, and he finished all his house.

2 He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the <sup>b</sup>beams, that lay on forty-five pillars, fifteen in a row.

<sup>a</sup> Ch. ix. 10. <sup>2</sup> Chron. viii. 1.—<sup>b</sup> Heb. ribs.—<sup>c</sup> Heb. eight against eight.

Verse 1. *Building his own house*] This house is said to have been situated in Jerusalem, and probably was, what some call it, his *winter's* residence. It is called the *king's house*, chap. ix. 10.

Verse 2. *The house of the forest of Lebanon*] It was not built in Lebanon, but is thought to have been on Mount

4 And *there were* windows in three rows, and <sup>c</sup>light *was* against light in three ranks.

5 And all the <sup>d</sup>doors and posts *were* square, with the windows: and light *was* against light in three ranks.

6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* <sup>e</sup>before them: and the <sup>f</sup>other pillars and the thick beam *were* <sup>g</sup>before them.

7 Then he made a porch for the throne where he

<sup>d</sup> Or, spaces and pillars were square in prospect.—<sup>e</sup> Or, according to them.—<sup>f</sup> Or, according to them.

Sion. And why it was called the house of the forest of Lebanon does not appear; probably it was because it was built almost entirely of materials brought from that place.

Verse 7. *A porch for the throne*] One porch appears to have been devoted to the purpose of administering judgment, which Solomon did in person.

might judge, *even* the porch of judgment : and *it* was covered with cedar \* from one side of the floor to the other.

3 And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, <sup>b</sup> whom he had taken to wife, like unto this porch.

9 All these were of costly stones, according to the measures of hewed stones, sawed with saws within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation *was* of costly stones, even great stones, stones of ten cubits, and stones of eight cubits,

11 And above were costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, <sup>c</sup> and for the porch of the house.

13 And king Solomon sent and fetched <sup>d</sup> Hiram out of Tyre.

14 <sup>e</sup> He *was* <sup>f</sup> a widow's son of the tribe of Naphtali, and <sup>g</sup> his father *was* a man of Tyre, a worker in brass : and <sup>h</sup> he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he <sup>i</sup> cast <sup>j</sup> two pillars of brass, of eighteen cubits high apiece : and a line of twelve cubits did compass either of them about.

16 And he made two chapters of molten brass, to set upon the tops of the pillars : the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits :

17 And nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the pillars : seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that were upon the top, with pomegranates : and so did he for the other chapter.

19 And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits.

20 And the chapters upon the two pillars *had* pomegranates also above, over against the belly which *was* by the net-work : and the pomegranates were <sup>k</sup> two hundred in rows round about upon the other chapter.

21 And he set up the pillars in <sup>l</sup> the porch of the temple : and he set up the right pillar, and called the name thereof <sup>m</sup> Jachin : and he set up the left pillar, and called the name thereof <sup>n</sup> Boaz.

\* Heb. from floor to floor.—Ch. iii. 1. 2 Chron. viii. 11.—John x. 23. Acts iii. 11.—2 Chron. iv. 11, Hiram. See ver. 40.—<sup>a</sup> Chron. ii. 14.—<sup>b</sup> Heb. the son of a widow woman.—2 Chron. iv. 16.—<sup>c</sup> Exod. xxxi. 3. xxxvi. 1.—Heb. fashioned.—<sup>d</sup> 2 Kings xv. 17. 2 Chron. iii. 15. iv. 12. Jer. li. 21.—<sup>e</sup> See 2 Chron. iii. 14. iv. 13.

Verse 8. *An house for Pharaoh's daughter*] This appears to have been a third house ; probably the whole three made but one building, and were in the same place, but distinguished from each other ; the first as Solomon's palace, the second as a house of judgment, a court-house ; the third, the harem, or apartments for the women.

Verse 13. *Solomon sent and fetched Hiram out of Tyre.*] This was not the Tyrian king, mentioned before, but a very intelligent coppersmith, of Jewish extraction by his mother's side, who was probably married to a Tyrian. In 2 Chron. ii. 14, this woman is said to be of the daughters of Dan, but here of the tribe of Naphtali. She might have been of Naphtali by her father, and of Dan by her mother, and so be indif-

22 And upon the top of the pillars *was* lily work : so was the work of the pillars finished.

23 And he made <sup>o</sup> a molten sea, ten cubits <sup>p</sup> from the one brim to the other : *it was* round all about, and his height *was* five cubits : and a line of thirty cubits did compass <sup>q</sup> it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, <sup>r</sup> compassing the sea round about : the knops were cast in two rows, when it was cast.

25 It stood upon <sup>s</sup> twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east : and the sea *was* set above upon them, and all their hinder parts were inward.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies : it contained <sup>t</sup> two thousand baths.

27 And he made ten bases of brass ; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this manner : they had borders, and the borders were between the ledges :

29 And on the borders that were between the ledges were lions, oxen, and cherubims : and upon the ledges *there was* a base above : and beneath the lions and oxen were certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass : and the four corners thereof had undersetters : under the laver were undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above *was* a cubit : but the mouth thereof *was* round after the work of the base, a cubit and an half : and also upon the mouth of it were gravings with their borders, four-square, not round.

32 And under the borders were four wheels ; and the axletrees of the wheels were <sup>u</sup> joined to the base : and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel ; their axletrees, and their naves, and their fellows, and their spokes, were all molten.

34 And *there were* four undersetters to the four corners of one base : and the undersetters were of the very base itself.

35 And in the top of the base *was* there a round compass of half a cubit high ; and on the top of the base the ledges thereof and the borders thereof were of the same.

36 For on the plates of the ledges thereof, and on

Jer. lii. 23.—<sup>2</sup> Chron. iii. 17.—<sup>3</sup> Ch. vi. 3.—<sup>4</sup> That is, He shall establish.—<sup>5</sup> That is, In it is strength.—<sup>6</sup> 2 Kings xxv. 13. 2 Chron. iv. 2. Jer. lii. 17.—<sup>7</sup> Heb. from his brim to his brim.—<sup>8</sup> 2 Chron. iv. 3.—<sup>9</sup> 2 Chron. iv. 4, 5. Jer. lii. 20.—<sup>10</sup> See 2 Chron. iv. 5.—<sup>11</sup> Heb. in the base.

ferently called of the tribe of Naphtali or of the daughters of Dan. This appears to be the best solution of the difficulty.

Verse 15. *He cast two pillars—eighteen cubits high*] That is, about thirty feet in English measure.

*A line of twelve cubits*] In circumference. It would be difficult even now to procure a founder who could cast such massive pillars, whether solid or hollow.

Verse 21. *The right pillar—Jachin*] That is, He shall establish. The left pillar—Boaz, that is, in strength. These were no doubt emblematical ; for notwithstanding their names, they seem to have supported no part of the building.

Verse 27. *He made ten bases*] That is, pedestals for the ten lavens to rest on.

the borders thereof, he graved cherubims, lions, and palm-trees, according to the 'proportion of every one, and additions round about.

37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

38 Then <sup>b</sup> made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right 'side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 And <sup>d</sup> Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two 'net-works, to cover the two bowls of the chapiters, that were upon the pillars;

42 And four hundred pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that were 'upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

<sup>a</sup> Heb. nakedness.—<sup>b</sup> 2 Chron. iv. 6.—<sup>c</sup> Heb. shoulder.—<sup>d</sup> Heb. Hiram. See ver. 18.—<sup>e</sup> Ver. 17, 18.—<sup>f</sup> Heb. upon the face of the pillars.—<sup>g</sup> Exod. xxvii. 3. 2 Chron. iv. 16.—<sup>h</sup> Heb. made bright or scoured.—<sup>i</sup> 2 Chron. iv. 17.—<sup>j</sup> Heb. in the thickness of the ground.

Verse 38. *Then made he ten lavers*] These were set on the ten bases or pedestals, and were to hold water for the use of the priests in their sacred office, particularly to wash the victims that were to be offered as a burnt-offering, as we learn from 2 Chron. iv. 6, but the brazen sea was for the priests to wash in.

Verse 40. *So Hiram made an end*] It is truly surprising, that in so short a time one artist could design and execute works of such magnitude, taste, and variety, however numerous his assistants might be. The mere building of the house was a matter of little difficulty in comparison of these internal works.

45 <sup>a</sup> And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of <sup>b</sup> bright brass.

46 <sup>1</sup> In the plain of Jordan did the king cast them, <sup>1</sup> in the clay ground between <sup>2</sup> Succoth and <sup>1</sup> Zarthan.

47 And Solomon left all the vessels unweighed, <sup>a</sup> because they were exceeding many: neither was the weight of the brass <sup>a</sup> found out.

48 And Solomon made all the vessels that pertained unto the house of the LORD: <sup>a</sup> the altar of gold and <sup>b</sup> the table of gold, whereupon <sup>c</sup> the shew-bread was,

49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold.

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the <sup>a</sup> things <sup>a</sup> which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

<sup>a</sup> Gen. xxiii. 7.—<sup>b</sup> Josh. iii. 16.—<sup>c</sup> Heb. for the exceeding multitude.—<sup>d</sup> Heb. searched. 1 Chron. xxii. 14.—<sup>e</sup> Exod. xxxvii. 25, &c.—<sup>f</sup> Exod. xxxvii. 10, &c.—<sup>g</sup> Exod. xxv. 30. Lev. xxiv. 5-3.—<sup>h</sup> Heb. ask pans.—<sup>i</sup> Heb. holy things of David.—<sup>j</sup> 2 Sam. viii. 11. 2 Chron. v. 1.

Verse 46. *Cast them, in the clay ground*] In this place he found that particular kind of clay that was proper for his purpose.

Verse 51. *Solomon brought in the things*] It has been a question whether Solomon, in the structure of the temple, used any of the gold and silver which David had provided? And here it seems answered in the negative; for after the house was finished, with all its utensils and ornaments, with its immense profusion of gold, it is here said that Solomon brought in the silver, and the gold, and the vessels, which David his father had dedicated.

## CHAPTER VIII.

Solomon assembles the elders of Israel, and brings up the ark, and the holy vessels, and the tabernacle, out of the city of David, and places them in the temple; on which account a vast number of sheep and oxen are sacrificed, 1-8. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, 9. The cloud of God's glory fills the house, 10, 11. Solomon blesses the people, 12-21. His dedicatory prayer, 22-53. Afterwards he blesses and exhorts the people, 54-61. They offer a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand sheep, 62, 63. He hallows the middle of the court for offerings; as the brazen altar which was before the Lord was too little, 64. He holds the feast of the dedication for seven days; and for other seven days, the feast of the tabernacle; and on the eighth day blesses the people, and sends them away joyful, 65, 66.

**THEN** <sup>a</sup> Solomon assembled the elders of Israel, and all the heads of the tribes, the <sup>b</sup> chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, <sup>c</sup> that they might bring up the ark of the covenant of the LORD <sup>d</sup> out of the city of David, which is Zion.

<sup>a</sup> 2 Chron. v. 2, &c.—<sup>b</sup> Heb. princes.—<sup>c</sup> 2 Sam. vi. 17.—<sup>d</sup> 2 Sam. v. 7, 9. vi. 12, 16

Verse 1. *Then Solomon assembled*] It has already been observed that Solomon deferred the dedication of the temple

2 And all the men of Israel assembled themselves unto king Solomon at the <sup>a</sup> feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, <sup>a</sup> and the priests took up the ark.

4 And they brought up the ark of the LORD, <sup>a</sup> and

<sup>a</sup> Lev. xxiii. 34. 2 Chron. vii. 8.—<sup>b</sup> Num. iv. 16. Deut. xxi. 9. Josh. iii. 8, 6. 1 Chron. xv. 14, 15.—<sup>c</sup> Ch. iii. 4. 2 Chron. i. 6.

to the following year after it was finished, because that year, according to Archbishop Usher, was a jubilee.

the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, <sup>a</sup>sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests <sup>b</sup>brought in the ark of the covenant of the Lord unto <sup>c</sup>his place, into the oracle of the house, to the most holy place, *even* <sup>d</sup>under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they <sup>e</sup>drew out the staves, that the <sup>f</sup>ends of the staves were seen out in the <sup>g</sup>holy place before the oracle, and they were not seen without: and there they are unto this day.

9 <sup>h</sup>There was nothing in the ark <sup>i</sup>save the two tables of stone, which Moses <sup>j</sup>put there at Horeb, <sup>k</sup>when <sup>l</sup>the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud <sup>m</sup>filled the house of the Lord.

11 So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 <sup>n</sup>Then spake Solomon, The Lord said that he would dwell <sup>o</sup>in the thick darkness.

13 <sup>p</sup>I have surely built thee an house to dwell in, <sup>q</sup>a settled place for thee to abide in for ever.

14 And the king turned his face about, and

<sup>r</sup>blessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, <sup>s</sup>Blessed be the Lord God of Israel, which <sup>t</sup>spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 <sup>u</sup>Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house that <sup>v</sup>my name might be therein; but I chose <sup>w</sup>David to be over my people Israel.

17 And <sup>x</sup>it was in the heart of David my father to build an house for the name of the Lord God of Israel.

18 <sup>y</sup>And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless <sup>z</sup>thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, <sup>aa</sup>as the Lord promised, and have built an house for the name of the Lord God of Israel.

21 And I have set there a place for the ark, wherein <sup>ab</sup>is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

22 And Solomon stood before <sup>ac</sup>the altar of the Lord in the presence of all the congregation of Israel, and <sup>ad</sup>spread forth his hands toward heaven:

<sup>a</sup> 2 Sam. vi. 13.—<sup>b</sup> 2 Sam. vi. 17.—<sup>c</sup> Exod. xxvi. 33, 34. Ch. vi. 19.—<sup>d</sup> Ch. vi. 27.—<sup>e</sup> Exod. xxv. 14, 15.—<sup>f</sup> Heb. heads.—<sup>g</sup> Or, ark: as 2 Chron. v. 9.—<sup>h</sup> Exod. xxv. 21. Deut. x. 2.—<sup>i</sup> Deut. x. 5. Heb. ix. 4.—<sup>j</sup> Exod. xl. 20.—<sup>k</sup> Or, where.—<sup>l</sup> Exod. xxxiv. 27, 28. Deut. iv. 13. Ver. 21.—<sup>m</sup> Exod. xl. 34, 35. 2 Chron. v. 13, 14. vii. 2.—<sup>n</sup> 2 Chron. vi. 1, &c.—<sup>o</sup> 1 ev. xvi. 2. Ps. xviii. 11. xvii. 2.

—<sup>p</sup> 2 Sam. vii. 13.—<sup>q</sup> Ps. cxxxii. 14.—<sup>r</sup> 2 Sam. vi. 18.—<sup>s</sup> Luke i. 68.—<sup>t</sup> 2 Sam. vii. 5, 25.—<sup>u</sup> 2 Sam. vii. 6. 2 Chron. vi. 5, &c.—<sup>v</sup> Ver. 29. Deut. xii. 11.—<sup>w</sup> 1 Sam. xvi. 1. 2 Sam. vii. 8. 1 Chron. xxviii. 4.—<sup>x</sup> 2 Sam. vii. 2. 1 Chron. xvii. 1.—<sup>y</sup> 2 Chron. vi. 8, 9.—<sup>z</sup> 2 Sam. vii. 5, 12, 13. Ch. v. 3, 5.—<sup>aa</sup> 1 Chron. xxviii. 5, 6.—<sup>ab</sup> Ver. 9. Deut. xxxi. 26.—<sup>ac</sup> 2 Chron. vi. 12, &c.—<sup>ad</sup> Exod. ix. 33. Ezra ix. 5. Isa. i. 15.

Verse 2. *At the feast in the month Ethanim*] The feast of tabernacles, which was celebrated in the seventh month of what is called the ecclesiastical year.

Verse 4. *They brought up—the tabernacle*] It is generally agreed that there were now two tabernacles, one at Gibeon, and the other in the city of David, which one David had constructed as a temporary residence for the ark, in the event of a temple being built. Which of these tabernacles was brought into the temple at this time, is not well known; some think *both* were brought in, in order to prevent the danger of idolatry. I should rather suppose that the tabernacle from Gibeon was brought in, and that the temporary one erected by David was demolished.

Verse 8. *And there they are unto this day*] This proves that the book was written before the destruction of the first temple, but how long before we cannot tell.

Verse 10. *When the priests were come out*] That is, after having carried the ark into the holy of holies, before any sacred service had yet commenced.

Verse 11. *The glory of the Lord had filled the house*] The cloud, the symbol of the divine glory and presence, appears to have filled, not only the holy of holies, but the whole temple, court and all, and to have become evident to the people; and by this Solomon knew that God ~~had~~ honoured the place with his presence, and taken it for his habitation in reference to the people of Israel.

Verse 12. *The Lord said—he would dwell*] It was under the appearance of a cloud that God showed himself present with Israel in the wilderness; see Exod. xiv. 19, 20. And at the dedication of the tabernacle in the wilderness, God manifested himself in the same way that he did here at the dedication of the temple; see Exod. xl. 34, 35.

Verse 13. *I have surely built thee an house*] He was now fully convinced that the thing pleased God, and that he had taken this place for his settled habitation.

Verse 14. *Blessed all the congregation*] Though this

blessing is not particularly stated, yet we may suppose that it was such as the high-priest pronounced upon the people (Num. vi. 24-26). But he may have had in view more particularly the conduct of *Moses*, who, when he had seen that the people had done all the work of the tabernacle, as the Lord had commanded them, blessed them, Exod. xxxix. 43; and the conduct of his father David, who, when the ark had been brought into the city of David, and the burnt-offerings and peace-offerings completed, blessed the people in the name of the Lord; 2 Sam. vi. 18.

Verse 16. *Since the day, &c.*] Mention is here made, says Dr. Kennicott, of some one place and some one person preferred above all others; and the preference is that of Jerusalem to other places, and of David to other men. In consequence of this remark, we shall see the necessity of correcting this passage by its parallel in 2 Chron. vi. 5, 6, where the thirteen Hebrew words now lost in Kings are happily preserved.

I do not think these thirteen words ever made a part of Kings, and, consequently, are not lost from it; nor do they exist here in any of the Versions; but their being found in Chronicles helps to complete the sense.

Verse 21. *Wherein is the covenant of the Lord*] As it is said, ver. 9, that there was *nothing* in the ark but the two tables of stone, consequently these are called the Covenant, i.e. a sign of the covenant; as our Lord calls the cup the new covenant in his blood, that is, the sign of the new covenant: for *This is my body* implies, *This is the sign* or emblem of my body.

Verse 22. *Stood*] He ascended the brazen scaffold, five cubits long, and five cubits broad, and three cubits high, and then *kneeled down upon his knees*, with his hands spread up to heaven; see ver. 54, and 2 Chron. v. 12, 13.

*And spread forth his hands toward heaven*] This was a usual custom in all nations: in prayer the hands were stretched out to heaven, as if to invite and receive assistance



23 And he said, "LORD God of Israel, <sup>b</sup> *there is no God like thee, in heaven above, or on earth beneath, <sup>c</sup> who keepest covenant and mercy with thy servants that <sup>d</sup> walk before thee with all their heart:*

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, "There <sup>e</sup> shall not fail thee a man in my sight to sit on the throne of Israel; <sup>f</sup> so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 <sup>g</sup> And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But <sup>h</sup> will God indeed dwell on the earth? behold, the heaven and <sup>i</sup> heaven of heavens cannot contain thee; how much less this house that I have built?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, <sup>k</sup> My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make <sup>l</sup> toward <sup>m</sup> this place.

30 <sup>n</sup> And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall

pray <sup>o</sup> toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 If any man trespass against his neighbour, <sup>p</sup> and <sup>q</sup> an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, <sup>r</sup> condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 <sup>s</sup> When thy people Israel be smitten down before the enemy, because they have sinned against thee; and <sup>t</sup> shall turn again to thee, and confess thy name, and pray; and make supplication unto thee <sup>u</sup> in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 <sup>v</sup> When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou <sup>w</sup> teach them <sup>x</sup> the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 <sup>y</sup> If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemies besiege them in the land of their <sup>z</sup> cities; whatsoever plague, whatsoever sickness *there be*;

<sup>a</sup> 2 Mac. ii. 8.—<sup>b</sup> Exod. xv. 11. 2 Sam. vii. 22.—<sup>c</sup> Deut. vii. 9. Neh. i. 5. Dan. ix. 4.—<sup>d</sup> Gen. xvii. 1. Ch. iii. 6. 2 Kings xx. 3.—<sup>e</sup> Ch. ii. 4. 2 Sam. vii. 12, 16.—<sup>f</sup> Heb. There shall not be cut off unto thee a man from my sight.—<sup>g</sup> Heb. only if.—<sup>h</sup> 2 Sam. vii. 25.—<sup>i</sup> 2 Chron. ii. 6. Isa. lxvi. 1. Jer. xxiii. 21. Acts vii. 49. xvi. 24.—<sup>j</sup> 2 Cor. xii. 2.—<sup>k</sup> Deut. xii. 11.—<sup>l</sup> Dan. vi. 10.—<sup>m</sup> Or, in this place.—

<sup>n</sup> 2 Chron. xx. 9. Neh. i. 6.—<sup>o</sup> Or, in this place.—<sup>p</sup> Heb. and he requires an oath of him. Lev. v. 1.—<sup>q</sup> Exod. xxii. 11.—<sup>r</sup> Deut. xxv. 1.—<sup>s</sup> Lev. xxvi. 17. Deut. xxviii. 25.—<sup>t</sup> Lev. xxvi. 39, 40. Neh. i. 9.—<sup>u</sup> Or, toward.—<sup>v</sup> Lev. xxvi. 19. Deut. xxviii. 23.—<sup>w</sup> Ps. xxv. 4. xxvii. 11. xlv. 12. cxliii. 8.—<sup>x</sup> 1 Sam. xii. 23.—<sup>y</sup> Lev. xxvi. 16, 25, 26. Deut. xxviii. 21, 22, 27, 33, 42, 52. 2 Chron. xx. 9.—<sup>z</sup> Or, jurisdiction.

from thence; while, humbly kneeling on their knees, they seemed to acknowledge at once their dependence and unworthiness.

Verse 24. *Who has kept with thy servant David?* This is in reference to 2 Sam. vii. 13, where God promises to David that Solomon shall build a house for the name of the Lord.

Verse 27. *But will God indeed dwell on the earth?* This expression is full of astonishment, veneration, and delight. He is struck with the immensity, dignity, and grandeur of the Divine Being, but especially at his condescension to dwell with men: and though he sees, by his filling the place, that he has come now to make his abode with them, yet he cannot help asking the question, How can such a God dwell in such a place, and with such creatures?

*Behold, the heaven!* The words are all in the plural number in the Hebrew: "the heaven, and the heaven of heavens." What do these words imply? That there are systems, and systems of systems, each possessing its sun, its primary and secondary planets, all extending beyond each other in unlimited space, in the same regular and graduated order which we find to prevail in what we call our solar system; which, probably, in its thousands of millions of miles in diameter, is, to some others, no more than the area of the lunar orbit to that of the Georgium Sidus.

Verse 29. *My name shall be there!* I will there shew forth my power and my glory by enlightening, quickening, pardoning, sanctifying, and saving all my sincere worshippers.

Verse 30. *Toward this place!* Both tabernacle and temple were types of our Lord Jesus, or of God manifested in the flesh; and he was and is the Mediator between God and man. All prayer, to be acceptable, and to be entitled to a hearing, must go to God through Him. The human nature of Christ is the temple in which dwell all the fulness of the Godhead bodily; therefore with propriety all prayer must be offered to God through Him.

Verse 31. *If any man trespass against his neighbour!* Solomon puts here seven cases, in all of which the mercy and

intervention of God would be indispensably requisite; and he earnestly bespeaks that mercy and intervention on condition that the people pray towards that holy place, and with a feeling heart make earnest supplication.

The first case is one of *doubtfulness*; where a man has sustained an injury, and charges it on a suspected person, though not able to bring direct evidence of the fact, the accused is permitted to come before the altar of God, and purge himself by his personal oath. Solomon prays that God may not permit a false oath to be taken, but that he will discover the truth, so that the wicked shall be condemned, and the righteous justified.

Verse 33. *When thy people Israel be smitten down, &c.* The second case. When their enemies make inroads upon them, and defeat them in battle, and lead them into captivity, because God, being displeased with their transgressions, has delivered them up: then if they shall turn again; confess the name of God, which they had in effect denied, by either neglecting his worship, or becoming idolatrous; and pray and make supplication; then, says Solomon, *hear thou in heaven—and bring them again into the land which thou gavest unto their fathers.*

Verse 35. *When heaven is shut up, and there is no rain!* The third case. When, because of their sin, and their ceasing to walk in the good way in which they should have walked, God refuses to send the early and latter rain, so that the appointed weeks of harvest come in vain, as there is no crop: then, if they pray and confess their sin, hear thou in heaven, &c.

Verse 37. *If there be in the land famine—pestilence!* The fourth case includes several kinds of evils. All such cases were to be brought before the Lord, the persons having a deep sense of the wickedness which induced God thus to afflict, or permit them to be afflicted; for only those who knew the *plagues of their own hearts* (ver. 38)—the deep-rooted moral corruption of their nature, and the destructive nature and sinfulness of sin, were likely to pray in such a manner as to induce God to hear and forgive.

38 What prayer and supplication soever be made by any man or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house :

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest ; (for thou, even thou only, knowest the hearts of all the children of men ;)

40 <sup>b</sup> That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake ;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm ;) when he shall come and pray toward this house ;

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for : <sup>c</sup> that all people of the earth may know thy name, to <sup>d</sup> fear thee, as do thy people Israel ; and that they may know that <sup>e</sup> this house, which I have builded, is called by thy name.

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD <sup>f</sup> toward the city which thou hast chosen, and toward the house that I have built for thy name :

45 Then hear thou in heaven their prayer and their supplication, and maintain their <sup>g</sup> cause.

46 If they sin against thee (<sup>h</sup> for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives <sup>i</sup> unto the land of the enemy, far or near ;

47 <sup>k</sup> Yet if they shall <sup>l</sup> bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, <sup>m</sup> saying, We have sinned, and have done perversely, we have committed wickedness ;

48 And so <sup>n</sup> return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and <sup>o</sup> pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name :

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their <sup>p</sup> cause.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and <sup>q</sup> give them compassion before them who carried them captive, that they may have compassion on them :

51 For <sup>r</sup> they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, <sup>s</sup> from the midst of the furnace of iron :

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, <sup>t</sup> as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, <sup>u</sup> and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised : <sup>v</sup> there hath not <sup>w</sup> failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers : <sup>x</sup> let him not leave us, nor forsake us :

58 That he may <sup>y</sup> incline our hearts unto him, to walk in all his ways, and to keep his commandments,

<sup>a</sup> 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Ps. xl. 4. Jer. xvii. 10. Acts i. 24.—<sup>b</sup> Ps. cxxx. 4.—<sup>c</sup> Deut. iii. 24.—<sup>d</sup> 1 Sam. xvii. 46. 2 Kings xix. 19. Ps. lxxvii. 2.—<sup>e</sup> Ps. cii. 15.—<sup>f</sup> Heb. thy name is called upon this house.—<sup>g</sup> Heb. the way of the city.—<sup>h</sup> Or, right.—<sup>i</sup> 2 Chron. vi. 36. Prov. xx. 9. Eccles. vii. 20. James iii. 2. 1 John i. 8, 10.—<sup>j</sup> Lev. xxvi. 34, 44. Deut. xxviii. 36, 64.—<sup>k</sup> Lev. xxvi. 40.

Verse 41. *Moreover, concerning a stranger*] The FIFTH case relates to heathens coming from other countries with the design to become proselytes to the true religion ; that they might be received, blessed, and protected as the true Israelites, that the name of Jehovah might be known over the face of the earth.

Verse 44. *If thy people go out to battle*] The SIXTH case refers to wars undertaken by divine appointment : whithersoever thou shalt send them ; for in no other wars could they expect the blessing and concurrence of the Lord ; in none other could the God of truth and justice maintain their cause. There were such wars under the Mosaic dispensation, there are none such under the Christian dispensation : nor can there be any ; for the Son of man is come, not to destroy men's lives, but to save them. Except mere defensive war, all others are diabolic ; and if there were no provocations, would there be any attacks, and consequently any need of defensive wars ?

Verse 46. *If they sin against thee*] This SEVENTH case must refer to some general defection from truth, to some species of false worship, idolatry or corruption of the truth and ordinances of the Most High ; as for it they are here stated to be delivered into the hands of their enemies and carried away captives, which was the general punishment for idolatry, and what is called, verse 47, acting perversely and committing wickedness.

—<sup>l</sup> Heb. bring back to their heart.—<sup>m</sup> Neh. i. 6. Ps. cvi. 6. Dan. ix. 5.—<sup>n</sup> Jer. xxix. 12, 13, 14.—<sup>o</sup> Dan. vi. 10.—<sup>p</sup> Or, right.—<sup>q</sup> Ezra vii. 6. Ps. cvi. 46.—<sup>r</sup> Deut. ix. 29. Neh. i. 10.—<sup>s</sup> Deut. iv. 20. Jer. xi. 4.—<sup>t</sup> Exod. xix. 6. Deut. ix. 28, 29. xiv. 2.—<sup>u</sup> 2 Sam. vi. 18.—<sup>v</sup> Deut. xii. 10. Josh. xxi. 45. xxiii. 14.—<sup>w</sup> Heb. fallen.—<sup>x</sup> Deut. xxxi. 6. Josh. i. 5.—<sup>y</sup> Ps. cxix. 38.

In ver. 46 we read, *If they sin against thee*, for there is no man that sinneth not. On this verse we may observe that the second clause, as it is here translated, renders the supposition in the first clause entirely nugatory ; for if there be no man that sinneth not, it is useless to say, *if they sin* ; but this contradiction is taken away by reference to the original, which should be translated *if they shall sin against thee*, or *should they sin against thee* ; for there is no man that MAY not sin ; i.e. there is no man impeccable, none infallible, none that is not liable to transgress. The truth is, the Hebrew has no mood to express words in the permissive or optative way, but to express this sense it uses the future tense of the conjugation *kal*.

This text has been a wonderful stronghold for all who believe that there is no redemption from sin in this life, that no man can live without committing sin, and that we cannot be entirely freed from it till we die. 1. The text speaks no such doctrine ; it only speaks of the possibility of every man sinning, and this must be true of a state of probation. 2. There is not another text in the divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the gospel ; for Jesus came to save his people from their sins, and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed.

Verse 50. *And give them compassion before them who*

and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel: at all times, as the matter shall require:

60 <sup>b</sup>That all the people of the earth may know that <sup>c</sup>the Lord is God and that there is none else.

61 Let your <sup>d</sup>heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

62 And <sup>e</sup>the king, and all Israel with him, offered sacrifice before the Lord.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the chil-

<sup>a</sup> Heb. *the thing of a day in his day*.—<sup>b</sup> Josh. iv. 24. 1 Sam xvii. 46. 2 Kings xix. 19.—<sup>c</sup> Deut. iv. 35, 39.—<sup>d</sup> Ch. xi. 4. xv. 3, 14. 2 Kings xx. 3.—<sup>e</sup> 2 Chron. vii. 4, &c.—<sup>f</sup> 2 Chron. vii. 7.—<sup>g</sup> 2

carried them captive] He does not pray that they may be delivered out of that captivity, but that their enemies may use them well; and that they may, as formerly, be kept a separate and distinct people.

Verse 59. *And let these my words*] There is an important addition to this prayer in the parallel place, 2 Chron. vi. 41, 42.

Verse 61. *Let your heart therefore be perfect*] Be sincere in your faith, be irreproachable in your conduct.

Verse 63. *Two and twenty thousand oxen*] This was the whole amount of the victims that had been offered during the fourteen days; i.e. the seven days of the dedication, and the seven days of the feast of tabernacles. In what way could they dispose of the blood of so many victims?

dren of Israel dedicated the house of the Lord.

64 <sup>a</sup>The same day did the king hallow the middle of the court that <sup>b</sup>was before the house of the Lord: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because <sup>c</sup>the brasen altar that <sup>d</sup>was before the Lord <sup>e</sup>was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held <sup>f</sup>a feast, and all Israel with him, a great congregation, from <sup>g</sup>the entering in of Hamath unto <sup>h</sup>the river of Egypt, before the Lord our God, <sup>i</sup>seven days and seven days, <sup>j</sup>even fourteen days.

66 <sup>k</sup>On the eighth day he sent the people away: and they <sup>l</sup>blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

Chron. iv. 1.—<sup>b</sup> Ver. 2. Lev. xxiii. 34.—<sup>c</sup> Num. xxiv. 8. Josh. xiii. 5. Judg. iii. 3. 2 Kings xiv. 25.—<sup>d</sup> Gen. xv. 18. Num. xxiv. 5.—<sup>e</sup> 2 Chron. vii. 8.—<sup>f</sup> 2 Chron. vii. 9, 10.—<sup>g</sup> Or, *thanked*.

Verse 64. *Did the king hallow the middle of the court*] The great altar of burnt-offerings was not sufficient for the number of sacrifices which were then made; therefore the middle of the court was set apart, and an altar erected there for the same purpose.

Verse 65. *From—Hamath*] Supposed to be Antioch [or rather Epiphania] of Syria; unto the river of Egypt—to the Rhinocorura; the former being on the north, the latter on the south: i.e. from one extremity of the land to the other.

Verse 66. *They blessed the king*] Wished him all spiritual and temporal happiness. They were contented with their king, at peace among themselves, and happy in their God; so that they returned to their houses magnifying their God for all his bounty to them, their country, and their king.

## CHAPTER IX.

*The Lord appears a second time to Solomon, and assures him that he had heard his prayer; and that he would establish his worship for ever in that temple, and him and his successors on the throne of Israel, provided he and they would keep his statutes and judgments, 1-5; but if they should transgress and forsake the Lord, then they should be cast off, the temple itself abandoned, and their enemies permitted to prevail over them, 6-9. Solomon having finished the temple and the king's house, about which he was employed twenty years, and having received assistance from Hiram king of Tyre, he gave him in return twenty cities in Galilee, with which he was not pleased, 10-14. Solomon's levies, buildings, and the persons employed, 15-23. Pharaoh's daughter comes to the city of David, 24. He sacrifices thrice a year at the temple, 25. Solomon's navy, and the gold they brought from Ophir, 26-28.*

**AND** <sup>a</sup>it came to pass, when Solomon had finished the building of the house of the Lord, <sup>b</sup>and the king's house, and <sup>c</sup>all Solomon's desire which he was pleased to do.

2 That the Lord appeared to Solomon the second time, <sup>d</sup>as he had appeared unto him at Gibeon.

3 And the Lord said unto him, <sup>e</sup>I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, <sup>f</sup>to put my name there for ever; <sup>g</sup>and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt <sup>h</sup>walk before me, <sup>i</sup>as David

<sup>a</sup> 2 Chron. vii. 11.—<sup>b</sup> Ch. vii. 1.—<sup>c</sup> 2 Chron. vii. 8.—<sup>d</sup> Ch. iii. 5.—<sup>e</sup> 2 Kings xx. 5. Ps. x. 17.—<sup>f</sup> Ch. vii. 29.—<sup>g</sup> Deut. xi. 12.—<sup>h</sup> Gen. xvil. 1.—<sup>i</sup> Ch. xl. 6, 8. xiv. 8. xv. 5.—<sup>j</sup> 2 Sam. vii. 12, 13. Ch.

Verse 2. *The Lord appeared to Solomon*] The design of this appearance, which was in a dream, as that was at Gibeon, was to assure Solomon that God had accepted his service, and had taken that house for his dwelling-place, and

thy father walked in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, <sup>a</sup>as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 <sup>b</sup>But if ye shall at all turn from following me, ye or your children, and will not keep my commandments, and my statutes which I have set before you, but go and serve other gods, and worship them:

ii. 4. vi. 12. 1 Chron. xxi. 10. Ps. cxxxii. 12.—<sup>a</sup> 2 Sam. vii. 14. 2 Chron. vii. 12, 20. Ps. lxxxix. 30, &c.

would continue it, and establish him and his descendants upon the throne of Israel for ever, provided they served him with an upright heart; but on the contrary, if they forsook him, he would abandon both them and his temple.

7 \*Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed <sup>b</sup> for my name, will I cast out of my sight; <sup>c</sup> and Israel shall be a proverb and a byword among all people:

8 And <sup>d</sup> at this house, *which is high*, every one that passeth by it shall be astonished, and shall hiss; and they shall say, <sup>e</sup> Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house;

11 (\*Now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they <sup>f</sup> pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? <sup>g</sup> And he called them the land of <sup>h</sup> Cabul unto this day.

14 And Hiram sent to the king six score talents of gold.

15 And this *is* the reason of <sup>i</sup> the levy which king Solomon raised; for to build the house of the LORD and his own house, and <sup>j</sup> Millo, and the wall of Jerusalem, and <sup>k</sup> Hazor, and <sup>l</sup> Megiddo, and <sup>m</sup> Gezer.

16 For Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, <sup>n</sup> and slain the

Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and <sup>o</sup> Beth-horon the nether,

18 And <sup>p</sup> Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for <sup>q</sup> his chariots, and cities for his horsemen, and <sup>r</sup> that which Solomon <sup>s</sup> desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 \*And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 Their children <sup>t</sup> that were left after them in the land, <sup>u</sup> whom the children of Israel also were not able utterly to destroy, <sup>v</sup> upon those did Solomon levy a tribute of <sup>w</sup> bond-service unto this day.

22 But of the children of Israel did Solomon <sup>x</sup> make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomon's work, <sup>y</sup> five hundred and fifty, which bare rule over the people that wrought in the work.

24 But <sup>z</sup> Pharaoh's daughter came up out of the city of David unto <sup>aa</sup> her house which Solomon had built for her: <sup>ab</sup> then did he build Millo.

25 \* And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense <sup>ac</sup> upon the altar that was before the LORD. So he finished the house.

26 And <sup>ad</sup> king Solomon made a navy of ships in <sup>ae</sup> Ezion-geber, which is beside Eloth, on the <sup>af</sup> shore of the Red Sea, in the land of Edom.

<sup>a</sup> Deut. iv. 26. <sup>2</sup> Kings xvii. 23. xxv. 21.—<sup>b</sup> Jer. vii. 14.—<sup>c</sup> Deut. xxviii. 37. Ps. xlv. 14.—<sup>d</sup> 2 Chron. vii. 21.—<sup>e</sup> Deut. xxix. 24, 25, 26. Jer. xxii. 8, 9.—<sup>f</sup> Ch. vi. 37, 38. vii. 1. 2 Chron. viii. 1.—<sup>g</sup> 2 Chron. viii. 2.—<sup>h</sup> Heb. were not right in his eyes.—<sup>i</sup> Josh. xii. 27.—<sup>j</sup> That is, displeasing or dirty.—<sup>k</sup> Ch. v. 13.—<sup>l</sup> Ver. 24. <sup>2</sup> Sam. v. 9.—<sup>m</sup> Josh. xix. 36.—<sup>n</sup> Josh. xvii. 11.—<sup>o</sup> Josh. xvi. 10. Judg. i. 29.—<sup>p</sup> Josh. xvi. 10.—<sup>q</sup> Josh. xvi. 3. xxi. 22. 2 Chron. viii. 6.—<sup>r</sup> Josh. xiv. 4. 2 Chron. viii. 4, 6, &c.—<sup>s</sup> Ch. iv. 26.—<sup>t</sup> Heb. the

desire of Solomon which he desired.—<sup>u</sup> Ver. 1.—<sup>v</sup> 2 Chron. viii. 7, &c.—<sup>w</sup> Judg. i. 21, 27, 29. iii. 1.—<sup>x</sup> Josh. xv. 63. xvii. 12.—<sup>y</sup> Judg. i. 28.—<sup>z</sup> See Gen. ix. 25, 26. Ezra ii. 55, 58. Neh. vii. 57. xi. 8.—<sup>aa</sup> Lev. xxv. 39.—<sup>ab</sup> See 2 Chron. viii. 10.—<sup>ac</sup> Ch. iii. 1. 2 Chron. viii. 11.—<sup>ad</sup> Ch. vii. 6.—<sup>ae</sup> 2 Sam. v. 9. Ch. xi. 27. 2 Chron. xxxii. 6.—<sup>af</sup> 2 Chron. viii. 12, 13, 16.—<sup>ag</sup> Heb. upon it.—<sup>ah</sup> 2 Chron. viii. 17, 18.—<sup>ai</sup> Num. xxxiii. 35. Deut. ii. 8. Ch. xxii. 48.—<sup>aj</sup> Heb. tp.

Verse 7. *A proverb and a byword among all people*] And so they are to the present; the unbelieving Jews, the stubborn, stiff-necked Jews, are words still in common use.

Verse 9. *Have taken hold upon other gods*] When an indigent person claims the protection of a superior, he casts himself down before him, and lays hold of his feet; and this expression is frequently used when there is no prostration: *I have taken hold of thy feet.*

Verse 10. *At the end of twenty years*] He employed seven years and a half in building the temple, and twelve years and a half in building the king's house: see chap. vii. 1; 2 Chron. viii. 1.

Verse 11. *Solomon gave Hiram twenty cities*] It appears however that either Hiram did not accept them, or that, having received the produce till he was paid, he then restored them to Solomon; for in the parallel place, 2 Chron. viii. 2, it is said, *The cities which Hiram had restored to Solomon. Solomon built them and caused the children of Israel to dwell there.* Some think that they were heathen cities which Solomon had conquered, and therefore had a right to give them if he pleased, as they were not any part of the land given by promise to the Israelites.

Verse 13. *Called them the land of Cabul*] Whether this epithet was given to this land by Hiram as a mark of disapprobation, or what is its proper meaning, the learned are not agreed. There was a country of this name in the promised land in the time of Joshua; Josh. xix. 27.

Verse 14. *Sixscore talents of gold.*] This was the sum which Hiram had lent, and in order to pay this Solomon had laid a tax upon his people, as we afterwards learn. The whole is very darkly expressed. [Some suppose that this gold was not raw, but wrought.]

Verse 15. *This is the reason of the levy*] That is, in order to pay Hiram the sixscore talents of gold which he had borrowed from him (Hiram not being willing to take the Galilean cities mentioned above; or, having taken them, soon restored them again) he was obliged to lay a tax upon the people; and that this was a grievous and oppressive tax we learn from chap. xii. 1-4, where the elders of Israel came to Rehoboam, complaining of their heavy state of taxation, and entreating that their yoke might be made lighter. [But this levy was one of men, not money; and the reason of it seems to have been to provide labourers for building.]

And Millo] This is supposed to have been a deep valley between Mount Sion and what was called the city of Jebus, which Solomon filled up, and it was built on, and became a sort of fortified place, and a place for public assemblies.

Verse 16. *Pharaoh, had gone up, and taken Gezer*] This city Joshua had taken from the Canaanites, Josh. x. 83, and xii. 12, and it was divided by lot to the tribe of Ephraim, and was intended to be one of the Levitical cities; but it appears that the Canaanites had retaken it, and kept possession till the days of Solomon, when his father-in-law, Pharaoh king of Egypt, retook it, and gave it to Solomon in dowry with his daughter.

Verse 18. *And Tadmor in the wilderness*] This is almost universally allowed to be the same with the celebrated Palmyra, the ruins of which remain to the present day, and give us the highest idea of Solomon's splendour and magnificence. Palmyra stood upon a fertile plain surrounded by a barren desert, having the river Euphrates on the east.

Verse 19. *And all the cities of store*] Though, by the multitude and splendour of his buildings, Solomon must have added greatly to the magnificence of his reign; yet, however

27 \* And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

\* Ch. x. 11.

plenteous silver and gold were in his times, his subjects must have been greatly oppressed with the taxation necessary to defray such a vast public expenditure.

Verse 21. *A tribute of bond-service*] He made them do the most laborious part of the public works, the Israelites being generally exempt.

Verse 25. *Three times in a year did Solomon offer*] Those three times were: 1. The passover. 2. The feast of pentecost. 3. The feast of tabernacles.

Verse 26. *A navy of ships*] Literally, *oni*, a ship: in the

28 And they came to <sup>b</sup> Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

<sup>b</sup> Job xlii. 24.

parallel place, 2 Chron. viii. 17, it is said that Hiram sent him *onyoth, ships*; but it does not appear that Solomon in this case built more than one ship, and this was manned principally by the Tyrians. [Gesenius translates the Hebrew by "fleet."]

Verse 28. *And they came to Ophir*] No man knows certainly, to this day, where this Ophir was situated. There were two places of this name; one somewhere in India, beyond the Ganges, and another in Arabia, near the country of the Sabæans, mentioned by Job, chap. xxii. 24.

## CHAPTER X.

*The queen of Sheba visits Solomon, and brings rich presents; and tries him by hard questions, which he readily solves, 1-3. She expresses great surprise at his wisdom, his buildings, his court, &c.; and praises God for placing him on the Jewish throne, 4-9. She gives him rich presents, 10. What the navy of Hiram brought from Ophir, 11, 12. The queen of Sheba returns, 13. Solomon's annual revenue, 14, 15. He makes two hundred targets and three hundred shields of gold, 16, 17. His magnificent ivory throne, 18-20. His drinking-vessels all of gold, 21. What the navy of Tharshish brought every three years to Solomon, 22. His great riches, numerous chariots, and horsemen, 23-27. He brings chariots and horses out of Egypt, 28, 29.*

**A**ND when the \*queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came <sup>b</sup> to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her \* questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the <sup>d</sup> attendance of his ministers, and their apparel, and his <sup>e</sup> cup-bearers, <sup>f</sup> and his

ascend by which he went up unto the house of the Lord; there was no more spirit in her.

6 And she said to the king, It was a true \* report that I heard in mine own land of thy <sup>h</sup> acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes have seen it: and, behold, the half was not told me: <sup>i</sup> thy wisdom and prosperity exceedeth the fame which I heard.

8 <sup>j</sup> Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 <sup>k</sup> Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore he made thee king, <sup>l</sup> to do judgment and justice.

10 And she <sup>m</sup> gave the king an hundred and

\* 2 Chron. ix. 1, &c. Mat. xii. 42. Luke xi. 13.—<sup>b</sup> See Judg. xiv. 12. Prov. i. 6.—<sup>c</sup> Heb. words.—<sup>d</sup> Heb. standing.—<sup>e</sup> Or, butlers.—<sup>f</sup> 1 Chron. xxvi. 16.—<sup>g</sup> Heb. word.—<sup>h</sup> Or, sayings.—<sup>i</sup> Heb. thou hast

Verse 1. *When the Queen of Sheba heard*] As our Lord calls her *queen of the south* (Mat. xii. 42), it is likely the name should be written *Saba*, *Azab*, or *Azaba*, all of which signify the south. She is called *Balkis* by the Arabians, but by the Abyssinians *Maqueda*.

*With hard questions.*] *With parables and riddles.*

Verse 2. *She came to Jerusalem with—spices, &c.*] Those who contend that she was *queen of the Sabæans*, a people of Arabia Felix, towards the southern extremity of the Red Sea, find several proofs of their opinion:

1. That the Sabæans abounded in riches and spices.

2. All ancient authors speak, not only of their *odoriferous woods*, but of their rich *gold and silver mines*, and of their *precious stones*.

3. It is also well known that the Sabæans had *queens* for their sovereigns, and not kings.

Verse 3. *Solomon told her all her questions*] Riddles, problems, fables, apologues, &c., formed the principal part of the wisdom of the East; indeed they use and delight in them to the present day.

Verse 4. *Had seen all Solomon's wisdom*] By the answers which he gave to her subtle questions.

*And the house that he had built*] Most probably his own house.

added wisdom and goodness to the fame.—<sup>j</sup> Prov. viii. 34.—<sup>k</sup> Ch. v. 7.—<sup>l</sup> 2 Sam. viii. 15. Ps. lxxii. 2. Prov. viii. 15.—<sup>m</sup> Ps. lxxii. 10, 15.

Verse 5. *The meat of his table*] The immense supply of all kinds of food daily necessary for the many thousands which were fed at and from his table.

*And the sitting of his servants*] The various orders and distinctions of his officers. [Or rather their apartments.]

*And their apparel*] The peculiarity of their robes, and their splendour and costliness.

*And his cup-bearers*] The original *mashkai* may as well be applied to his beverage, or to his drinking utensils, as to his cup-bearers.

*And his ascent by which he went up*] It seems very strange that the steps to the temple should be such a separate matter of astonishment. The original has been translated by all the Versions, *And the holocausts which he offered in the house of the Lord*. [The passage, 2 Chron. ix. 1, and that in Ezek. xl. 22, seem to confirm the rendering of the English text.]

*There was no more spirit in her.*] She was overpowered with astonishment; she fainted. [The text does not warrant the conclusion that she fainted.]

Verse 8. *Happy are thy men*] All these are very natural expressions from a person in her state of mind.

Verse 10. *An hundred and twenty talents of gold*] The worth of these one hundred and twenty talents of gold is



twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 \*And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of <sup>b</sup>almug-trees, and precious stones.

12 \*And the king made of the almag-trees <sup>a</sup>pillars \*for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such <sup>a</sup>almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her \*of his royal bounty. So she turned and went to her own country, she and her servants.

14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold.

15 Beside that he had of the merchantmen, and of the traffick of the spice merchants, and <sup>a</sup>of all the kings of Arabia, and of the <sup>1</sup>governors of the country.

16 And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of gold went to one target.

17 And he made <sup>1</sup>three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the <sup>a</sup>house of the forest of Lebanon.

18 Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round <sup>a</sup>behind: and there were <sup>a</sup>stays on either side on the place of the seat, and two lions stood beside the stays.

\*Ch. ix. 27.—2 Chron. ii. 8. ix. 10, 11, *almug-trees*.—2 Chron. ix. 11.—<sup>a</sup>Or, rails.—\*Heb. a prop.—2 Chron. ix. 10.—\*Heb. according to the head of king Solomon.—2 Chron. ix. 24. Ps. lxxii. 16.—<sup>a</sup>Or, captains.—Ch. xiv. 28.—\*Ch. vii. 2.—2 Chron. ix. 17, &c.—<sup>a</sup>Heb. on the hinder part thereof.—\*Heb. bands.—Heb. so.—2 Chron. ix. 20, &c.—<sup>a</sup>Or, there was no silver in them.—Gen. x. 4.

equal to £843,905. 10s. 4½d. of our British sterling. But the *spices* and *precious stones* might have been yet of more value.

Verse 11. *Great plenty of almag-trees*. In the parallel place, 2 Chron. ix. 10, 11, these are called *almug-trees*; probably the latter is the more correct orthography. What the *almug-trees* were we do not exactly know. [It was probably red sandal-wood.]

Verse 13. *All her desire, whatsoever she asked*. Some imagine she desired progeny from the wise king of Israel; and all the traditions concerning her state that she had a son by Solomon called *Menilek*, who was brought up at the Israelitish court, succeeded his mother in the kingdom of Saba, and introduced among his subjects the Jewish religion.

Verse 14. *The weight of gold—was six hundred threescore and six talents*. This would amount in our money to £4,683,675. 12s. 8½d. sterling. This seems to be what he got annually of *bullion*; but independently of this, he had *tribute* of all the kings of Arabia, duties from merchantmen, and the traffic of spice merchants; see ver. 25.

Verse 16. *Solomon made two hundred targets of beaten gold*. I have already conjectured that the *teinnah* might resemble the Highland targe or target, with a dagger projecting from the umbo or centre.

Verse 17. *He made three hundred shields*. The *magen* was a large shield by which the whole body was protected.

Verse 19. *The throne—was round behind; and there were stays on either side*. This description seems to indicate that the throne was in the form of one of our ancient *round topped, two-armed* chairs. This throne or chair of state was raised on a platform, the ascent to which consisted of six steps. What we call *stays* is in the Hebrew *yadoth*, *hands*, which serves to confirm the conjecture above.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not <sup>a</sup>the like made in any kingdom.

21 \*And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; <sup>a</sup>none were of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of <sup>a</sup>Tharshish with the navy of Hiram; once in three years came the navy of Tharshish, bringing gold, and silver, <sup>a</sup>ivory, and apes, and peacocks.

23 So <sup>a</sup>king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 And all the earth <sup>a</sup>sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 \*And Solomon <sup>a</sup>gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 \*And the king <sup>a</sup>made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale, for abundance.

28 \*And <sup>a</sup>Solomon had horses brought out of Egypt, and <sup>bb</sup>linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: <sup>a</sup>and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out <sup>aa</sup>by their means.

2 Chron. xx. 38.—\*Or, elephant's teeth.—\*Ch. iii. 12, 13. iv. 80.—\*Heb. sought the face of.—\*Ch. iv. 28. 2 Chron. i. 14. ix. 25.—\*Dent. xvii. 16.—2 Chron. i. 15-17.—\*Heb. gave.—\*Deut. xvii. 16. 2 Chron. i. 18. ix. 28.—\*Heb. And the going forth of the horses which was Solomon's.—\*Ezek. xxvii. 7.—\*Josh. i. 4. 2 Kings vii. 6.—<sup>aa</sup>Heb. by their hand.

Verse 25. *They brought every man his present*. This means *tribute*; and it shows us of what sort that tribute was, viz., *vessels of gold and silver*, probably *ingots*; *garments* of very rich stuffs; *armour*, for little of this kind was ever made in Judea; *spices*, which doubtless sold well in that country; *horses*, which were very rare; and *mules*, the most necessary animal for all the purposes of life.

Verse 27. *Made silver—as stones*. He destroyed its value, by making it so exceedingly plenty.

*As the sycamore-trees*. He planted many cedars, and doubtless had much cedar-wood imported; so that it became as common as the *sycamore-trees*, which appear to have grown there in great abundance. This is considered to be a tree that partakes of the nature of the *fig-tree*, and of the *mulberry*.

Verse 28. *Horses brought out of Egypt*. It is thought that the first people who used horses in war were the Egyptians; and it is well known that the nations who knew the use of this creature in battle had greatly the advantage of those who did not. God had absolutely prohibited horses to be imported or used; but in many things Solomon paid little attention to the divine command.

*And linen yarn*. The original word is hard to be understood, if it be not indeed a *corruption*.

The Versions are all puzzled with it: the *Vulgate* and *Septuagint* make it a *proper name*: *Coa* or *Tekoa*. Some think it signifies a *tribute*: and some suppose that it signifies the *string* or *cord* by which one horse's head is tied to the string or tail of another; and that the meaning is, Solomon brought *drives* of horses, thus tied, out of Egypt.

*Houbigant* supposes the place to be *corrupt*, and that for *milveh* we should read *mercabah*, *chariots*. This makes a very good and consistent sense; but none of the Versions



acknowledge it, nor is there any various reading here in any of the MSS. yet collated.

[Gesenius renders *mikveh* by "troop" or "company." Thus the passage would read: And a company of the king's merchants fetched the troop (of horses) at a fixed price.]

Verse 29. *A chariot came up—for six hundred shekels]*

This was the ordinary price of a chariot, as an hundred and fifty shekels were for a horse.

*Kings of the Hittites]* These must have been the remains of the original inhabitants of Canaan, who had gone to some other country, probably Syria, and formed themselves into a principality there. It seems that neither horses nor chariots came out of Egypt but by means of Solomon's servants.

## CHAPTER XI.

*Solomon's attachment to strange women, and consequent idolatry, 1, 2. Number of his wives and concubines, 3. In his old age they turn away his heart from God, 4. He builds temples to idols, burns incense and sacrifices to them, 5-8. The Lord is angry with him, and threatens to deprive him of the kingdom, but will leave one tribe for David's sake, 9-13. The Lord stirs up Hadad, the Edomite, to be his enemy; the history of this man, 14-22. He stirs up another adversary against him, Rezon the son of Eliadah. He and Hadad plague Israel, 23-25. Jeroboam also becomes his enemy, and the reason why, 26-28. Ahijah the prophet meets Jeroboam, and promises, in the name of the Lord, that God will rend Israel from the family of Solomon, and give him ten tribes, 29-39. Solomon hearing of this, seeks to put Jeroboam to death, who escapes to Egypt, where he continues till the death of Solomon, 40. Solomon dies, after having reigned over Israel forty years; and his son Rehoboam reigns in his stead, 41-43.*

**BUT** <sup>a</sup>king Solomon loved <sup>b</sup>many strange women, <sup>c</sup>together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the LORD said unto the children of Israel, <sup>d</sup>"Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, <sup>e</sup>that his wives turned away his heart after other gods: and his <sup>f</sup>heart was not perfect with the LORD his God, <sup>g</sup>as was the heart of David his father.

5 For Solomon went after <sup>h</sup>Ashtoreth the goddess of the Zidonians, and after <sup>i</sup>Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD,

and <sup>j</sup>went not fully after the LORD, as did David his father.

7 <sup>k</sup>Then did Solomon build an high place for <sup>l</sup>Chemosh, the abomination of Moab, in <sup>m</sup>the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 And the LORD was angry with Solomon, because <sup>n</sup>his heart was turned from the LORD God of Israel, <sup>o</sup>which had appeared unto him twice,

10 And <sup>p</sup>had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this <sup>q</sup>is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, <sup>r</sup>I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it

<sup>a</sup> Neh. xiii. 26. — <sup>b</sup> Deut. xvii. 17. Ecclus. xlviii. 19. — <sup>c</sup> Or, beside. — <sup>d</sup> Ex. d. xxxiv. 16. Deut. vii. 3, 4. — <sup>e</sup> Deut. xvii. 17. Neh. xiii. 26. — <sup>f</sup> Ch. viii. 61. — <sup>g</sup> Ch. ix. 4. — <sup>h</sup> Ver. 33. Judg. ii. 13. 2 Kings xliii. 13. — Called Molech, ver. 7. — <sup>i</sup> Heb. fulfilled not after. Num.

xiv. 24. — <sup>j</sup> Num. xxxiii. 52. — <sup>k</sup> Num. xxi. 29. Judg. xi. 24. — <sup>l</sup> 2 Kings xxiii. 13. — <sup>m</sup> Ver. 2, 3. — <sup>n</sup> Ch. iii. 5. ix. 2. — <sup>o</sup> Ch. vi. 12. ix. 6. — <sup>p</sup> Heb. is with thee. — <sup>q</sup> Ver. 81. Ch. xii. 15, 16.

Verse 1. *Many strange women]* That is, idolaters; together with the daughter of Pharaoh: she was also one of those strange women and an idolater. But many think she became a proselyte to the Jewish religion; of this there is no evidence. [But see the parenthetical note, chap. iii., ver. 1.]

Verse 3. *He had seven hundred wives, princesses]* How he could get so many of the blood royal from the different surrounding nations, is astonishing; but probably the daughters of noblemen, generals, &c., may be included.

*And three hundred concubines]* These were wives of the second rank, who were taken according to the usages of those times: but their offspring could not inherit. Sarah was to Abraham what these seven hundred princesses were to Solomon; and the three hundred concubines stood in the same relation to the Israelitish king as Hagar and Keturah did to the patriarch.

Here then are one thousand wives to form this great bad man's harem! Was it possible that such a person could have any piety to God, who was absorbed by such a number of women? We may endeavour to excuse all this by saying, "It was a custom in the East to have a multitude of women, and that there were many of those whom Solomon probably never saw, &c., &c." But was there any of them whom he might not have seen? Was it for reasons of state, or merely court splendour, that he had so many? How then is it said that he loved many strange women?—that he clave to them

in love? And did he not give them the utmost proofs of his attachment when he not only tolerated their iniquitous worship in the land, but built temples to their idols, and more, burnt incense to them himself? As we should not condemn what God justifies, so we should not justify what God condemns.

Verse 7. *The hill that is before Jerusalem]* This was the Mount of Olives.

Verse 9. *The Lord was angry with Solomon]* Had not this man's delinquency been strongly marked by the divine disapprobation, it would have had a fatal effect on the morals of mankind. Vice is vice, no matter who commits it. And God is as much displeased with sin in Solomon as he can be with it in the most profligate, uneducated wretch. And although God sees the same sin in precisely the same degree of moral turpitude as to the act itself, yet there may be circumstances which greatly aggravate the offence, and subject the offender to greater punishment. Solomon deserved more punishment for his worship of Ashtoreth than any of the Sidonians did, though they performed precisely the same acts. The Sidonians had never known the true God; Solomon had been fully acquainted with him.

Verse 11. *Forasmuch as this is done of thee]* Was not this another warning from the Lord? And might not Solomon have yet recovered himself? Was there not mercy in this message which he might have sought and found?

for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 \* Howbeit I will not rend away all the kingdom; *but* will give <sup>b</sup> one tribe to thy son for David my servant's sake, and for Jerusalem's sake <sup>c</sup> which I have chosen.

14 And the LORD stirred <sup>d</sup> up an adversary unto Solomon, Hadad the Edomite; he *was* of the king's seed in Edom.

15 \* For it came to pass when David *was* in Edom, and Joab the captain of the host *was* gone up to bury the slain, <sup>e</sup> after he had smitten every male in Edom;

16 [For six months did Joab remain there with all Israel, until he had cut off every male in Edom:]

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh, king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath *was* in Pharaoh's household among the sons of Pharaoh.

21 \* And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host *was* dead, Hadad said to Pharaoh. <sup>f</sup> Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? and he answered, <sup>g</sup> Nothing: howbeit let me go in any wise.

23 And God stirred him up *another* adversary,

<sup>a</sup> 2 Sam. vii. 15. Ps. lxxxix. 33.—<sup>b</sup> Ch. xii. 20.—<sup>c</sup> Deut. xii. 11.—<sup>d</sup> 1 Chron. v. 26.—<sup>e</sup> 2 Sam. viii. 14. 1 Chron. xviii. 12, 13.—<sup>f</sup> Num. xxiv. 19. Deut. xx. 13.—<sup>g</sup> 1 Kings ii. 10, 34.—<sup>h</sup> Heb. *Send me away*.—<sup>i</sup> Heb. *Not*.—<sup>j</sup> 2 Sam. viii. 3.—<sup>k</sup> 2 Sam. viii. 3. x. 8, 18.—

Verse 13. *Will give one tribe—for David, my servant's sake*] The line of the Messiah must be preserved. The prevailing lion must come out of the tribe of Judah: not only the tribe must be preserved, but the royal line and the regal right. All this must be done for the true David's sake: and this was undoubtedly what God had in view by thus miraculously preserving the tribe of Judah and the royal line in the midst of so general a defection.

And for Jerusalem's sake.] As David was a type of the Messiah, so was Jerusalem a type of the true church: therefore the old Jerusalem must be preserved in the hands of the tribe of Judah, till the true David should establish the new Jerusalem in the same land, and in the same city. And what a series of providences did it require to do all these things!

Verse 14. *The Lord stirred up an adversary*] A satan. When he sent to Hiram to assist him in building the temple of the Lord, he could say, *There was no Satan*, see chap. v. 4; and all his kingdom was in peace and security,—every man dwelt under his vine, and under his fig-tree, chap. iv. 25: but now that he had turned away from God, three satans rise up against him at once, Hadad, Rezon, and Jeroboam.

Verse 15. *Was gone up to bury the slain*] The slain Edomites; for Joab had in the course of six months exterminated all the males, except Hadad and his servants, who escaped to Egypt.

Verse 17. *Hadad being yet a little child*.] A little boy; one who was apprehensive of his danger, and could, with his father's servants, make his escape; not an infant.

Verse 18. *They arose out of Midian*] They at first retired

Rezon the son of Eliadah, which fled from his lord / Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, <sup>h</sup> when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he *was* an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

26 And <sup>i</sup> Jeroboam the son of Nebat, an Ephraimite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he <sup>j</sup> lifted up his hand against the king.

27 And this *was* the cause that he lifted up his hand against the king: <sup>k</sup> Solomon built Millo, and <sup>l</sup> repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he <sup>m</sup> *was* industrious, he made him ruler over all the <sup>n</sup> charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet <sup>o</sup> Ahijah the Shilonite found him in the way; and he had clad himself with a new garment: and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and <sup>p</sup> rent it in twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for <sup>q</sup> thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 \* Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have

<sup>1</sup> Ch. xii. 2. 2 Chron. xiii. 6.—<sup>2</sup> 2 Sam. xx. 21.—<sup>3</sup> Ch. ix. 24.—<sup>4</sup> Heb. *closed*.—<sup>5</sup> Heb. *did work*.—<sup>6</sup> Heb. *burden*.—<sup>7</sup> Ch. xiv. 2.—<sup>8</sup> See 1 Sam. xv. 27. xxiv. 5.—<sup>9</sup> Ver. 11, 13.—<sup>10</sup> Ver. 5, 6, 7.

to Midian, which lay to the south-west of the Dead Sea. Not supposing themselves in safety there they went afterwards to Paran in the south of Idumea, and getting a number of persons to join them in Paran, they went straight to Egypt, where we find Hadad became a favourite with Pharaoh, who gave him his sister-in-law to wife; and incorporated him and his family with his own.

Verse 22. *Let me go in any wise*.] It does not appear that he avowed his real intention to Pharaoh; for at this time there must have been peace between Israel and Egypt, Solomon having married the daughter of Pharaoh.

Verse 24. *And reigned in Damascus*.] Rezon was one of the captains of Hadadezer, whom David defeated. It seems that at this time Rezon escaped with his men; and having lived, as is supposed, some time by plunder, he seized on Damascus, and reigned there till David took Damascus, when he subdued Syria, and drove out Rezon. But after Solomon's defection from God Rezon recovered Damascus; and joining with Hadad, harassed Solomon during the remaining part of his reign. But some think that Hadad and Rezon were the same person.

Verse 29. *When Jeroboam went out of Jerusalem*.] On what errand he was going out of Jerusalem, we know not.

Ahijah the Shilonite.] He was one of those who wrote the history of the reign of Solomon, as we find from 2 Chron. ix. 29, and it is supposed that it was by him God spoke twice to Solomon; and particularly delivered the message which we find in this chapter, ver. 11-18.

Verse 31. *Take thee ten pieces*] The garment *was* the symbol of the kingdom of Israel; the twelve pieces the symbol of the twelve tribes; the ten pieces given to Jeroboam

not walked in my ways to do *that which is* right in mine eyes, and to keep my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments, and my statutes.

35 But <sup>a</sup> I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that <sup>b</sup> David my servant may have a <sup>c</sup> light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways,

<sup>a</sup> Ch. xii. 16, 17.—<sup>b</sup> 1 Kings xv. 4. 2 Kings viii. 19. Ps. cxxxii. 17.—<sup>c</sup> Heb. lamp, or candle.—<sup>d</sup> Josh. i. 5.—<sup>e</sup> 2 Sam. vii. 11, 27.—

of the ten tribes which should be given to him, and afterwards form the kingdom of Israel in Samaria, to distinguish it from the kingdom of Judah, ruling in Jerusalem.

Verse 36. *That David my servant may have a light alway*] That his posterity may never fail and the regal line never become extinct. This, as we have already seen, was in reference to the Messiah. He was not only *David's* light, but he was a light to enlighten the Gentiles.

Verse 37. *According to all that thy soul desireth*] It appears from this that Jeroboam had affected the kingdom, and was seeking for an opportunity to seize on the government. God now tells him, by his prophet *what he shall have* and *what he shall not have*, in order to prevent him from attempting to seize on the whole kingdom, to the prejudice of the spiritual seed of David.

Verse 38. *And build thee a sure house*] He would have continued his posterity on the throne of Israel, had he not by his wickedness forfeited the promises of God, and thrown himself out of the protection of the most High.

Verse 39. *But not for ever*] They shall be in affliction and distress till the Messiah come, who shall sit on the throne of David to order it and establish it in judgment and justice for ever. Jarchi says, on this verse, "When the Messiah comes, the kingdom shall be restored to the house of David."

Verse 40. *Sought—to kill Jeroboam*] He thought by this means to prevent the punishment due to his crimes.

*Unto Shishak king of Egypt*] This is the first time we meet with the proper name of an Egyptian king, Pharaoh being the common name of all the sovereigns of that country.

Some suppose that this Shishak was the Sesostris so renowned for his wars and his conquests. But it is likely that this king lived long before Solomon's time. [He was the first sovereign of the 22d Bubastite dynasty.]

Verse 41. *The book of the acts of Solomon*] These acts were written by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer; as we learn from 2 Chron. ix. 29. Probably from these were the Books of Kings and Chronicles composed; but the original documents are long since lost.

Verse 42. *Solomon reigned—forty years*] Josephus says *four score years*, which is sufficiently absurd. Calmet supposes him to have been *eighteen years* old when he came to the throne, and that he died A.M. 3029, aged *fifty-eight years*; and, when we consider the excess in which he lived, and the criminal passions which he must have indulged among his thousand wives, and their idolatrous and impure worship, this life was as long as could be reasonably expected.

Verse 43. *Solomon slept with his fathers*] He died in almost the flower of his age, and, it appears, unregretted.

I. It may now be necessary to give a more distinct outline of the character of this king.

1. In his infancy and youth he had the high honour of being peculiarly loved by the Lord; and had a name given him by the express authority of God himself, which to him-

and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that <sup>a</sup> I will be with thee, and <sup>b</sup> build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 And <sup>c</sup> the rest of the <sup>d</sup> acts of Solomon and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42 <sup>e</sup> And the <sup>f</sup> time that Solomon reigned in Jerusalem over all Israel was forty years.

43 <sup>g</sup> And Solomon slept with his fathers, and was buried in the city of David his father: and <sup>h</sup> Rehoboam his son reigned in his stead.

<sup>f</sup> 2 Chron. ix. 29.—<sup>g</sup> Or, words, or things.—<sup>h</sup> 2 Chron. ix. 30.—<sup>i</sup> Heb. days.—<sup>j</sup> 2 Chron. ix. 31.—<sup>k</sup> Mat. i. 7, called Roboam.

self and others must ever call to remembrance this peculiar favour of the Most High. There is little doubt that he was a most amiable youth, and his whole conduct appeared to justify the high expectations that were formed of him.

2. He ascended the Israelitish throne at a time the most favourable for the cultivation of those arts so necessary to the comfort and improvement of life. Among all the surrounding nations Israel had not one open enemy; *there was neither adversary, nor evil occurrent*, chap. v. 4.

3. To the dying charge of his pious father relative to the building a temple for the Lord, he paid the most punctual attention.

4. That he improved the trade and commerce of his country is sufficiently evident: by his public buildings vast multitudes were employed; and knowledge in the most beneficial arts must have been greatly increased, and the spirit of industry highly cultivated.

5. I have intimated that Solomon was truly pious in his youth. Had we no other proof of this than his prayer for wisdom, and his prayer at the dedication of the temple, it would put the matter for ever beyond dispute, independently of the direct testimonies we have from God himself on the subject.

6. There can be no doubt that Solomon possessed the knowledge of governing well; of the importance of this knowledge he was duly aware, and this was the wisdom that he so particularly sought from God.

7. But the wisdom of Solomon was not confined to the art of government; he appears to have possessed a universal knowledge.

8. As a poet, Solomon stands deservedly high, though of his one thousand and five poems not one, except the Book of Canticles, remains. This ode alone, taken in a literary point of view, is sufficient to raise any man to a high degree of poetic fame.

9. His knowledge in natural history must have been very extensive; it is said, "He spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of beasts, of fowls, of reptiles, of fishes;" chap. iv. 33.

10. As a moral philosopher the author of the Book of Ecclesiastes occupies no mean rank. At present we may consider this work as a production of Solomon, though this is disputed, and the question shall be considered in its proper place. This book contains such a fund of wisdom, applied to the regulation of life, and all referred to the proper end, that it most deservedly occupies a high place in Biblical ethics, and deserves the closest attention of every reader.

11. The proofs of Solomon's vast wisdom, as brought into practical effect, lie in a very small compass, because his history in the Bible is short, his own writings in general lost, and the annals of his reign, as compiled by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer, long since perished. The decision between the two harlots is almost the only instance.

12. The wisdom of the East has ever been celebrated; and if we may believe their own best writers, much of what they possess has been derived from Solomon. Encomiums of his wisdom are every where to be met with in the Asiatic writers; and his name is famous in every part of the East.

II. Hitherto we have looked only at the bright side of Solomon's character: we must now take a much less satisfactory view of this singular man; one in whom every thing great, glorious, wise, and holy, and every thing little, mean, foolish, and impious, predominated by turns. He forsook the God of his mercies in a great variety of ways.

1. Whatever may be thought of the step in a political point of view, he most assuredly went out of the way of God's providence, and acted contrary to his law, in making *affinity with Pharaoh's daughter*.

2. His expensive buildings obliging him to have recourse to a system of oppressive taxation, was another flaw in his character.

3. He began his reign by an inauspicious act, the death of his brother Adonijah. This was a sin against God and nature: and no art of man can ever wash out its guilt. If *state policy* required it, which is very questionable, what had that to do with the *feelings of humanity*, and the *love of God*?

4. His inordinate love of women. He had no doubt formed matrimonial alliances with all kingdoms and neighbouring states, by taking their *sisters and daughters* to be his wives, to the fearful amount of no less than *seven hundred*! Politicians may endeavour to justify these acts by asserting, that in the Asiatic countries they were matters of a sound policy, rather than an argument of the prevalence of an irregular and unbridled passion. Let this stand for its value; but what can such apologists say for the *additional three hundred concubines*, for the taking of whom no such necessity can be pleaded?

5. He became an idolater. He did more: he built a temple to "all the gods of all his strange wives, which burned incense, and sacrificed unto their gods," chap. xi. 5-8.

6. By this time we may suppose that the light of God had entirely departed from his mind. He who knew so well the true God, now served him not; or, if he did, it was in conjunction with those idols, thus bringing the Supreme Being on a level with demons, or the figments of impure hearts and disordered fancies.

7. I have already hinted that Solomon's oppressive taxation laid the foundation of that discontent which shortly after his death produced the separation of Israel and Judah; also the long and ruinous wars which drenched these states in blood: and this was doubtless the cause that ten-twelfths of the Jewish people became idolaters; which crime was punished, by the just judgments of God, by the Babylonish captivity, which lasted seventy years; and by the carrying away of the ten Israelitish tribes by the Assyrians, who are lost from the map of the universe, and no longer numbered among the children of men!

8. What greatly aggravates the whole of this most dismal tale is, that this strange defection from God, truth, reason, and common sense, was persisted in to his old age.

9. This dismal account has a more dismal close still; for, in the same place in which we are informed of his *apostasy*, we are informed of his *death*, without the slightest intimation that he ever repented and turned to God. It is true that what is wanting in *fact* is supplied by *conjecture*; for it is firmly believed that "he did repent, and wrote the *Book of Ecclesiastes* after his conversion, which is a decided proof of his repentance." I am sorry I cannot strengthen this opinion; of which I find not the shadow of a proof. 1. The Book of Ecclesiastes, though it speaks much of the vanity of the creatures, yet speaks little or nothing of the *vanity or sin of idolatry*. 2. It is not the *language* of a man who was recovering from a state of the most awful backsliding. Is there any direct *confession of sin* in it? Is there any where to be heard in it the *sighing of a broken heart*, or strong crying and tears to deprecate the justice and implore the mercy of a deeply offended God? Excellent as it is in its kind, is it anything more than a valuable collection of experimental ethics, relative to the *emptiness of the creature*, and the folly of earthly pursuits and worldly anxieties? 3. Nor is it even past doubt that Solomon wrote this book: it certainly does in several places bear evidences of times posterior to those of Solomon. 4. It has been supposed, that, as Solomon was a type of Christ, it is not likely that he has finally perished. To this I answer, (1.) I know not that Solomon was a type of Christ. The reference to Cant. iii. 7, viii. 11, 12, is to me no proof whatever of the point. (2.) Were it even otherwise, this would be no proof of his repentance, when the scriptures are silent on the subject. Typical persons and typical things may perish as well as others: the antitype alone will infallibly remain. 5. Finally, there seems every evidence that he died in his sins. His crimes were greatly aggravated: he forsook the Lord, who had appeared to him twice; his wives turned away his heart in his old age: there is not a single testimony in the Old or New Testament that intimates he died in a safe state. That awful denunciation of divine justice stands point blank in the way of all contrary suppositions: "If thou forsake the Lord, he will cast thee off forever," 1 Chron. xxviii. 9. He did forsake the Lord; and he forsook him in his very last days; and there is no evidence that he ever again clave to him. *Ergo*,

Reader, let him that standeth take heed lest he fall; not only foully but finally. Certainly, unconditional final perseverance will find little support in the case of Solomon. He was once most incontrovertibly in grace. He lost that grace and sinned most grievously against God. He was found in this state in his old age. He died, as far as the scripture informs us, without repentance. Even the doubtfulness in which the bare letter of the scripture leaves the eternal state of this man, is a blast of lightning to the syren song of "Once in grace, and still in grace;" "Once a child, and a child for ever."

## CHAPTER XII.

The people go to Shechem to make Rehoboam king, and send for Jeroboam out of Egypt, who, with the heads of the tribes, requests relief from the heavy burdens laid on them by Solomon, 1-4. He requires three days to consider their petition, 5. He rejects the counsel of the elders, who served his father, and follows that of young men, and returns the people a provoking answer, 6-15. The people therefore renounce the family of David, stone to death Adoram, who came to receive their tribute, and make Jeroboam king; none cleaving to Rehoboam but the tribes of Judah and Benjamin, 16-20. Rehoboam comes to Jerusalem, and assembles all the fighting men of Judah and Benjamin, and finds the number to be one hundred and eighty thousand; and with these he purposes to reduce the men of Israel to his allegiance, but is forbidden by the prophet Shemaiah, 21-24. Jeroboam builds Shechem in Mount Ephraim and Penuel, 25. And lest the people should be drawn away from their allegiance to him by going up to Jerusalem to worship, he makes two golden calves, and sets them up, one in Dan, the other in Beth-el, and the people worship them, 26-30. He makes priests of the lowest of the people, and establishes the fifteenth day of the eighth month as a feast to his new gods; makes offerings, and burns incense, 31-33.

**AND** <sup>a</sup>Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when <sup>b</sup>Jeroboam the son of Nebat, who was yet in <sup>c</sup>Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our <sup>d</sup>yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, <sup>e</sup>If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him.

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou <sup>f</sup>it lighter unto us; thus shalt thou say unto them,

<sup>a</sup> 2 Chron. x. 1, &c.—<sup>b</sup> Ch. xi. 26.—<sup>c</sup> Ch. xi. 40.—<sup>d</sup> 1 Sam. viii. 11-18. Ch. iv. 7.—<sup>e</sup> 2 Chron. x. 7. Prov. xv. 1.—<sup>f</sup> Heb. hardly.—<sup>g</sup> Ver. 24. Judg. xiv. 4. 2 Chron. x. 15. xlii. 7. xxv. 20.—<sup>h</sup> Ch. xi. 11,

Verse 1. *Rehoboam went to Shechem*] Rehoboam was probably the only son of Solomon; for although he had a thousand wives, he had not the blessing of a numerous offspring; and though he was the wisest of men himself, his son was a poor unprincipled fool.

Verse 4. *The grievous service—and—heavy yoke*] They seem here to complain of two things—excessively laborious service, and a heavy taxation. At first it is supposed Solomon employed no Israelite in drudgery; afterwards, when he forsook the God of compassion, he seems to have used them as slaves, and to have revived the Egyptian bondage.

Verse 7. *If thou wilt be a servant unto this people*] This is a constitutional idea of a king: he is the servant, but not the slave, of his people; every regal act of a just king is an act of service to the state. The king is not only the fountain of law and justice; but as he has the appointment of all officers and judges, consequently he is the executor of the laws; and all justice is administered in his name.

*They will be thy servants for ever.*] The way to insure the obedience of the people is to hold the reins of empire with a steady and impartial hand: let the people see that the king lives for them, and not for himself; and they will obey, love, and defend him. The state is maintained on the part of the ruler and the ruled by mutual acts of service and benevolence. A good king has no self-interest; and such a king will ever have obedient and loving subjects. The haughty proud tyrant will have a suspicious and jealous people, hourly ripening for revolt. The king is made for the people, not the people for the king.

Verse 10. *And the young men that were grown up with him*] It was a custom in different countries to educate with the heir to the throne young noblemen of nearly the same age.

*My little finger shall be thicker*] As much as the thigh

My little finger shall be thicker than my father's loins.

11 And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people <sup>g</sup>roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father <sup>h</sup>also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; <sup>i</sup>for the cause was from the LORD, that he might perform his saying, which the LORD <sup>j</sup>spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them; the people answered the king, saying, <sup>k</sup>What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But <sup>l</sup>as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam <sup>m</sup>sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam <sup>n</sup>made speed to get him up to his chariot, to flee to Jerusalem.

19 So <sup>o</sup>Israel <sup>p</sup>rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard

31.—<sup>1</sup> 2 Sam. xx. 1.—<sup>2</sup> Ch. xi. 15, 36.—<sup>3</sup> Ch. iv. 6. v. 14.—<sup>4</sup> Heb. strengthened himself.—<sup>5</sup> 2 Kings xvii. 21.—<sup>6</sup> Or, fell away.

surpasses the little finger in thickness, so much does my power exceed that of my father; and the use that I shall make of it, to employ and tax it, shall be in proportion.

Verse 11. *Chastise you with scorpions.*] Should you rebel, or become disaffected, my father's whip shall be a scorpion in my hand. His was chastisement, mine shall be punishment.

Verse 15. *The cause was from the Lord*] God left him to himself, and did not incline his heart to follow the counsel of the wise men. This is making the best of our present version; but if we come to inquire into the meaning of the cause of all this confusion and anarchy, we shall find it was Rehoboam's folly, cruelty, and despotic tyranny: and was this from the Lord? But does the text speak this bad doctrine? No: it says *sibbah*, the revolution, was from the Lord. This is consistent with all the declarations which went before. God stirred up the people to revolt from a man who had neither skill nor humanity to govern them.

Verse 16. *So Israel departed unto their tents.*] That is, the ten tribes withdrew their allegiance from Rehoboam; only Judah and Benjamin, frequently reckoned one tribe, remaining with him.

Verse 18. *King Rehoboam sent Adoram*] The sending of Adoram to collect the taxes, when the public mind was in such a state of fermentation, was another proof of Rehoboam's folly and incapacity to govern. [He was not sent to collect the taxes, but to treat with the insurgents.]

Verse 20. *Made him king over all Israel*] What is called Israel here was twelfthths of the whole nation; and had they a right to call another person to the throne? They had not,—they had neither legal nor constitutional right. Jeroboam was not of the blood royal; he had no affinity to the kingdom. Nothing could justify this act, but the just judgment of God. God thus punished a disobedient and



that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah \* only.

21 And when <sup>b</sup> Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But <sup>c</sup> the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; <sup>d</sup> for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 Then Jeroboam <sup>e</sup> built Shechem in Mount Ephraim, and dwelt therein; and went out from thence, and built <sup>f</sup> Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people <sup>g</sup> go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart

of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and <sup>h</sup> made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: <sup>i</sup> behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in <sup>j</sup> Beth-el, and the other put he in <sup>k</sup> Dan.

30 And this thing became <sup>l</sup> a sin; for the people went to *worship* before the one, *even* unto Dan.

31 And he made an <sup>m</sup> house of high places, <sup>n</sup> and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto <sup>o</sup> the feast that *is* in Judah, and he <sup>p</sup> offered upon the altar. So did he in Beth-el, <sup>q</sup> sacrificing unto the calves that he had made; and <sup>r</sup> he placed in Beth-el the priests of the high places which he had made.

33 So he <sup>s</sup> offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had <sup>t</sup> devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, <sup>u</sup> and burnt <sup>v</sup> incense.

\* Ch. xi. 13, 32.—<sup>b</sup> 2 Chron. xi. 1.—<sup>c</sup> 2 Chron. xi. 2.—<sup>d</sup> Ver. 15.—<sup>e</sup> See Judg. ix. 45.—<sup>f</sup> Judg. viii. 17.—<sup>g</sup> Deut. xii. 5, 8.—<sup>h</sup> 2 Kings x. 29. xvii. 18.—<sup>i</sup> Exod. xxxii. 4, 8.—<sup>j</sup> Gen. xxviii. 19. Hos. iv. 15.—<sup>k</sup> Judg. xviii. 29.—<sup>l</sup> Ch. xiii. 84. 2 Kings xvii. 31.—<sup>m</sup> Ch. xiii. 32.—<sup>n</sup> Num. iii. 10. Ch. xiii. 83. 2 Kings xvii. 32. 2 Chron. xi. 14.

15. Ezek. xlii. 7, 8.—<sup>o</sup> Lev. xxiii. 33, 34. Num. xxix. 12. Ch. viii. 2, 6.—<sup>p</sup> Or, went up to the altar, &c.—<sup>q</sup> Or, to sacrifice.—<sup>r</sup> Amos vii. 13.—<sup>s</sup> Or, went up to the altar, &c.—<sup>t</sup> Num. xv. 39.—<sup>u</sup> Heb. to burn incense.—<sup>v</sup> Ch. xiii. 1.

gainsaying people; and especially Solomon's family, whose sins against the Lord were of no ordinary magnitude.

Verse 24. *For this thing is from me.*] That is, the separation of the ten tribes from the house of David.

*They—returned to depart*] This was great deference, both in Rehoboam and his officers, to relinquish, at the demand of the prophet, a war which they thought they had good grounds to undertake. *The remnant of the people* heard the divine command gratefully, for the mass of mankind are averse from war. No nations would ever rise up against each other, were they not instigated to it or compelled by their rulers.

Verse 27. *And they shall kill me*] He found he had little cause to trust this fickle people; though they had declared for him it was more from caprice, desire of change, and novelty, than from any regular and praiseworthy principle.

Verse 28. *Made two calves of gold*] He invented a political religion, instituted feasts in his own times different from those appointed by the Lord, gave the people certain objects of devotion, and pretended to think it would be both inconvenient and oppressive to them to have to go up to Jerusalem to worship.

Verse 29. *One in Beth-el, and the other—in Dan*] One at the southern and the other at the northern extremity of

the land. Solomon's idolatry had prepared the people for Jeroboam's abominations!

Verse 31. *An house of high places*] A temple of temples; he had many *high places* in the land, and to imitate the temple at Jerusalem, he made one chief over all the rest, where he established a priesthood of his own ordination. Probably a place of *separate appointment*, where *different idols* were set up and worshipped; so it was a sort of pantheon.

*Made priests of the lowest of the people*] Any priests would do well enough for such gods. But those whom he took seem to have been worthless, good-for-nothing fellows who had neither piety nor good sense. Probably the *sons of Levi* had grace enough to refuse to sanction this new priesthood, and idolatrous worship.

Verse 32. *Ordained a feast*] The Jews held their *feast of tabernacles* on the fifteenth day of the seventh month; Jeroboam, who would meet the prejudices of the people as far as he could, appointed a similar feast on the fifteenth of the eighth month; thus appearing to hold the thing while he subverted the ordinance.

Verse 33. *He offered upon the altar*] Jeroboam probably performed the functions of high-priest himself, that he might in his own person condense the civil and ecclesiastical power.

## CHAPTER XIII.

*A man of God prophesies against Jeroboam's altar, and foretells the destruction of that altar, and of its idolatrous priests by Josiah; and gives Jeroboam a sign that the prophecy should be accomplished, 1-3. Jeroboam is enraged, and orders the man of God to be seized, and stretching out his hand for this purpose, his arm dries up, 4. The altar is rent, and the ashes poured out, according to the sign given by the man of God; and at his intercession Jeroboam's arm is restored, 5, 6. Jeroboam wishes to engage him in his service, but he refuses, and tells him that he was ordered by God not even to eat or drink in that place; and he accordingly departs, 7-10. An old prophet that dwelt at Beth-el, hearing of this, rides after the man of God; deceives him; brings*



him back to his house, and persuades him to eat and drink, 11-19. While he is eating, the word of the Lord comes to the old prophet, and he foretells the death of the man of God; who departing is met by a lion, and slain, 20-25. On hearing this, the old prophet goes to the place, finds the carcass, brings it home, buries it, and mourns over it, charging his sons to bury him, when dead, in the same grave, 26-32. Notwithstanding these warnings, Jeroboam continues in his idolatry, 33, 34.

**AND**, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which he cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

6 And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord,

and the king's hand was restored to him again, and became as it was before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el: and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah,

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon.

14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

\*2 Kings xxiii. 17.—b Ch. xii. 32, 33.—c Or, to offer.—d 2 Kings xxiii. 16, 18.—e Isa. vii. 14. John ii. 18. 1 Cor. i. 22.—f Exod. viii. 8, ix. 28. x. 17. Num. xxi. 7. Acts viii. 24. James v. 16.—g Heb.

Verse 1. *There came a man of God*] Who this was we know not. Some have thought it was Shemaiah, others Joel, and others Iddo. It could not have been the latter, for he wrote the acts of Jeroboam, 2 Chron. ix. 29, and the prophet was killed before he returned home; but conjecture is idle on such a subject.

*Jeroboam stood by the altar*] Like gods, like priest; he made himself high-priest, and he took of the lowest of the people, and made them priests of the high places; they proved themselves to be fools by worshipping calves.

Verse 2. *He cried against the altar*] He denounced the destruction of this idolatrous system.

*A child shall be born—Josiah by name*] This is one of the most remarkable and most singular prophecies in the Old Testament. It here most circumstantially foretells a fact which took place three hundred and forty years after the prediction; a fact which was attested by the two nations, The Jews, in whose behalf this prophecy was delivered, would guard it most sacredly; and it was the interest of the Israelites, against whom it was levelled, to impugn its authenticity, and expose its falsehood, had this been possible. This prediction not only showed the knowledge of God, but his power. He gave, as it were, this warning to idolatry, that it might be on its guard, and defend itself against this Josiah whenever a person of that name should be found sitting on the throne of David; and no doubt it was on the alert, and took all prudent measures for its own defence; but all in vain, for Josiah, in the eighteenth year of his reign, literally accomplished this prophecy, as we may read, 2 Kings, chap. xxiii. 15-20. And from this latter place we find that the prophecy had three permanent testimonials of its truth. 1. The house of Israel; 2. The house of Judah; and 3. The tomb of the prophet who delivered this prophecy, who, being slain by a lion, was brought back and buried at Beth-el, the superscription on whose tomb remained till the day on which Josiah destroyed that altar, and burnt dead men's bones upon it.

Verse 3. *And he gave a sign*] A miracle to prove that the prophecy should be fulfilled in its season.

the face of the Lord.—b 1 Sam. ix. 7. 2 Kings v. 15.—c So Num. xxi. 18. xxiv. 13.—d 1 Cor. v. 11.—e Heb. son.

Verse 4, *Lay hold on him.*] No doubt stretching out his own hand at the same time, through rage, pride, and haste, to execute his own orders.

*And his hand—dried up*] The whole arm became suddenly rigid; the nerves no longer communicated their influence, and the muscles ceased to obey the dictates of the will.

Verse 5. *The altar was also rent*] It split or clave of its own accord; and, as the split parts would decline at the top from the line of their perpendicular, so the ashes and coals would fall off, or be poured out.

Verse 6. *Entreat—the face of the Lord thy God*] The face of God is his favour, as we see in many parts of the sacred writings. He says, thy God; for Jeroboam knew that he was not his God, for he had no portion in the God of Jacob.

*And the king's hand was restored*] Both miracles were wrought to show the truth of the Jewish religion, and to convince this bold innovator of his wickedness, and to reclaim him from the folly and ruinous tendency of his idolatry.

Verse 7. *Come home with me—and I will give thee a reward.*] Come and be one of my priests, and I will give thee a proper salary. [This does not appear from the text.]

Verse 9. *For so was it charged me—Eat no bread, &c.*] He was charged also not to return by the way that he came; probably lest he should suffer inconveniences, either by persecution from the idolaters, or from curious people delaying him, in order to cause him to give an account of the transactions which took place at Beth-el. This is a reason why he should not return by the same way; but what the reason of this part of the charge was, if not the above, is not easy to see.

Verse 11. *An old prophet*] Probably once a prophet of the Lord, who had fallen from his steadfastness, and yet not so deeply as to lose the knowledge of the true God, and join with Jeroboam in his idolatries.

Verse 14. *And went after the man of God*] I can hardly think that this was with any evil design. He wished to have a particular acquaintance with him, in order that he might get farther information relative to the solemn import of the

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, "I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For<sup>b</sup> it was said to me<sup>c</sup> by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place,<sup>d</sup> of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the

ass, to wit, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase; the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave: and they mourned over him, saying, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead,

<sup>a</sup> Ver. 8, 9.—<sup>b</sup> Heb. a word was.—<sup>c</sup> Ch. xx. 35. 1 Thess. iv. 15.  
<sup>d</sup> Ver. 9.

<sup>e</sup> Ch. xx. 36.—<sup>f</sup> Heb. broken.—<sup>g</sup> Heb. broken.—  
<sup>h</sup> Jer. xxii. 18.

prophecy which he had denounced against the idolatry at Beth-el.

Verse 18. *An angel spake unto me*] That he lied unto him is here expressly asserted, and is amply proved by the event. But why should he deceive him? The simple principle of curiosity was sufficient to induce such a person to get the intelligence he wished by any means. We may add to this, that, as he found the man of God sitting under an oak, probably faint with fatigue and fasting, for he had had no refreshment, his humanity might have led him to practise this deception, in order to persuade him to take some refreshment. Having fallen from God, as I have supposed, his own tenderness of conscience was gone; and he would not scruple to do a moral evil, if even a temporal good could come of it. Again, is it not possible that the old prophet was himself deceived? for, though he lied unto him, it is possible that he was not conscious of his lie, for Satan, as an angel of light, might have deceived him in order to lead him to deceive the other. He does not say, as the man of God did, *It was said to me by the word of the Lord*; no: but, *An angel spake unto me by the word of the Lord*. And I think it very likely that an angel did appear to him on the occasion; an angel of darkness and idolatry, in the garb of an angel of light, who wished to use him as an instrument to bring discredit on the awful transactions which had lately taken place, and to destroy him who had foretold the destruction of his power and influence.

Verse 19. *So he went back with him*] He permitted himself to be imposed on; he might have thought, as he had accomplished every purpose for which God sent him, and had actually begun to return by another way, God, who had given him the charge, had authority to say, "As thy purpose was to obey every injunction, even to the letter, I now permit thee to go with this old prophet, and take some refreshment." Now God might as well have dispensed with this part of the injunction, as he did in the case of Abraham, when he dispensed with the actual offering of Isaac, and accepted a ram in his stead. Thus much may be said in vindication of the man of God: but, if this be so, why should he be punished with death, for doing what he had reason and precedent to believe might be the will of God? I answer: He should not have taken a step back till he had remission of the clause from the same authority which gave

him the general message. He should have had it from the word of the Lord to himself, in both cases, as Abraham had; and not taken an apparent contradiction of what was before delivered unto him, from the mouth of a stranger, who only professed to have it from an angel, who pretended to speak unto him by the word of the Lord. In this, and in this alone, lay the sinfulness of the act of the man of God, who came out of Judah.

Verse 20. *The word of the Lord came unto the prophet that brought him back*] Josephus expressly asserts that the sentence was declared by God to the true prophet. The Arabic asserts the same.

Verse 21. *And he*] That is, if the above interpretation be correct, the voice of God from heaven addressing the man of God, the old prophet having nothing to do in this business. [The Hebrew text is incapable of this rendering.]

Verse 22. *Thy carcase shall not come*] This intimated to him that he was to die an untimely death, but probably did not specify by what means.

Verse 24. *A lion met him—and slew him*] By permitting himself to be seduced by the old prophet, when he should have acted only on the expressly declared counsel of God, he committed the sin unto death; that is, such a sin as God will punish with the death of the body, while he extends mercy to the soul.

From the instance here related we see, as in various other cases, that often judgment begins at the house of God. If this was severity to the man of God, it was mercy to the others.

Verse 28. *The lion had not eaten the carcase, nor torn the ass.*] All here was preternatural. The lion, though he had killed the man, does not devour him; the ass stands quietly by, not fearing the lion; and the lion does not attempt to tear the ass: both stand as guardians of the fallen prophet.

Verse 30. *Alas, my brother!*] This lamentation is very simple, very short, and very pathetic. Perhaps the old prophet said it as much in reference to himself, who had been the cause of this untimely death, as in reference to the man of God, whose corpse he now committed to the tomb.

Verse 31. *Lay my bones beside his bones*] This argues a strong conviction in the mind of the old prophet, that the deceased was a good and holy man of God; and he is willing to have place with him in the general resurrection.

then bury me in the sepulchre wherein the man of God is buried; \* lay my bones beside his bones:

32 <sup>b</sup> For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of <sup>c</sup> Samaria, shall surely come to pass.

33 <sup>d</sup> After this thing Jeroboam returned not

<sup>a</sup> 2 Kings xxiii. 17, 18.—<sup>b</sup> Ver. 2. 2 Kings xxiii. 16, 19.—<sup>c</sup> See ch. xvi. 24.—<sup>d</sup> Ch. xii. 31, 32. 2 Chron. xi. 15. xiii. 9.—<sup>e</sup> Heb. returned

Verse 32. *In the cities of Samaria*] It is most certain that Samaria was not built at this time. We are expressly told that Omri, king of Israel, founded this city on the hill which he bought for two talents of silver, from a person of the name of *Shemer*, after whom he called the city Samaria (see chap. xvi. 24); and this was fifty years after the death of Jeroboam. How then could the old prophet speak of Samaria, not then in existence, unless he did it by the spirit of prophecy, calling things that are not as though they were; as the man of God called Josiah by name *three hundred years* before he was born? Some suppose that the historian adds these words because Samaria existed in *his time*, and he well knew that it did not exist in the time of the old prophet; for himself, in the sixteenth chapter, gives us the account of its foundation by Omri.

Verse 33. *Jeroboam returned not from his evil way*] There is something exceedingly obstinate and perverse, as well as blinding and infatuating, in idolatry.

*Made—the lowest of the people priests*] Among the worst of heathens, the priesthood was filled with respectable men; but Jeroboam took of the lowest of the people, and put them in that office.

Verse 34. *And this thing became sin*] These abominations were too glaring, and too insulting to the Divine

from his evil way, but \* made again of the lowest of the people priests of the high places: whosoever would, he <sup>c</sup> consecrated him, and he became *one* of the priests of the high places.

34 <sup>d</sup> And this thing became sin unto the house of Jeroboam, even <sup>e</sup> to cut it off, and to destroy it from off the face of the earth.

and made.—<sup>f</sup> Heb. filled his hand. Judg. xvii. 12.—<sup>g</sup> Ch. xii. 30.—<sup>h</sup> Ch. xiv. 10.

Majesty to be permitted to last; therefore his house was cut off and destroyed from the face of the earth.

A holy priesthood, a righteous ministry, is a blessing to any state, because it has a most powerful effect on the *morals of the community*; on the contrary, the profligacy of the clergy, and false principles of religion, are the most likely to unsettle a kingdom, and to bring about destructive revolutions in the state. This is the principle on which all national establishments of religion were originally formed. Where the religion of the country is pure, founded solely on the oracles of God, it deserves the utmost sanction of the state, as well as the attention of every individual. A Christian state has surely authority to enact, *The Christian religion is and shall be the religion of this land*; and, prejudice apart, should not the laws provide for the permanence of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been if we had not had a version of the sacred writings established by the authority of the laws; and a form of sound words for general devotion established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishment of his country. For *abuses in church or state*, he is the last to contend

## CHAPTER XIV.

*Abijah, the son of Jeroboam, falls sick, 1. Jeroboam sends his wife disguised to Ahijah the prophet, and, with her a present, to inquire concerning her son, 2-4. Ahijah discovers her by a divine intimation, and delivers to her a heavy message concerning the destruction of Jeroboam's house, and the death of her son, 5-16. The child dies, according to the prediction of Ahijah, 17. Jeroboam's reign and death, 18-20. Rehoboam's bad reign, and the apostasy of Judah, 21-24. Shishak, king of Egypt, invades Judea, spoils the temple, and takes away the golden shields made by Solomon; instead of which Rehoboam makes others of brass, 25-28. Rehoboam's reign and death, 29-31.*

**A**T that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise,

I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that \* I should be king over this people.

3 <sup>b</sup> And take <sup>c</sup> with thee ten loaves, and <sup>d</sup> cracknels, and a <sup>e</sup> cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes <sup>f</sup> were set by reason of his age.

<sup>a</sup> Ch. xi. 31.—<sup>b</sup> See 1 Sam. ix. 7, 8.—<sup>c</sup> Heb. in thine hand.  
—<sup>d</sup> Or, cakes.—<sup>e</sup> Or, bottle.—<sup>f</sup> Ch. xi. 29.

Verse 1. *Abijah—fell sick.*] This was but a prelude to the miseries which fell on the house of Jeroboam; but it was another merciful warning, intended to turn him from his idolatry and wickedness.

Verse 3. *Ten loaves*] Probably common or household bread.

*Cracknels*] Spotted or perforated bread; thin cakes, pierced through with many holes, the same as is called *Jew's*

5 And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I *am* sent to thee with <sup>b</sup> heavy tidings.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, <sup>c</sup> Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And <sup>d</sup> rent the kingdom away from the house

<sup>e</sup> Heb. stood for his hoariness.—<sup>f</sup> Heb. hard.—<sup>g</sup> See 2 Sam. xii. 7, 8.  
Ch. xvi. 2.—<sup>h</sup> Ch. xi. 31.

bread to the present day, and used by them at the pass-over.

Verse 5. *Feign herself to be another woman.*] It would have been discreditable to Jeroboam's calves, if it had been known that he had consulted a prophet of Jehovah.

Verse 8. *And rent the kingdom away from the house of David*] That is, permitted it to be rent, because of the folly and insolence of Rehoboam.

of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes:

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are

\*Ch. xi. 33, 38. xv. 5.—Ch. xii. 28. 2 Chron. xi. 15.—Neh. ix. 26. Ps. i. 17. Ezek. xliii. 85.—Ch. xv. 23.—Ch. xxi. 21. 2 Kings ix. 8.—Deut. xxiii. 36. 2 Kings xiv. 26.—Ch. xvi. 4. xxi. 24.—Ver. 17.—2 Chron. xii. 12. xix. 3.—Ch. xv. 27, 28, 29.—2 Kings xvii. 6. Ps. lli. 5. Josh. xliii. 15, 16.—2 Kings xv. 29.—Exod. xxiv. 13. Deut. xii. 8, 4.—Ch. xli. 33. xlii. 34. xv. 30, 34. xvi. 2.—Ch. xvi. 6, 8, 15, 25. Cant. vi. 4.—Ver. 12.—Ver. 13.—2 Chron. xlii. 2, 3.—Heb. lay down.—2 Chron. xli. 18.—Ch. xi.

Verse 11. *Shall the dogs eat*] They shall not have an honourable burial; and shall not come into the sepulchres of their fathers.

Verse 13. *In him there is found some good thing*] Far be it from God to destroy the righteous with the wicked; God respects even a little good, because it is a seed from himself.

Verse 15. *For the Lord shall smite Israel*] See this prophecy fulfilled, chap. xv. 28-30, when Baasha destroyed all the house and posterity of Jeroboam.

Verse 19. *The rest of the acts of Jeroboam*—are written in the chronicles] For some important particulars relative to this reign, see 2 Chron. xiii. 1-20.

Verse 24. *There were also sodomites in the land*] Consecrated persons; persons who had devoted themselves, in practice of the greatest impurity, to the service of the most impure idols.

written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brassen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

36.—Ver. 31.—2 Chron. xii. 1.—Deut. xxxii. 21. Ps. lxxviii. 58. 1 Cor. x. 22.—Deut. xii. 2. Ezek. xvi. 24, 25.—Or, standing images or statues.—2 Kings xvii. 9, 10.—Isa. lvii. 5.—Deut. xxiii. 17. Ch. xv. 13. xlii. 46. 2 Kings xxiii. 7.—Ch. xi. 40. 2 Chron. xii. 2.—2 Chron. xii. 9, 10, 11.—Ch. x. 17.—Heb. runners.—2 Chron. xii. 15.—Ch. xli. 24. xv. 6. 2 Chron. xii. 15.—2 Chron. xli. 16.—Ver. 21.—2 Chron. xii. 16, Abijah. Mat. i. 7, Abia.

Verse 26. *He took away the treasures*] A booty the most immense ever acquired in one place.

*All the shields of gold which Solomon had made.*] These were three hundred in number, and were all made of beaten gold.

Verse 31. *Naamah an Ammonitess*] He was born of a heathen mother, and begotten of an apostate father. From such an impure fountain could sweet water possibly spring?

*Abijam his son reigned in his stead.*] Though righteousness cannot be propagated, because it is supernatural, yet unrighteousness may, for that is a genuine offspring of nature. Grace may be grafted on a crab stock; but let none do evil that good may come of it. A bad stock will produce bad fruit.

CHAPTER XV.

*Abijam's wicked reign, and death, 1-8. Asa succeeds him in the kingdom of Judah, and rules well, 9-15. He makes a league with the king of Syria against Baasha king of Israel, who is obliged to desist in his attempts against Judah, 16-22. He is diseased in his feet and dies, and is succeeded by his son Jehoshaphat, 23-25. Nadab, son of Jeroboam, reigns over Israel; but is slain by Baasha, who reigns in his stead, 26-28. Baasha destroys all the house of Jeroboam, according to the prediction of Ahijah, 29, 30. Baasha continues the idolatry of Jeroboam, 31-34.*

**N**OW <sup>a</sup>in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

<sup>2</sup> Three years reigned he in Jerusalem. <sup>b</sup> And his mother's name was <sup>c</sup>Maachah, the daughter of <sup>d</sup>Abishalom.

<sup>3</sup> And he walked in all the sins of his father, which he had done before him: and <sup>e</sup>his heart was not perfect with the Lord his God, as the heart of David his father.

<sup>4</sup> Nevertheless <sup>f</sup>for David's sake did the Lord his God give him a <sup>g</sup>lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

<sup>5</sup> Because David <sup>h</sup>did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, <sup>i</sup>save only in the matter of Uriah the Hittite.

<sup>6</sup> <sup>j</sup>And there was war between Rehoboam and Jeroboam all the days of his life.

<sup>7</sup> <sup>k</sup>Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

<sup>8</sup> <sup>l</sup>And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

<sup>a</sup> 2 Chron. xiii. 1, 2.—<sup>b</sup> 2 Chron. xi. 20, 21, 22.—<sup>c</sup> 2 Chron. xiii. 2, *Michah the daughter of Uriah*—<sup>d</sup> 2 Chron. xi. 21, *Abshalom*.—<sup>e</sup> Ch. xi. 4. *Pr. cxi. 80*—<sup>f</sup> Ch. xi. 32, 36. <sup>2</sup> Chron. xxi. 7.—<sup>g</sup> Or, *candle*. Ch. xi. 38.—<sup>h</sup> Ch. xiv. 6.—<sup>i</sup> 2 Sam. xi. 4, 16. xii. 9.—<sup>j</sup> Ch. xiv. 30.—<sup>k</sup> 2 Chron. xiii. 2, 3, 22.—<sup>l</sup> 1 Chron. xiv. 1.—<sup>m</sup> That is, *grandmother's*.

Verse 1. *Reigned Abijam over Judah.*] Sec 2 Chron. xii., where many particulars are added.

Verse 3. *His heart was not perfect*] He was an idolater, or did not support the worship of the true God. This appears to be the general meaning of *the heart not being perfect with God*.

Verse 4. *The Lord—give him a lamp*] That is, a son to succeed him; see chap. xi. 86.

Verse 5. *Save only in the matter of Uriah*] Properly speaking, this is the only flagrant fault or crime in the life of David. It was a horrible offence, or rather a *whole system of offences*.

Verse 6. *There was war between Rehoboam and Jeroboam*] This was mentioned in the preceding chapter, ver. 80, and it can mean no more than this: there was a *continual spirit of hostility* kept up between the two kingdoms, and no doubt frequent skirmishing between bordering parties; but it never broke out into open war, for this was particularly forbidden. Hostility did exist, and no doubt frequent skirmishes; but open war and pitched battles there were none.

But why is this circumstance repeated, and the history of Abijam interrupted by the repetition? There is some reason to believe that *Rehoboam* is not the true reading, and that it should be *Abijam*: "Now there was war between Abijam and Jeroboam all the days of his life." [The authority for this change is weak, and it is not at all necessary to the sense.]

Verse 10. *His mother's name*] Our translators thought that *grandmother* was likely to be the meaning, and therefore have put it in the margin.

*The daughter of Abishalom.*] The scriptures give the name of daughter indifferently to the niece, the grand-daughter and great-granddaughter.

<sup>9</sup> And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

<sup>10</sup> And forty and one years reigned he in Jerusalem. And his <sup>m</sup>mother's name was <sup>n</sup>Maachah, the daughter of Abishalom.

<sup>11</sup> <sup>o</sup>And Asa did that which was right in the eyes of the Lord, as <sup>p</sup>did David his father.

<sup>12</sup> <sup>q</sup>And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

<sup>13</sup> And also <sup>r</sup>Maachah his mother, even her he removed from <sup>s</sup>being queen, because she had made an idol in a grove; and Asa <sup>t</sup>destroyed her idol, and <sup>u</sup>burnt it by the brook Kidron.

<sup>14</sup> <sup>v</sup>But the high places were not removed: nevertheless Asa's <sup>w</sup>heart was perfect with the Lord all his days.

<sup>15</sup> And he brought in the <sup>x</sup>things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

<sup>16</sup> And there was war between Asa and Baasha king of Israel all their days.

<sup>17</sup> <sup>y</sup>And <sup>z</sup>Baasha king of Israel went up against Judah, and built <sup>aa</sup>Ramah, <sup>ab</sup>that he might not suffer any to go out or come in to Asa king of Judah.

Ver. 2.—<sup>a</sup> 2 Chron. xiv. 2.—<sup>b</sup> Ch. xiv. 24. xxii. 46.—<sup>c</sup> 2 Chron. xv. 16.—<sup>d</sup> Heb. cut off.—<sup>e</sup> So Exod. xxxii. 2.—<sup>f</sup> Ch. xxii. 43. <sup>2</sup> Chron. xv. 17, 18.—<sup>g</sup> See ver. 3.—<sup>h</sup> Heb. holy.—<sup>i</sup> 2 Chron. xvi. 1, &c.—<sup>j</sup> Josh. xviii. 25.—<sup>k</sup> See ch. xii. 27.

Verse 12. *The sodomites*] Literally, the holy or consecrated ones.

Verse 13. *She had made an idol in a grove*] The original word is variously understood.

It is pretty evident, however, that the image was a mere Priapus, or something of the same nature, and that Maachah had an assembly in the grove where this image was set up, and doubtless worshipped it with the most impure rites.

Verse 14. *The high places were not removed*] He was not able to make a thorough reformation; this was reserved for his son Jehoshaphat.

*Asa's heart was perfect*] He worshipped the true God, and zealously promoted his service; see on ver. 8. And even the *high places* which he did not remove were probably those where the true God alone was worshipped; for that there were such high places the preceding history amply proves, and Jerchi intimates that these were places which individuals had erected for the worship of Jehovah.

Verse 15. *Which his father had dedicated*] On what account he and his father dedicated the things mentioned below we know not; but it appears that Asa thought himself bound by the vow of his father.

Verse 16. *There was war*] There was no open war till the thirty-sixth year of Asa, when Baasha, king of Israel, began to build Ramah, that he might prevent all communication between Israel and Judah; see 2 Chron. xv. 19, and xvi. 1. But this does not agree with what is said here, chap. xvi. 8, 9, that Elah, the son and successor of Baasha, was killed by Zimri, in the twenty-sixth year of the reign of Asa. Chronologers endeavour to reconcile this by saying that the years should be reckoned, not from the beginning of the reign of Asa, but from the separation of the kingdoms of Israel and

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to <sup>a</sup> Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at <sup>b</sup> Damascus, saying,

19 *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may <sup>c</sup> depart from me.*

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the host which he had against the cities of Israel, and smote <sup>d</sup> Ijon, and <sup>e</sup> Dan, and <sup>f</sup> Abel-beth-maachah, and all Cinueroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 <sup>g</sup> Then king Asa made a proclamation throughout all Judah, none *was* <sup>h</sup> exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them <sup>i</sup> Geba of Benjamin, and <sup>j</sup> Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless <sup>k</sup> in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: <sup>l</sup> and <sup>m</sup> Jehoshaphat his son reigned in his stead.

<sup>a</sup> 2 Chron. xvi. 2.—<sup>b</sup> Ch. xi. 23, 24.—<sup>c</sup> Heb. *go up*.—<sup>d</sup> 2 Kings xv. 29.—<sup>e</sup> Judg. xviii. 29.—<sup>f</sup> 2 Sam. xx. 14.—<sup>g</sup> 2 Chron. xvi. 6.—<sup>h</sup> Heb. *free*.—<sup>i</sup> Josh. xxi. 17.—<sup>j</sup> Josh. xviii. 26.—<sup>k</sup> 2 Chron. xvi. 12.—<sup>l</sup> 2 Chron. xvii. 1.—<sup>m</sup> Mat. i. 8, called *Josaphat*.—<sup>n</sup> Heb. *reigned*.—<sup>o</sup> Ch.

Judah. We must either adopt the mode of solution given by chronologists, or grant that there is a mistake in some of the numbers; most likely in the parallel places in Chronicles, but which we have no direct means of correcting.

Verse 17. *And Baasha—built Ramah*] *Ramah* was probably a *hill* (commanding a *defile* through which lay the principal road to Jerusalem), which Baasha fortified in order to prevent all intercourse with the kingdom of Judah, lest his subjects should cleave to the house of David. Ramah was about *two leagues* northward of Jerusalem.

Verse 18. *Asa took all the silver*] Shishak, king of Egypt, had not taken the whole; or there had been some treasures brought in since that time.

*Ben-hadad*] This was the grandson of Rezon, called here Hezion, who founded the kingdom of Damascus.

Verse 19. *There is a league between me and thee*] Or, Let there be a league between me and thee; as there was between my father and thy father. There was no reason why Asa should have emptied his treasures at this time to procure the aid of the Syrian king; as it does not appear that there was any danger which himself could not have turned aside. He probably wished to destroy the kingdom of Israel; and to effect this purpose, even robbed the house of the Lord.

Verse 20. *Ijon, and Dan, &c.*] He appears to have attacked and taken those towns which constituted the principal strength of the kingdom of Israel.

Verse 21. *Dwelt in Tirzah.*] This seems to have been the

25 And Nadab the son of Jeroboam <sup>a</sup> began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the Lord, and walked in the way of his father, and in <sup>b</sup> his sin wherewith he made Israel to sin.

27 <sup>c</sup> And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at <sup>d</sup> Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto <sup>e</sup> the saying of the Lord, which he spake by his servant Ahijah the Shilonite:

30 <sup>f</sup> Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 <sup>g</sup> And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the Lord, and walked in <sup>h</sup> the way of Jeroboam, and in his sin wherewith he made Israel to sin.

xii. 30. xiv. 18.—<sup>i</sup> Ch. xiv. 14.—<sup>j</sup> Josh. xix. 44. xxi. 23. Ch. xvi. 15.—<sup>k</sup> Ch. xiv. 10, 14.—<sup>l</sup> Ch. xiv. 9, 16.—<sup>m</sup> Ver. 16.—<sup>n</sup> Ch. xii. 23, 29. xiii. 33. xiv. 16.

royal city; and in this Baasha was probably obliged to shut himself up.

Verse 22. *None was exempted*] Every man was obliged to go and help to dismantle the fortress at Ramah which Baasha had built.

Verse 23. *And the cities which he built*] Such as Geba and Mizpah, which he built out of the spoils of Ramah.

*He was diseased in his feet.*] Probably he had a strong rheumatic affection, or the *gout*. This took place in the *thirty-ninth* year of his reign, *three* years before his death.

Verse 24. *Asa slept with his fathers*] Of his splendid and costly funeral we read 1 Chron. xvi. 14.

Verse 25. *Nadab—began to reign over Israel*] He began his reign in the second year of the reign of Asa, and reigned two years.

Verse 27. *Smote him at Gibbethon*] This was a city in the tribe of Dan, and generally in the possession of the Philistines.

Verse 29. *He smote all the house of Jeroboam*] This was according to Ahijah's prophetic declarations; see chap. xiv. 10, 14. Thus God made use of one wicked man to destroy another.

Verse 34. *Walked in the way of Jeroboam*] The *entail* of iniquity cannot be cut off but by a thorough *conversion* of the soul to God; and of this, these bad kings seem to have had no adequate notion. The wicked followed the steps of the wicked, and became still more wicked; sin gathers strength by *exercise* and *age*.



## CHAPTER XVI.

*Jehu the prophet denounces the destruction of Baasha, 1-7. Zimri conspires against him, and slays him and his family, and reigns seven days, 8-15. The people make Omri king, and besiege Zimri in Tirzah; who, finding no way to escape, sets fire to his palace, and consumes himself in it, 16-20. The people are divided, half following Tibni, and half Omri; the latter faction overcomes the former, Tibni is slain, and Omri reigns alone, 21-23. He founds Samaria, 24. His bad character and death, 25-28. Ahab reigns in his stead; marries Jezebel, restores idolatry, and exceeds his predecessors in wickedness, 29-33. Hiel the Beth-elite rebuilds Jericho, 34.*

**THEN** the word of the LORD came to \*Jehu the son of Hanani against Baasha, saying,

2 <sup>b</sup> Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and \*thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will \*take away the posterity of Baasha, and the posterity of his house; and will make thy house like \*the house of Jeroboam the son of Nebat.

4 \*Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, \*are they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in <sup>b</sup> Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet \*Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam: and because <sup>c</sup> he killed him.

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 \*And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, <sup>d</sup> steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 And it came to pass, when he began to reign, as soon as he sat on his throne, *that he slew all the*

house of Baasha: he left him \*not one that pisseth against a wall, \*neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, \*according to the word of the LORD, which he spake against Baasha \*by <sup>e</sup> Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger \*with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are they not written in the book of the chronicles of the kings of Israel?*

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped \*against Gibbethon, which *belonged to the Philistines.*

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

19 For his sins which he sinned in doing evil in the sight of the LORD, \*in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are they not written in the book of the chronicles of the kings of Israel?*

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

<sup>a</sup> Ver. 7. 2 Chron. xix. 2. xx. 34.—<sup>b</sup> Ch. xiv. 7.—<sup>c</sup> Ch. xv. 34.—<sup>d</sup> Ver. 11.—<sup>e</sup> Ch. xiv. 10. xv. 29.—<sup>f</sup> Ch. xiv. 11.—<sup>g</sup> 2 Chron. xvi. 1.—<sup>h</sup> Ch. xiv. 17. xv. 21.—<sup>i</sup> Ver. 1.—<sup>j</sup> Ch. xv. 27, 29. See Hos. i. 4.—<sup>k</sup> 2 Kings ix. 31.—<sup>l</sup> Heb. which was over.—<sup>m</sup> 1 Sam. xxv. 22.—<sup>n</sup> Or,

both his kinsmen and his friends.—<sup>o</sup> Ver. 3.—<sup>p</sup> Heb. by the hand of.—<sup>q</sup> Ver. 1.—<sup>r</sup> Deut. xxxii. 21. 1 Sam. xii. 21. 1 Sa. xii. 29. Jon. ii. 8. 1 Cor. viii. 4. x. 19.—<sup>s</sup> Ch. xv. 27.—<sup>t</sup> Ch. xii. 28. xv. 26, 34.

Verse 1. *Then the word of the Lord came to Jehu* Of this prophet we know nothing but from this circumstance. It appears from 2 Chron. xvi. 7-10, that his father *Hanani* was also a prophet, and suffered imprisonment in consequence of the faithful discharge of his ministry to Asa.

Verse 2. *Made thee prince over my people* That is, in the course of my providence, I suffered thee to become king; for it is impossible that God should make a rebel, a traitor, and a murderer, king over his people, or over any people. God is ever represented in Scripture as *doing* those things which, in the course of his providence, he *permits* to be done.

Verse 7. *And because he killed him* This the Vulgate understands of *Jehu the prophet*, put to death by Baasha. Some think *Baasha* is intended, others *Jeroboam*, and others *Nadab the son of Jeroboam*. [The reference seems to be to the house of Jeroboam: the pronoun should be *it*, not *him*.]

Verse 9. *Captain of half his chariots* It is probable that Zimri, and some other who is not here named, were commanders of the cavalry.

Verse 11. *He slew all the house of Baasha* He endeavoured to exterminate his race, and blot out his memory; and the Jews say, when such a matter is determined, they not only destroy the house of the person himself, but the five neighbouring houses, that the memory of such a person may perish from the earth.

Verse 13. *For all the sins of Baasha* Baasha was a grievous offender, and so also was his son Elah; and they caused the people to sin; and they provoked God to anger by their idolatries.

Verse 21. *Divided into two parts* Why this division took place we cannot tell; the people appear to have been for Tibni, the army for Omri; and the latter prevailed.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, <sup>a</sup> Samaria.<sup>b</sup>

25 But <sup>c</sup>Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

26 For he <sup>d</sup>walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their <sup>e</sup>vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

<sup>a</sup> Heb. Shomeron. — <sup>b</sup> See ch. xiii. 32. 2 Kings xvii. 24. John iv. 4. — <sup>c</sup> Mic. vi. 16. — <sup>d</sup> Ver. 19. — <sup>e</sup> Ver. 13. — <sup>f</sup> Heb. was it a light thing, &c. — <sup>g</sup> Deut. vii. 3. — <sup>h</sup> Judg. xviii. 7. — <sup>i</sup> Ch. xxi. 25.

Verse 23. *In the thirty and first year of Asa.* There must be a mistake here in the number *thirty-one*; for, in ver. 10 and 15, it is said that Zimri slew his master, and began to reign in the *twenty-seventh year of Asa*; and as Zimri reigned only *seven days*, and Omri immediately succeeded him, this could not be in the *thirty-first*, but in the *twenty-seventh year of Asa*, as related above.

Verse 24. *He bought the hill Samaria of Shemer.* At first the kings of Israel dwelt at Shechem, and then at Tirzah: but this place having suffered much in the civil broils, and the palace having been burnt down by Zimri, Omri purposed to found a new city, to which he might transfer the seat of government. He fixed on a hill that belonged to a person of the name of *Shomer*; and bought it from him for *two talents of silver*, about £707 8s. 9d. *Shomeron*, or, as it is corruptly written, *Samaria*, is situated in the midst of the tribe of Ephraim, not very far from the coast of the Mediterranean Sea, and about mid-way between Dan and Beersheba; thus Samaria became the capital of the ten tribes, the metropolis of the kingdom of Israel, and the residence of its kings.

Samaria endured several sieges; Ben-hadad, king of Syria, besieged it twice, chap. xx. 1, &c.; and it cost Shalmaneser a siege of three years to reduce it, 2 Kings xvii. 6, &c. After the death of Alexander the Great, it became the property of the kings of Egypt; but Antiochus the Great took it from the Egyptians; and it continued in the possession of the kings of Syria till the Asmoneans took and razed it to the very foundation. *Gabinus*, pro-consul of Syria, partially rebuilt it, and called it *Gabiniana*. Herod the Great restored it to its ancient splendour, and placed in it a colony of *six thousand men*, and gave it the name of *Sebaste*, in honour of *Augustus*. It is now a place of little consequence.

Verse 25. *Did worse than all—before him.* Omri was, 1. An idolater in principle; 2. An idolater in practice; 3. He led the people to idolatry by precept and example; and, which was that in which he *did worse* than all before him, 4. He made statutes in favour of idolatry, and obliged the people by law to commit it.

Verse 31. *He took to wife Jezebel.* This was the head and chief of his offending; he took to wife, not only a *heathen*, but one whose hostility to the true religion was well known, and carried to the utmost extent.

Notwithstanding Ahab had built a temple, and made an altar for Baal, and set up the worship of *Asherah*, the Sidonian *Venus*, which we, ver. 33, have transformed into a grove;

29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

31 And it came to pass, <sup>a</sup>as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, <sup>b</sup>that he took to wife Jezebel the daughter of Ethbaal king of the <sup>c</sup>Zidonians, <sup>d</sup>and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in <sup>e</sup>the house of Baal, which he had built in Samaria.

33 <sup>f</sup>And Ahab made a grove; and Ahab <sup>g</sup>did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, <sup>h</sup>according to the word of the LORD, which he spake by Joshua the son of Nun.

26. 2 Kings x. 18. xvii. 16.—2 Kings x. 21, 26. 27.—2 Kings xiii. 6. xvii. 10. xxi. 3. Jer. xvii. 2.—Ver. 30. Ch. xxi. 23.—<sup>a</sup> Josh. vi. 26.

yet so well known was the hostility of Jezebel to all good, that his marrying her was esteemed the highest pitch of vice, and an act the most provoking to God, and destructive to the prosperity of the kingdom.

Verse 33. *Ahab made a grove.* *Asherah*, *Astarte*, or *Venus*; what the Syriac calls an idol, and the Arabic a *tail tree*; probably meaning, by the last, an image of *Priapus*, the obscene keeper of groves, orchards, and gardens.

Verse 34. *Did Hiel the Beth-elite build Jericho.* See Josh. vi. 26. This prediction was delivered upwards of *five hundred years* before this event; and though it was most circumstantially fulfilled, yet we know not the precise meaning of some of the terms used in the original execration, and in this place, where its fulfilment is mentioned. There are *three* opinions on the words, *lay the foundation in his first-born, and set up the gates in his youngest son*.

1. It is thought that when he laid the foundation of the city, his eldest son, the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct.

2. These expressions signify only *great delay* in the building; that he who should undertake it should *spend nearly his whole life* in it; all the time in which he was capable of procreating children; in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind, intimating *greatly protracted labour*, occasioned by *multitudinous hindrances and delays*.

3. That he who rebuilt this city should, in laying the foundation, *slay or sacrifice* his first-born, in order to consecrate it, and secure the assistance of the objects of his idolatrous worship; and should *slay* his youngest at the completion of the work, as a gratitude-offering for the assistance received.

Which of these opinions is the right one, or whether any of them be correct, is more than I can pretend to state. A curse seems to rest still upon Jericho: it is not yet blotted out of the map of Palestine, but it is reduced to a miserable village, consisting of about *thirty wretched cottages*, and the governor's *dilapidated castle*; nor is there any ruin there to indicate its former splendour.

## CHAPTER XVII.

*Elijah's message to Ahab, concerning the three years' drought, 1. He is commanded to go to the brook Cherith; where he is fed by ravens, 2-7. He afterwards goes to a widow's house at Zarephath, and miraculously multiplies her meal and oil, 8-16. Her son dies, and Elijah restores him to life, 17-24.*

**AND** \*Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, <sup>b</sup>As the LORD God of Israel liveth, <sup>c</sup>before whom I stand, <sup>d</sup>there shall not be dew nor rain <sup>e</sup>these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass <sup>f</sup>after a while, that the brook dried up, because there had been no rain in the land.

8 And the word of the LORD came unto him, saying,

9 Arise, get thee to <sup>g</sup>Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and

he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD <sup>h</sup>sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah; and she, and he, and her house did eat <sup>i</sup>many days.

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake <sup>j</sup>by Elijah.

17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, <sup>k</sup>What have I to do with thee, O thou man of God? art thou come unto

\* Heb. *Elijahu*. Luke i. 17. iv. 25, he is called *Elias*.—<sup>b</sup> 2 Kings iii. 14.—<sup>c</sup> Deut. x. 8.—<sup>d</sup> Ecclus. xlviii. 3. James v. 17.—<sup>e</sup> Luke iv. 25.—<sup>f</sup> Heb. at the end of days.—<sup>g</sup> Obad. 20. Luke iv. 26, called

Verse 1. *Elijah the Tishbite*] The history of this great man is introduced very abruptly: his origin is enveloped in perfect obscurity. He is here said to be a *Tishbite*. *Tishbeh*, says Calmet, is a city beyond Jordan, in the tribe of Gad, and in the land of Gilead. Who was his father, or from what tribe he sprang, is not intimated: he seems to have been the prophet of Israel peculiarly, as we never find him prophesying in Judah. [Probably the word *Tishbite* is to be understood, not as the name of a place, but as "a stranger."]

Verse 3. *Hide thyself by the brook Cherith*] This brook, and the valley through which it ran, are supposed to have been on the western side of Jordan, and not far from Samaria. Others suppose it to have been on the eastern side, because the prophet is commanded to go eastward, ver. 8. [Robinson identifies it with the *Wady Kelt*, and Von de Velde with the *Wady Fasacl*, which are on the west of the river.]

Verse 4. *I have commanded the ravens to feed thee*] Thou shalt not lack the necessities of life; thou shalt be supplied by an especial providence.

Verse 6. *And the ravens brought him bread and flesh*] This is the first account we have of flesh-meat breakfasts and flesh-meat suppers; and as this was the food appointed by the Lord for the sustenance of the prophet, we may naturally conjecture that it was the food of the people at large.

Verse 7. *The brook dried up*] Because there had been no rain in the land for some time, God having sent this drought as a testimony against the idolatry of the people: see Deut. xi. 16, 17.

Verse 9. *Get thee to Zarephath*] This was a town between Tyre and Sidon, but nearer to the latter, and is therefore

*Sarepta*.—<sup>h</sup> Heb. *giveth*.—<sup>i</sup> Or, a full year.—<sup>j</sup> Heb. by the hand of.—<sup>k</sup> See Luke v. 8.

called in the text *Zarephath*, which belongeth to Sidon; or, as the Vulgate and other Versions express it, *Sarepta of the Sidonians*. *Sarepta* is the name by which it goes in the New Testament; but its present name is *Sarphan*. [Travellers give to this village the name of *Sarphand*, *Sarphen*, and *Sarufend*.]

Verse 12. *An handful of meal in a barrel*] The word is to be understood as implying an earthen jar; not a wooden vessel or barrel of any kind. In the East they preserve their corn and meal in such vessels; without which precaution the insects would destroy them.

The word *cruse* signifies what in our tongue is expressed by *bottle*.

Verse 13. *But make me thereof a little cake first*] This was certainly putting the widow's faith to an extraordinary trial: to take and give to a stranger, of whom she knew nothing, the small pittance requisite to keep her child from perishing, was too much to be expected.

Verse 16. *The barrel of meal wasted not*] She continued to take out of her jar and out of her bottle the quantity of meal and oil requisite for the consumption of her household; and without carefully estimating what was left, she went with confidence each time for a supply, and was never disappointed.

Verse 17. *There was no breath left in him*] He ceased to breathe, and died.

Verse 18. *To call my sin to remembrance*] She seems to be now conscious of some secret sin, which she had either forgotten or too carelessly passed over; and to punish this she supposes the life of her son was taken away. It is mostly in times of adversity that we duly consider our moral state; outward afflictions often bring deep searchings of heart.

me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O

\* 2 Kings iv. 34, 35.—<sup>b</sup> Heb. *measured*.—<sup>c</sup> Heb. *into*

Verse 21. *Stretched himself upon the child three times*] It is supposed that he did this in order to communicate some *natural warmth* to the body of the child, in order to dispose it to receive the departed spirit. *Elisha*, his disciple, did the same, in order to restore the dead child of the Shunammite, 2 Kings iv. 34. And St. Paul appears to have stretched himself on Eutychus in order to restore him to life, Acts xx. 10.

*Let this child's soul come into him again.*] Surely this means more than the *breath*. Though the word *nephesh* may sometimes signify the *life*, yet does not this imply that the spirit must take possession of the body in order to produce and maintain the flame of animal life? The expressions here are singular; *Let his soul come into the midst of him*.

Verse 22. *And the soul*] Did he not become alive from the circumstance of the immaterial principle coming again into him?

The words and mode of expression here appear to me a strong proof, not only of the existence of an immortal and immaterial spirit in man, but also that that spirit can and does exist in a separate state from the body. It is here represented as being *in the midst of the child*, like a *spring* in the centre of a machine, which gives motion to every part, and without which the whole would stand still.

Verse 24. *The word of the Lord in thy mouth is truth.*] Three grand effects were produced by this temporary affliction; 1. The woman was led to examine her heart, and try her ways; 2. The power of God became highly manifest in the resurrection of the child; 3. She was convinced that the word of the Lord was truth, and that not one syllable of it could fall to the ground. Through a little suffering all this good was obtained.

The subject in the fourth verse of this chapter deserves a more particular consideration.

*I have commanded the ravens to feed thee.*—It is contended that if we consider *orebim* to signify *ravens*, we shall find any interpretation on this ground to be clogged with difficulties. The *raven* is an unclean bird; Lev. xi. 13-15. Is it therefore likely that God would employ this most unclean bird to feed his prophet? Besides, where could the ravens get any *flesh* that was not *unclean*? *Carrion* is their food; and would God send any thing of this kind to his prophet? Again: If the flesh was *clean* which God sent, *where* could ravens get it? Here must be at least three miracles: *one*, to bring from some *table* the flesh to the ravens; *another*, to induce the ravenous bird to give it up; and the *third*, to conquer its timidity towards man, so that it could come to the prophet without fear. Now, although God might employ a fowl that would naturally strive to prey on the flesh, and oblige it, contrary to its nature, to give it up; yet it is by no means likely that he would employ a bird that his *own law* had pronounced *abominable*. Again, he could not have employed this means without working a *variety of miracles* at the same time, in order to accomplish *one simple end*; and this is never God's method: his plan is ever to accomplish the greatest purposes by the simplest means.

The original word *orebim* has been considered by some as meaning *merchants*, persons occasionally trading through that country, whom God directed, by inspiration, to supply

LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

his inward parts.—<sup>d</sup> Heb. xi. 35.—<sup>e</sup> John iii. 2. xvi. 30.

the prophet with food. To get a constant supply from such hands in an extraordinary way was *miracle enough*; it showed the superintendence of God, and that the hearts of all men are in his hands.

But in answer to this it is said that the "original word never signifies merchants; and that the learned Bochart has proved this." I have carefully read over the *Hieroicon* of this author, where he discusses this subject; and think that he has never succeeded less than in his attempt to prove that *ravens* are meant in this passage. He allows that the Tyrian merchants are described by this periphrasis, *the occupiers of thy merchandise*, Ezek. xxvii. 27; and asserts that *orebim*, "by itself, never signifies merchants." Now, with perfect deference to so great an authority, I assert that *orebey*, the contracted form of *orebim*, does signify *merchants*, both in Ezek. xxvii. 9 and xxvii. 27, and that *maarab* signifies a *place for merchandise, the market-place or bazaar*, in Ezek. xxvii. 9, 13, 17, 19; as also the goods sold in such places, Ezek. xxvii. 33; and therefore that *orebim* may, for aught proved to the contrary, signify *merchants* in the text.

As to Bochart's objection, that the place of his retreat would be known, if any traders or merchants supplied his wants, I think there is no weight in it; for the men might be as well bound by the secret inspiration of God not to discover the place of his retreat, as they were to supply his wants; besides, they might have been of the number of those seven thousand men who had not bowed their knees to the image of *Baal*, and consequently would not inform Ahab and Jezebel of their prophet's hiding-place.

Some have supposed that the original means *Arabians*; but Bochart contends that there were no Arabians in that district: this is certainly more than he or any other man can prove. But there was a town or city of the name of *Orbo*, that was not far from the place where Elijah was commanded to hide himself. "The *Orbim*, inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah." It is therefore most likely that the inhabitants of *Oreb* or *Orbo*, as mentioned above, furnished the aliment by which the prophet was sustained; and that they did this being specially moved thereto by the Spirit of the Lord.

It is contended that those who think the *miracle* is lost if the *ravens* be not admitted, are bound to show, 1. With what propriety the raven, an unclean animal, could be employed? 2. Why the *dove*, or some such clean creature, was not preferred? 3. How the ravens could get properly *dressed* flesh to bring to the prophet? 4. From whose table it was taken; and by what means? 5. Whether it be consistent with the wisdom of God, and his general conduct, to work a *tissue of miracles* where *one* was sufficient? 6. And whether it be not best, in all cases of this kind, to adopt that mode of interpretation which is most simple; the wisdom, goodness, and providence of God being as equally apparent as in those cases where a multitude of miracles are resorted to in order to solve difficulties? [The above interpretation is not tenable. Reland has clearly proved that the town of *Oreb* or *Orbo* never existed. The word *oreb* never signifies a merchant, by itself. It cannot refer to Arabians, the vowels being quite different. Even the Rationalists have abandoned all these theories, and have relegated the entire story to the realm of myths.]

CHAPTER XVIII.

*Elijah is commanded by the Lord to show himself to Ahab, 1, 2. Ahab, and Obadiah his steward, search the land to find provender for the cattle, 3-8. Obadiah meets Elijah, who commands him to inform Ahab that he is ready to present himself before him, 7-15. Elijah and Ahab meet, 16-18. Elijah proposes that the four hundred and fifty priests of Baal should be gathered together at Mount Carmel; that they should offer a sacrifice to their god, and he to Jehovah; and the God who should send down fire to consume the sacrifice should be acknowledged as the true God, 19-24. The proposal is accepted, and the priests of Baal call in vain upon their god through the whole day, 25-29. Elijah offers his sacrifice, prays to God, and fire comes down from heaven and consumes it; whereupon the people acknowledge Jehovah to be the true God, and slay all the prophets of Baal, 30-40. Elijah promises Ahab that there shall be immediate rain; it comes accordingly, and Ahab and Elijah comes to Jezreel, 41-46.*

**AND** it came to pass *after* \* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and <sup>b</sup> I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called <sup>c</sup> Obadiah, which *was* <sup>d</sup> the governor of his house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when <sup>e</sup> Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, <sup>f</sup> that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I am: go, tell thy lord, Behold, Elijah is *here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee! and when they said, *He is not there*; he took

an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is *here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that <sup>g</sup> the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah is *here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, <sup>h</sup> *Art* thou he that <sup>i</sup> troubleth Israel?

18 And he answered, I have not troubled Israel: but thou, and thy father's house, <sup>j</sup> in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto Mount <sup>k</sup> Carmel, and the prophets of Baal four hundred and fifty, <sup>l</sup> and the prophets of the groves four hundred, which eat at Jezebel's table.

iv. 1. Acts viii. 39.—<sup>b</sup> Ch. xxi. 20.—<sup>c</sup> Josh. vii. 25. Acts xvi. 20.—<sup>d</sup> 2 Chron. xv. 2.—<sup>e</sup> Josh. xix. 26.—<sup>f</sup> Ch. xvi. 33.

*He took an oath*] Ahab must have had considerable power and authority among the neighbouring nations to require and exact this, and Elijah must have kept himself very secret to have shunned such an extensive and minute search.

Verse 12. *The Spirit of the Lord shall carry thee*] Obadiah supposed that the Spirit of the Lord had carried him to some strange country during the three years and a half of the drought; and he took for granted that as soon as he should come into danger, so soon would the Spirit of the Lord carry him away, or direct him to some hiding-place.

Verse 13. *When Jezebel slew the prophets*] This persecution was probably during the dearth, for as this bad woman would attribute the public calamity to Elijah, not being able to find him, she would naturally wreak her vengeance on the prophets of Jehovah who were within her reach.

Verse 14. *I have not troubled Israel*] Here the cause of the dearth is placed on its true ground: the king and the people had forsaken the true God, and God shut up the heavens that there was no rain. Elijah was only the minister whom God used to dispense this judgment.

Verse 19. *Gather to me all Israel*] The heads of tribes and families; the rulers of the people.

*The prophets of Baal four hundred and fifty—the prophets of the groves four hundred*] The king and queen had differ-

\* Luke iv. 25. James v. 17.—<sup>b</sup> Deut. xviii. 12.—<sup>c</sup> Heb. Obadiah. —<sup>d</sup> Heb. over his house.—<sup>e</sup> Heb. Isbel.—<sup>f</sup> Heb. that we cut not off ourselves from the beasts.—<sup>g</sup> 2 Kings ii. 16. Ezek. iii. 12, 14. Mat.

Verse 1. *After many days—in the third year*] We learn from our Lord, Luke iv. 25, that the drought which brought on the famine in Israel lasted three years and six months. St. James v. 17, gives it the same duration. Probably Elijah spent six months at the brook Cherith, and three years with the widow at Sarepta.

*I will send rain upon the earth.*] The word should be translated the ground or the land, as it is probable that this drought did not extend beyond the land of Judea.

Verse 3. *Obadiah feared the Lord greatly*] He was a sincere and zealous worshipper of the true God, and his conduct towards the persecuted prophets was the full proof both of his piety and humanity.

Verse 4. *Fed them with bread and water.*] By these are signified the necessities of life, of whatsoever kind.

Verse 5. *Unto all fountains of water*] All marshy or well-watered districts, where grass was most likely to be preserved.

Verse 10. *There is no nation or kingdom*] He had sent through all his own states and to the neighbouring governments to find out the prophet, as he knew, from his own declaration, that both rain and drought were to be the effect of his prayers. Had he found him, he no doubt intended to oblige him to procure rain, or punish him for having brought on this drought.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

21 And Elijah came unto all the people, and said, *How long halt ye between two opinions?* if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, *I, even I only, remain a prophet of the LORD;* but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under,

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, *It is well spoken.*

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear

us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, *Israel shall be thy name:*

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the

\* Ch. xxi. 6.—b 2 Kings xvii. 41. Mat. vi. 24.—c Or, thoughts.—d See Josh. xxiv. 15.—e Ch. xix. 10, 14.—f Ver. 19.—g Ver. 33. 1 Chron. xli. 26.—h Heb. The word is good.—i Or, answer.—j Ps. cxv. 5, Jer. x. 5. 1 Cor. viii. 4. xlii. 2.—k Or, heard.—l Or, leaped up and down at the altar.—m Heb. with a great voice.—n Or, he meditated.

\* Heb. hath a pursuit.—f Lev. xix. 28. Dent. xiv. 1.—g Heb. poured out blood upon them.—h 1 Cor. xi. 4, 5.—i Heb. ascending.—j Ver. 26.—k Heb. attention.—l Ch. xix. 10.—m Gen. xxxii. 28. xxxv. 10. 2 Kings xvii. 34.—n Col. iii. 17.—o Lev. i. 6, 7, 8.

ent religious establishments; the king and his servants worshipped Baal, the supreme lord and master of the world, the sun. For this establishment four hundred and fifty priests were maintained. The queen and her women worshipped Asherah, Astarte, or Venus; and for this establishment four hundred priests were maintained. These latter were in high honour; they ate at Jezebel's table; they made a part of her household.

Verse 21. *How long halt ye between two opinions?* Literally, "How long hop ye about upon two boughs?" This is a metaphor taken from birds hopping about from bough to bough, not knowing on which to settle. Perhaps the idea of limping through lameness should not be overlooked.

Verse 22. *I only, remain a prophet of the Lord* That is, I am the only prophet of God present, and can have but the influence of an individual; while the prophets of Baal are four hundred and fifty men! It appears that the queen's prophets, amounting to four hundred, were not at this great assembly; and these are they whom we meet with chap. xxii. 6, and whom the king consulted relative to the battle at Ramoth-gilead.

Verse 24. *The God that answereth by fire* Elijah gave them every advantage when he granted that the God who answered by fire should be acknowledged as the true God; for as the Baal who was worshipped here was incontestably Apollo, or the sun, he was therefore the god of fire, and had only to work in his own element.

Verse 25. *For ye are many* And therefore shall have the preference, and the advantage of being first in your application to the deity,

Verse 26. *From morning even until noon* It seems that the priests of Baal employed the whole day in their desperate rites.

And they leaped upon the altar] Perhaps it will be more correct to read with the margin, they leaped up and down at the altar; they danced round it with strange and hideous cries and gesticulations, tossing their heads to and fro, with a great variety of bodily contortions.

Verse 27. *At noon—Elijah mocked them* Had not Elijah been conscious of the divine protection he certainly would not have used such freedom of speech while encompassed by his enemies.

Cry aloud] Make a great noise; oblige him by your vociferations to attend to your suit.

For he is a god] Ki Elohim hu, he is the supreme God, you worship him as such, he must needs be such, and no

doubt jealous of his own honour and the credit of his votaries! A strong irony.

He is talking] He may be giving audience to some others; let him know that he has other worshippers, and must not give too much of his attention to one. Perhaps the word should be interpreted as in the margin, he meditates; he is in a profound reverie; he is making some god-like projects; he is considering how he may best keep up his credit in the nation. Shout! let him know that all is now at stake.

He is pursuing] He may be taking his pleasure in hunting, and may continue to pursue the game in heaven, till he have lost all his credit and reverence on earth. Or, he is on some special business. Therefore, cry aloud!

He is in a journey] He has left his audience-chamber, and is making some excursions; call aloud to bring him back, as his all is at stake.

Peradventure he sleepeth] Among Asiatic idolaters their gods have different functions to fulfil, and require sleep and rest.

Verse 28. *They cried aloud* The poor fools acted as they were bidden.

And cut themselves after their manner] This was done according to the rites of that barbarous religion; if the blood of the bullock would not move him, they thought their own blood might; and with it they smeared themselves and their sacrifices. This was not only the custom of the idolatrous Israelites, but of the Syrians, Persians, Greeks, Indians, and in short of all the heathen world.

Verse 29. *They prophesied* They made incessant prayer and supplication; a farther proof that to pray or supplicate is the proper ideal meaning of the word naba, which we constantly translate to prophesy, when even all the circumstances of the time and place are against such a meaning.

Verse 30. *He repaired the altar of the Lord* There had been an altar of Jehovah in that place, called, even among the heathens, the altar of Carmel, probably built in the time of the Judges, or, as the rabbins imagine, by Saul.

Verse 31. *Took twelve stones* He did this to show that all the twelve tribes of Israel should be joined in the worship of Jehovah.

Verse 32. *He made a trench* This was to detain the water that might fall down from the altar when the barrels should be poured upon it, ver. 35.

Verse 33. *Fill four barrels* This was done to prevent any kind of suspicion that there was fire concealed under the altar. This very precaution has for ever put this miracle beyond the reach of suspicion.



bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and \*pour it on the burnt-sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water <sup>b</sup> ran round about the altar; and he filled <sup>c</sup> the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD <sup>d</sup> God of Abraham, Isaac, and of Israel, \*let it be known this day that thou art God in Israel, and that I am thy servant, and that <sup>e</sup> I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

38 Then <sup>f</sup> the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, <sup>g</sup> The LORD, he is the God; the LORD, he is the God.

40 And Elijah said unto them, <sup>h</sup> Take the

prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and <sup>i</sup> slew them there.

41 And Elijah said unto Ahab, Get thee up, eat and drink; for there is <sup>j</sup> a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; <sup>k</sup> and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, <sup>l</sup> Prepare thy chariot, and get thee down, that the rain stop thee now.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah: and he <sup>m</sup> girded up his loins, and ran before Ahab <sup>n</sup> to the entrance of Jezreel.

\* See Judg. vi. 20.—<sup>b</sup> Heb. went.—<sup>c</sup> Ver. 32, 38.—<sup>d</sup> Exod. iii. 6.—<sup>e</sup> Ch. viii. 43, 2 Kings xix. 19. Ps. lxxxiii. 18.—<sup>f</sup> Num. xvi. 28.—<sup>g</sup> Lev. ix. 24. Judg. vi. 21. 1 Chron. xxi. 26. 2 Chron. vii. 1.—<sup>h</sup> Ver. 24.

—<sup>i</sup> Or, apprehend.—<sup>j</sup> 2 Kings x. 25.—<sup>k</sup> Dent. xiii. 5. xviii. 20.—<sup>l</sup> Or, a sound of a noise of rain.—<sup>m</sup> James v. 17, 18.—<sup>n</sup> Heb. Tie or Bind.—<sup>o</sup> 2 Kings iv. 29. ix. 1.—<sup>p</sup> Heb. till thou come to Jezreel.

Verse 36. *Lord God of Abraham*] He thus addressed the Supreme Being, that they might know, when the answer was given, that it was the same God whom the patriarchs and their fathers worshipped, and thus have their hearts turned back again to the true religion of their ancestors.

Verse 38. *Then the fire of the Lord fell*] It did not burst out from the altar; this might still, notwithstanding the water, have afforded some ground for suspicion that fire had been concealed, after the manner of the heathens, under the altar.

*Consumed the burnt-sacrifice*] 1. The fire came down from heaven. 2. The pieces of the sacrifice were first consumed. 3. The wood next, to show that it was not even by means of the wood that the flesh was burnt. 4. The twelve stones were also consumed, to show that it was no common fire, but one whose agency nothing could resist. 5. The dust, the earth of which the altar was constructed, was burnt up. 6. The water that was in the trench was, by the action of this fire, entirely evaporated. 7. The action of this fire was in every case downward, contrary to the nature of all earthly and material fire. Nothing can be more simple and artless than this description, yet how amazingly full and satisfactory is the whole account!

Verse 39. *Fell on their faces*] Struck with awe and reverence at the sight of this incontestable miracle.

*And they said*] We should translate the words thus: JEHOVAH, He is the God! JEHOVAH, He is the God!

Verse 40. *Let not one of them escape*] They had committed the highest crime against the state and the people

by introducing idolatry, and bringing down God's judgments upon the land; therefore their lives were forfeited to that law which had ordered every idolater to be slain. It seems also that Ahab, who was present, consented to this act of impartial justice.

Verse 41. *Get thee up, eat and drink*] It appears most evidently that Ahab and the prophet were now on good terms, and this is a farther evidence that the slaying of the false prophets was by the king's consent.

Verse 42. *Put his face between his knees*] He kneeled down, and then bowed his head to the earth, so that, while his face was between his knees, his forehead touched the ground.

Verse 43. *Look toward the sea*] From the top of Mount Carmel, the Mediterranean Sea was full in view.

Verse 44. *There ariseth a little cloud out of the sea, like a man's hand*] In the form of the hand bent, the concave side downward.

Verse 46. *Ran before Ahab*] Many think that Elijah ran before the king in order to do him honour; these entirely mistake the writer's meaning. The hand of the Lord, or as the Targum says, the spirit of strength, came upon Elijah, and he girded up his loins, that is, tucked up his long garments in his girdle, and ran; and notwithstanding the advantage the king had by means of his chariot, the prophet reached Jezreel before him. All this was intended to show that he was under the peculiar influence and inspiration of the Almighty, that the king might respect and fear him, and not do or permit to be done to him any kind of outrage.

## CHAPTER

Ahab tells Jezebel what Elijah had done; she is enraged, and threatens to take away his life, 1, 2. He leaves Jezreel, and comes to Beer-sheba, and thence to the wilderness, where he is fed and encouraged by an angel, 3-9. His complaint, and the vision by which God instructs him, 10-14. He is sent to Damascus, in order to anoint Hazael king over Syria, and Jehu king over Israel, 15-18. He meets with Elisha, who becomes his servant, 19-21.

**AND** Ahab told Jezebel all that Elijah had done, and withal how he had "slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, <sup>b</sup>So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he <sup>c</sup>requested <sup>d</sup>for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise, and eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his <sup>e</sup>head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat <sup>f</sup>forty days and forty nights unto <sup>g</sup>Horeb the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to

<sup>a</sup> Ch. xviii. 40.—<sup>b</sup> Ruth i. 17. Ch. xx. 10. <sup>2</sup> Kings vi. 31.—<sup>c</sup> Num. xi. 15. Jonah iv. 8. <sup>d</sup> Heb. *for his life*.—<sup>e</sup> Heb. *bolster*.—<sup>f</sup> So Exod. xxxiv. 28. Deut. ix. 9, 18. Mat. iv. 2.—<sup>g</sup> Exod. iii. 1.—

Verse 1. *Ahab told Jezebel*] Probably with no evil design against Elijah.

Verse 2. *So let the gods do*] If I do not slay thee, let the gods slay me with the most ignominious death.

Verse 3. *He arose, and went for his life*] He saw it was best to give place to this storm, and go to a place of safety. He probably thought that the miracle at Carmel would have been the means of effecting the conversion of the whole court and of the country, but, finding himself mistaken, he is greatly discouraged.

*To Beer-sheba*] This being at the most southern extremity of the promised land, and under the jurisdiction of the king of Judah, he might suppose himself in a place of safety.

*Left his servant there.*] Being alone, he would be the more unlikely to be discovered; besides, he did not wish to risk the life of his servant.

Verse 4. *A day's journey into the wilderness*] Probably in his way to Mount Horeb.

*Juniper-tree*] A tree that afforded him a shade from the scorching sun. [The "broom" of the desert.]

*It is enough*] I have lived long enough; I can do no more good among this people; let me now end my days.

Verse 5. *As he lay and slept*] Excessive anguish of mind frequently induces sleep, as well as great fatigue of body.

*An angel touched him*] He needed refreshment, and God sent an angel to bring him what was necessary.

Verse 6. *A cake baken on the coals*] All this seems to have been *supernaturally* provided.

Verse 7. *The journey is too great for thee.*] From Beer-sheba to Horeb was about one hundred and fifty miles. [It was nearer two hundred.]

Verse 8. *Forty days and forty nights*] So he fasted just the same time as Moses did at Horeb, and as Christ did in the wilderness.

Verse 9. *He came thither unto a cave*] Conjectured by some to be the same cave in which God put Moses that he might give him a glimpse of his glory. [The tradition rests on a very narrow basis.]

*What doest thou here, Elijah?*] Is this a reproach for having fled from the face of Jezebel, through what some call *unbelieving fears*, that God would abandon him to her rage?

him, and he said unto him, What doest thou here, Elijah?

10 And he said, <sup>a</sup>I have been very <sup>b</sup>jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and <sup>c</sup>slain thy prophets with the sword; and <sup>d</sup>I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon <sup>e</sup>the mount before the LORD. And, behold, the LORD passed by, and <sup>f</sup>a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake: *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire, *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that <sup>g</sup>he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. <sup>h</sup>And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 <sup>i</sup>And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altar, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on

<sup>a</sup> Rom. xi. 3.—<sup>b</sup> Num. xxv. 11, 13. Ps. lxxix. 9.—<sup>c</sup> Ch. xviii. 4.—<sup>d</sup> Ch. xviii. 22. Rom. xi. 3.—<sup>e</sup> Exod. xxiv. 12.—<sup>f</sup> Ezek. i. 4. xxxvii. 7.—<sup>g</sup> So Exod. iii. 6. Isa. vi. 2.—<sup>h</sup> Ver. 9.—<sup>i</sup> Ver. 10.

Verse 10. *I have been very jealous for the LORD*] The picture which he draws here of apostate Israel is very affecting.

Verse 11. *Stand upon the mount before the LORD.*] God was now treating Elijah nearly in the same way that he treated Moses; and it is not unlikely that Elijah was now standing on the same place where Moses stood, when God revealed himself to him in the giving of the law.

*The Lord passed by*] It appears that the *passing by* of the LORD occasioned the *strong wind*, the *earthquake*, and the *fire*; but in none of these was God to make a discovery of himself unto the prophet; yet these, in some sort, prepared his way, and prepared Elijah to hear the *still small voice*. The apparatus, indicating the presence of the Divine Majesty, is nearly the same as that employed to minister the law to Moses; and many have supposed that God intended these things to be understood thus: that God intended to display himself to mankind, not in *judgment*, but in *mercy*; and that as the *wind*, the *earthquake*, and the *fire* were only the forerunners of the *still small voice*, which proclaimed the benignity of the Father of spirits; so the *law* and all its *terrors* were only intended to introduce the mild spirit of the gospel of Jesus, proclaiming glory to God in the highest, and on earth peace and good-will unto men. Others think that all this was merely *natural*; and that a real earthquake and its accompaniments are described. However, it seems evident that what took place at this time was out of the ordinary course of nature; and although the things, as mentioned here, may often be the accompaniments of an earthquake that has nothing supernatural in it; yet here, though every thing is produced in its *natural order*, yet the exciting cause of the whole is *supernatural*. Perhaps the whole of this is intended to give an emblematical representation of the various displays of divine providence and grace.

Verse 13. *Wrapped his face in his mantle*] Covering the face was a token of respect among the Asiatics, as *uncovering the head* is among the Europeans.

Verse 15. *To the wilderness of Damascus*] He does not desire him to take a road by which he might be likely to meet Jezebel or any other of his enemies.

*Anoint Hazeel*] God was about to bring his judgments upon the land, and especially on the house of Ahab. This

thy way to the wilderness of Damascus: \*and when thou comest, anoint Hazael to be king over Syria:

16 And <sup>b</sup> Jehu the son of Nimshi shalt thou anoint to be king over Israel: and <sup>c</sup> Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

17 And <sup>d</sup> it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu <sup>e</sup> shall Elisha slay.

18 ' Yet <sup>f</sup> I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, <sup>g</sup> and every mouth which hath not kissed him.

\* 2 Kings viii. 12, 13.—<sup>b</sup> 2 Kings ix. 1-3. Ecclus. xiviii. 8.—<sup>c</sup> Luke iv. 27, called *Elishus*.—<sup>d</sup> 2 Kings viii. 12. ix. 14, &c. x. 6, &c. xlii. 3.—<sup>e</sup> See Hos. vi. 5.—<sup>f</sup> Rom. xi. 4.—<sup>g</sup> Or, I will leave.—<sup>h</sup> See Hos.

he exterminated by means of Jehu; and Jehu himself was a scourge of the Lord to the people. Hazael also grievously afflicted Israel; see the accomplishment of these purposes, 2 Kings viii. and ix.

Verse 17. *Shall Elisha slay.*] We do not find that Elisha either used the sword, or commissioned it to be used, though he delivered solemn prophecies against this disobedient people: and this is probably the sense in which this should be understood, as Elisha was prophet before Hazael was king, and Hazael was king before Jehu; and the heavy famine which he brought on the land took place before the reign either of Jehu or Hazael. The meaning of the prophecy may be this: Hazael, Jehu, and Elisha shall be the ministers of my vengeance against the disobedient and rebellious people. The order of time here is not to be regarded.

Verse 18. *Seven thousand in Israel.*] That is, many thousands; for seven is a number of perfection, as we have often seen. The court and multitudes of the people had gone after Baal; but perhaps the majority of the common people still worshipped in secret the God of their fathers.

*Every mouth which hath not kissed him.*] Idolaters often kissed their hand in honour of their idols; and hence the origin of adoration—bringing the hand to the mouth after touching the idol, if it were within reach; and if not, kissing the right hand in token of respect and subjection.

Verse 19. *Twelve yoke of oxen.*] Elisha must have had a considerable estate, when he kept twelve yoke of oxen to till the ground. If, therefore, he obeyed the prophetic call, he did it to considerable secular loss.

*He with the twelfth.*] Every owner of an inheritance among the Hebrews, and indeed among the ancients in general, was a principal agent in its cultivation.

*Cast his mantle upon him.*] Either this was a ceremony used in a call to the prophetic office, or it indicated that he was called to be the servant of the prophet. The mantle or pallium was the peculiar guard of the prophet, as we may learn from Zech. xiii. 4; and this was probably made of skin dressed with the hair on. It is likely, therefore, that Elijah threw his mantle on Elisha to signify to him that he was called to the prophetic office.

19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, ' Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, ' Go back again: for what have I done to thee ?

21 And he returned back from him, and took a yoke of oxen, and slew them, and <sup>h</sup> boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

xlii. 2.—<sup>i</sup> Mat. viii. 21, 22. Luke ix. 61, 62.—<sup>j</sup> Heb. Go return.—<sup>k</sup> 2 Sam. xxiv. 22.

Verse 20. *Let me—kiss my father and my mother.*] Elisha fully understood that he was called by this ceremony to the prophetic office: and it is evident that he conferred not with flesh and blood, but resolved, immediately resolved, to obey; only he wished to bid farewell to his relatives.

*What have I done to thee ?*] Thy call is not from me, but from God: to him, not to me, art thou accountable for thy use or abuse of it.

Verse 21. *He returned back.*] He went home to his house; probably he yet lived with his parents, for it appears he was a single man: and he slew a yoke of the oxen—he made a feast for his household, having boiled the flesh of the oxen with his agricultural implements; probably in token that he had abandoned secular life: then having bidden them an affectionate farewell, he arose, went after Elijah, who probably still awaited his coming in the field, or its vicinity, and ministered unto him.

On the call of Elisha, I may make a few remarks.

1. Elijah is commanded, ver. 16, to anoint Elisha prophet in his room. This is the only instance on record where a prophet is commanded to be anointed; and even this case is problematical, for it does not appear that Elijah did anoint Elisha. It is probable that the word anoint here signifies no more than the call to the office, accompanied by the simple rite of having the prophet's mantle thrown over his shoulders.

2. A call to the ministerial office, though it completely sever from all secular occupations, yet never supersedes the duties of filial affection.

3. We do not find any attempt on the part of his parents to hinder him from obeying the divine call: they had too much respect for the authority of God, and they left their son to the dictates of his conscience. Woe to those parents who strive, for filthy lucre's sake, to prevent their son from embracing a call to preach Jesus to their fellow-countrymen or to the heathen, because they see that the life of a true evangelist is a life of comparative poverty, and they had rather he should gain money than save souls.

## CHAPTER XX.

*Ben-hadad, king of Syria, and thirty-two kings, besiege Samaria, 1. He sends an insulting message to Ahab, and insists on pillaging the whole city, 2-7. The elders of Israel counsel the king not to submit to such shameful conditions, 8. He sends a refusal to Ben-hadad; who, being enraged, vows revenge, 9-12. A prophet comes to Ahab, and promises him victory, and gives him directions how he should order the battle, 13-19. The Syrians are discomfited, and Ben-hadad scarcely escapes, 20-21. The prophet warns Ahab to be on his guard, for the Syrians will return next year, 22. The counsellors of the king of Syria instructs him how he may successfully invade Israel, 23-25. He leads an immense army to Aphek, to fight with Ahab, 26, 27. A man of God encourages Ahab, who attacks the Syrians and kills one hundred thousand of them, 28, 29. They retreat to Aphek, where twenty-seven thousand of them are slain by a casualty, 30. Ben-hadad and his*

## I. KINGS.

*courtiers, being closely besieged in Aphek, and unable to escape, surrender themselves with sackcloth on their loins, and halters on their heads; the king of Israel receives them in a friendly manner, and makes a covenant with Ben-hadad, 31-34. A prophet, by a symbolical action, shows him the impolicy of his conduct in permitting Ben-hadad to escape, and predicts his death and the slaughter of Israel, 35-43.*

**AND** Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold is mine: thy wives also and thy children, even the goodliest are mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

8 And all the elders and all the people said unto him, Harken not unto him, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of

Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold I will deliver it into thine hand this day; and thou shalt know that I am the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the

*And they placed engines.—<sup>1</sup> Heb. approached.—<sup>2</sup> Ver. 28.—<sup>3</sup> Or, servants.—<sup>4</sup> Heb. bind or tie.—<sup>5</sup> Ver. 11. Ch. xvi. 9.*

Verse 11. *Let not him that girdeth on*] This was no doubt a proverbial mode of expression.

Verse 12. *In the pavilions*] This word comes from *papilio*, a butterfly, because tents, when pitched or spread out, resembled such animals; partly because of the mode of their expansion, and partly because of the manner in which they were painted.

*Set yourselves in array.*] The original word is probably a military term for *Begin the attack, Invest the city, Every man to his post*, or some such like expression.

Verse 13. *There came a prophet*] Who this was we cannot tell. It is strange that on such an occasion we hear nothing of Elijah or Elisha. Is it not possible that this was one of them disguised?

Verse 14. *By the young men of the princes of the provinces.*] These were probably some chosen persons out of the militia of different districts, raised by the *princes of the provinces*; the same as we would call *lord-lieutenants* of counties. [The young men were armour-bearers.]

Verse 15. *Two hundred and thirty-two*] These were probably the king's *life or body guards*; not all the militia, but two hundred and thirty of them who constituted the royal guard in Samaria. They were therefore the king's own regiment, and he is commanded by the prophet to put himself at their head.

*Seven thousand.*] How low must the state of Israel have been at this time!

Verse 18. *Take them alive.*] He was confident of victory. Do not slay them; bring them to me, they may give us some useful information.

<sup>a</sup> Heb. desirable.—<sup>b</sup> 2 Kings v. 7.—<sup>c</sup> Heb. I kept not back from him.—<sup>d</sup> Ch. xix. 2.—<sup>e</sup> Heb. are at my feet. So Exod. xi. 8. Judg. iv. 10.—<sup>f</sup> Heb. word.—<sup>g</sup> Ver. 16.—<sup>h</sup> Or, tents.—<sup>i</sup> Or, place the engines.

Verse 1. *Ben-hadad*] Several MSS., and some early printed editions, have *Ben-hadar*, or the son of *Hadar*, as the Septuagint. He is supposed to be the same whom Asa stirred up against the king of Israel, chap. xv. 18; or, as others, his son or grandson.

*Thirty and two kings*] Tributary chieftains of Syria and the adjacent countries. In former times every town and city had its independent chieftain.

Verse 4. *I am thine, and all that I have.*] He probably hoped by this humiliation to soften this barbarous king, and perhaps to get better conditions.

Verse 6. *Whatsoever is pleasant in thine eyes*] It is not easy to discern in what this second requisition differed from the first; for surely his silver, gold, wives, and children, were among his most pleasant or desirable things. It is, however, evident that Ben-hadad meant to sack the whole city, and after having taken the royal treasures, and the wives and children of the king, to deliver up the whole to be pillaged by his soldiers.

Verse 8. *Harken not unto him*] The elders had every thing at stake, and they chose rather to make a desperate defence than tamely to yield to such degrading and ruinous conditions.

Verse 10. *If the dust of Samaria shall suffice*] This is variously understood. "If the dust of Shomeron shall be sufficient for the soles of the feet of the people that shall accompany me;" i.e. I shall bring such an army that there will scarcely be room for them to stand in Samaria and its vicinity.

provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter,

22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: \* for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army <sup>b</sup> that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to <sup>c</sup> Aphek, <sup>d</sup> to fight against Israel.

27 And the children of Israel were numbered, and <sup>e</sup> were all present, and went against them; and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore

'will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, <sup>f</sup> into <sup>h</sup> an inner chamber.

31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, <sup>i</sup> put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, <sup>j</sup> The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 And a certain man of <sup>k</sup> the sons of the prophets said unto his neighbour <sup>l</sup> in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

\* 2 Sam. xi. 1.—<sup>b</sup> Heb. that was fallen.—<sup>c</sup> Josh. xiii. 4.—<sup>d</sup> Heb. to the war with Israel. <sup>e</sup> Or, were victualled.—<sup>f</sup> Ver. 13.—<sup>g</sup> Or, from chamber

Verse 20, *The Syrians fled*] They were doubtless panic-struck.

Verse 23, *Their gods are gods of the hills*] It is very likely that the small Israelitish army availed itself of the heights and uneven ground, that they might fight with greater advantage against the Syrian cavalry, for Ben-hadad came up against Samaria with horses and chariots, ver. 1. These therefore must be soon thrown into confusion when charging in such circumstances; indeed, the chariots must be nearly useless.

It was a general belief in the heathen world that each district had its tutelary and protecting deity, who could do nothing out of his own sphere.

Verse 24, *Take the kings away*] These were not acquainted with military affairs, or they had not competent skill. Put experienced captains in their place, and fight not but on the plains, and you will be sure of victory.

Verse 26, *Ben-hadad numbered the Syrians, and went up to Aphek*] There were several towns of this name. It is supposed that the town mentioned here was situated in Libanus, upon the river Adonis, between Heliopolis and Biblos. [Others place it in the plain of Jezreel.]

Verse 28, *Because the Syrians have said*] God resents their blasphemy, and is determined to punish it.

Verse 29, *Slew an hundred thousand footmen in one day.*] This number is enormous; but the MSS. and Versions give no various reading.

Verse 30, *A wall fell upon twenty and seven thousand*] Perhaps the hand of God was more immediately in this disaster; probably a burning wind is meant. [Dr. Clarke has an elaborate note from Kennicott to prove that the Syrians were destroyed, not by the falling of a wall, but by a burning wind. The assumption has no solid foundation, and indeed does violence to the original.]

to chamber.—<sup>h</sup> Heb. into a chamber within a chamber. Ch. xxii. 25.—<sup>i</sup> Gen. xxxvii. 34.—<sup>j</sup> Ch. xv. 20.—<sup>k</sup> 2 Kings iii. 5, 7, 15.—<sup>l</sup> Ch. xiii. 17, 18.

*Came into the city, into an inner chamber.*] However the passage above may be understood, the city was now, in effect, taken; and Ben-hadad either betook himself with his few followers to the citadel or to some secret hiding-place, where he held the council with his servants immediately mentioned.

Verse 31, *Put sackcloth on our loins, and ropes upon our heads*] Let us show ourselves humbled in the deepest manner, and let us put ropes about our necks, and go submitting to his mercy, and deprecating his wrath.

Verse 32, *Thy servant Ben-hadad*] See the vicissitude of human affairs! A little before he was the haughtiest of all tyrants, and Ahab calls him his lord; now, so much is he humbled, that he will be glad to be reputed Ahab's slave!

Verse 33, *Did hastily catch it*] They were watching to see if any kind word should be spoken by him, from which they might draw a favourable omen; and when they heard him use the word brother, it gave them much encouragement.

Verse 34, *Thou shalt make streets for thee in Damascus*] It appears that it was customary for foreigners to have a place assigned to them, particularly in maritime towns, where they might deposit and vend their merchandise.

*He made a covenant with him*] According to the words recited above, putting him under no kind of disabilities whatsoever.

Verse 35, *In the word of the Lord*] By the word or command of the Lord; that is, God has commanded thee to smite me. Refusing to do it, this man forfeited his life, as we are informed in the next verse.

By this emblematical action he intended to inform Ahab that, as the man forfeited his life who refused to smite him when he had the Lord's command to do it; so he (Ahab) had forfeited his life, because he did not smite Ben-hadad when he had him in his power.

## I. KINGS.

36 Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, <sup>a</sup>a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, <sup>b</sup>so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And <sup>c</sup>as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then <sup>d</sup>shall

thy life be for his life, or else thou shalt <sup>e</sup>pay a talent of silver.

40 And as thy servant was busy here and there, <sup>f</sup>he was gone. And the king of Israel said unto him, So *shall* thy judgment be; thyself hast decided it.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the Lord, <sup>g</sup>Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel <sup>h</sup>went to his house heavy and displeased, and came to Samaria.

<sup>a</sup> Ch. xiii. 24.—<sup>b</sup> Heb. smiting and wounding.—<sup>c</sup> See 2 Sam. xii. 1, &c.

<sup>d</sup> 2 Kings x. 24.—<sup>e</sup> Heb. weigh.—<sup>f</sup> Heb. he was not.—<sup>g</sup> Ch. xxii. 31-37.—<sup>h</sup> Ch. xxi. 4.

Verse 36. *A lion found him, and slew him.*] This seems a hard measure, but there was ample reason for it. This person was also one of the sons of the prophets, and he knew that God frequently delivered his counsels in this way, and should have immediately obeyed, for the smiting could have had no evil in it when God commanded it, and it could be no outrage or injury to his fellow when he himself required him to do it.

Verse 38. *Disguised himself with ashes upon his face.*] It does not immediately appear how putting ashes upon his face could disguise him. Instead of *apher, dust*, Houbigant conjectures that it should be *aphad, a fillet or bandage*. That *bandage*, not *dust*, was the original reading, seems pretty evident from its remains in two of the oldest Versions, the *Septuagint* and the *Chaldee*; the former has, "And he bound his eyes with a fillet." The latter has, "And he covered his eyes with a cloth." [There is no need

for Houbigant's suggested emendation. The original, as it stands in the text, signifies a bandage.]

Verse 39. *Keep this man*] The drift of this is at once seen; but Ahab, not knowing it, was led to pass sentence on himself.

Verse 41. *Took the ashes away*] He took the bandage from off his eyes. It was no doubt of thin cloth, through which he could see, while it served for a sufficient disguise.

Verse 42. *Thy life shall go for his life*] This was fulfilled at the battle of Ramoth-gilead, where he was slain by the Syrians; see chap. xxii. 34, 35.

Verse 43. *Heavy and displeased*] Heavy or afflicted, because of these dreadful tidings; and displeased with the prophet for having announced them. Had he been displeased with himself, and humbled his soul before God, even those judgments, so circumstantially foretold, might have been averted.

## CHAPTER XXI.

*Ahab covets the vineyard of Naboth, and wishes to have it either by purchase or exchange, 1, 2. Naboth refuses to alienate it on any account, because it was his inheritance from his fathers, 3. Ahab becomes disconsolate, takes to his bed, and refuses to eat, 4. Jezebel, finding out the cause, promises to give him the vineyard, 5-7. She writes to the nobles of Jezreel to proclaim a fast, to accuse Naboth of blasphemy, carry him out, and stone him to death, which is accordingly done, 8-14. She then tells Ahab to go and take possession of the vineyard; he goes, and is met by Elijah, who denounces on him the heaviest judgments, 15-24. Ahab's abominable character, 25, 26. He humbles himself; and God promises not to bring the threatened public calamities in his days, but in the days of his son, 27-29.*

**A**ND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give

<sup>a</sup> 1 Sam. viii. 14.

Verse 1. *After these things*] This and the twentieth chapter are transposed in the *Septuagint*; this preceding the account of the Syrian war with Ben-hadad. *Josephus* gives the history in the same order.

Verse 2. *Give me thy vineyard*] The request of Ahab seems at first view fair and honourable. Naboth's vineyard was nigh to the palace of Ahab, and he wished to add it to his own for a *kitchen garden*, or perhaps a *grass-plot*; and he offers to give him either a better vineyard for it, or to give him its worth in money. Naboth rejects the proposal with horror: *The Lord forbid it me, that I should give the inheritance of my fathers to thee*. No man could finally alienate any part of the parental inheritance; it might be sold or mortgaged till the *jubilee*, but at that time it must

me thy <sup>a</sup>vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it <sup>b</sup>seem good to thee, I will give thee the worth of it in money.

<sup>b</sup> Heb. be good in thine eyes.

revert to its original owner, if not redeemed before; for this God had particularly enjoined, Lev. xxv. 14-17, 25-28. Ahab most evidently wished him to alienate it *finally*, and this is what God's law had expressly forbidden; therefore he could not, consistently with his duty to God, indulge Ahab; and it was high iniquity in Ahab to tempt him to do it; and to covet it showed the depravity of Ahab's soul. But we see farther that, despotic as those kings were, they dared not seize on the inheritance of any man. This would have been a flagrant breach of the law and constitution of the country; and this indeed would have been inconsistent with the character which they sustained, viz., the Lord's viceregents. The Jewish kings had no authority either to alter the old laws, or to make new ones.



8 And Naboth said to Ahab, The LORD forbid it me, \*that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread.

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: and I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth <sup>b</sup> on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him saying, Thou didst <sup>c</sup> blaspheme God and the king. And then carry him out, and <sup>d</sup> stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel sent unto them, and as it was written in the letters which she had sent unto them.

12 \*They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed

against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king, 'Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 \* And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, <sup>b</sup> which is in Samaria; behold *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, 'In the place where dogs licked the blood of Naboth shall dogs lick thy blood, *even* thine.

20 And Ahab said to Elijah, 'Hast thou found me, O mine enemy? And he answered, I have found thee: because <sup>k</sup> thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, 'I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab <sup>m</sup> him that pisseth against the wall, and <sup>n</sup> him that is shut up and left in Israel,

22 And will make thine house like the house of <sup>o</sup> Jeroboam the son of Nebat, and like the house of <sup>p</sup> Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

\* Lev. xxv. 23. Num. xxxvi. 7. Ezek. xli. 18.—<sup>b</sup> Heb. in the top of the people.—<sup>c</sup> Exod. xxii. 28. Lev. xxiv. 15, 16. Acts vi. 11.—<sup>d</sup> Lev. xxiv. 14.—<sup>e</sup> Isa. lviii. 4.—<sup>f</sup> See 2 Kings ix. 26.—<sup>g</sup> Ps. ix. 12.

Verse 4. *He laid him down upon his bed*] Poor soul! he was lord over ten-twelfths of the land, and became miserable because he could not get a poor man's vineyard added to all that he possessed! It is a true saying, "That soul in which God dwells not, has no happiness; and he who has God has a satisfying portion."

Verse 7. *Dost thou now govern the kingdom of Israel?*] Naboth, not Ahab, is king. If he have authority to refuse, and thou have no power to take, he is the greater man of the two. This is the vital language of despotism and tyranny.

Verse 8. *She wrote letters in Ahab's name*] She counterfeited his authority by his own consent; and he lent his signet to stamp that authority.

Verse 9. *Proclaim a fast*] Intimate that there is some great calamity coming upon the nation, because of some evil tolerated in it.

*Set Naboth on high*] Bring him to a public trial.

Verse 10. *Set two men*] For life could not be attained but on the evidence of two witnesses at least.

*Sons of Belial*] Men who will not scruple to tell lies, and take a false oath.

*Thou didst blaspheme God and the king.*] Thou art an atheist and a rebel. The words literally are, Naboth hath blessed God and the king; or, as Parkhurst contends, "Thou hast blessed the false gods and Molech." And though Jezebel herself was an abominable idolatress; yet, as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth upon the false accusation of blessing the heathen Asteim and Molech, which subjected him to death by Deut. xii. 6; xvii. 2-7. The first meaning appears the most simple.

—<sup>h</sup> Ch. xlii. 32. 2 Chron. xxii. 9.—<sup>i</sup> Ch. xxii. 38.—<sup>j</sup> Ch. xviii. 17.—<sup>k</sup> 2 Kings xvii. 17. Rom. vii. 14.—<sup>l</sup> Ch. xiv. 10. 2 Kings ix. 8.—<sup>m</sup> 1 Sam. xxv. 22.—<sup>n</sup> Ch. xiv. 10.—<sup>o</sup> Ch. xv. 29.—<sup>p</sup> Ch. xvi. 8, 11.

Verse 13. *And stoned him with stones*] As they pretended to find him guilty of treason against God and the king, it is likely they destroyed the whole of his family; and then the king seized on his grounds as confiscated, or as escheated to the king, without any heir at law. That his family was destroyed appears strongly intimated, 2 Kings ix. 26.

Verse 15. *Arise, take possession*] By what rites or in what forms this was done, we do not know.

Verse 18. *Go down to meet Ahab*] This was the next day after the murder, as we learn from the above quotation, 2 Kings ix. 26.

Verse 19. *In the place where dogs licked, &c.*] It is in vain to look for a literal fulfilment of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab induced the merciful God to say, *I will not bring the evil in his days, but in the days of his son*, ver. 20. Now dogs did lick the blood of Ahab; but it was at the pool of Samaria where his chariot and his armour were washed, after he had received his death-wound at Ramoth-gilead; but some think this was the place where Naboth was stoned: see chap. xxii. 38. And how literally the prediction concerning his son was fulfilled, see 2 Kings ix. 25, where we find that the body of Jehoram his son, just then slain by an arrow that had passed through his heart, was thrown into the portion of the field of Naboth the Jezreelite; and there, doubtless, the dogs licked his blood, if they did not even devour his body.

Verse 20. *Thou hast sold thyself to work evil*] Thou hast totally abandoned thyself to the service of sin. Satan is become thy absolute master, and thou his undivided slave.

23 And \* of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the <sup>b</sup> wall of Jezreel.

24 <sup>c</sup> Him that dieth of Ahab in the city the dogs shall eat: and him that dieth in the field shall the fowls of the air eat.

25 But <sup>d</sup> there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, <sup>e</sup> whom Jezebel his wife <sup>f</sup> stirred up.

26 And he did very abominably in following idols, according to all *things* <sup>g</sup> as did the Amorites, whom the LORD cast out before the children of Israel.

\* 2 Kings ix. 36.—<sup>b</sup> Or, ditch.—<sup>c</sup> Ch. xiv. 11. xvi. 4.  
<sup>d</sup> Ch. xvi. 30, &c.—<sup>e</sup> Ch. xvi. 31.

Verse 23. *The dogs shall eat Jezebel*] This was most literally fulfilled; see 2 Kings ix. 36.

Verse 25. *Did sell himself to work wickedness*] He hired himself to the devil for this very purpose, that he might work wickedness. This was to be his employment, and at this he laboured.

*In the sight of the Lord, whom Jezebel his wife stirred up.*] A good wife is from the Lord; a bad wife is from the devil: Jezebel was of this kind; and she has had many successors.

Verse 27. *He rent his clothes*] He was penetrated with sorrow, and that evidently unfeigned.

*Put sackcloth upon his flesh*] He humbled himself before God and man.

*And fasted*] He afflicted his body for his soul's benefit.  
*Lay in sackcloth*] Gave the fullest proof that his repentance was real.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and <sup>a</sup> put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* <sup>b</sup> in his son's days will I bring the evil upon his house.

<sup>a</sup> Or, incited.—<sup>b</sup> Gen. xv. 16. 2 Kings xxi. 11.  
<sup>c</sup> Gen. xxxvii. 34.—<sup>d</sup> 2 Kings ix. 25.

*And went softly.*] Walked barefooted; so the Chaldee, Syriac, and Arabic. [Or rather, *went slowly.*] All these things prove that Ahab's repentance was genuine; and God's approbation of it puts it out of doubt.

Verse 29. *Seest thou how Ahab humbleth himself*] He did abuse himself; he did truly repent him of his sins, and it was such a repentance as was genuine in the sight of God: *He humbleth himself BEFORE ME.*

The penitent heart ever meets the merciful eye of God; repentance is highly esteemed by the Father of compassion, even where it is comparatively shallow and short-lived. Any measure of godly sorrow has a proportionate measure of God's regards; where it is deep and lasting, the heart of God is set upon it. He that mourns shall be comforted; thus hath God spoken, and though repentance for our past sins can purchase no favour, yet without it God will not grant us his salvation.

## CHAPTER XXII.

*Jehoshaphat king of Judah, and Ahab king of Israel, unite against the Syrians, in order to recover Ramoth-gilead.*

1-4. *They inquire of false prophets, who promise them success. Micaiah, a true prophet, foretells the disasters of the war, 5-17. A lying spirit in the mouths of Ahab's prophets persuades Ahab to go up against Ramoth, 18-29. The confederate armies are routed, and the king of Israel slain, 30-36. Death and burial of Ahab, 37-40. Character of Jehoshaphat, 41-47. He makes a fleet in order to go to Ophir for gold, which is wrecked at Ezion-geber, 48. His death, 49. He is succeeded by his son Jehoram, 50. Ahaziah succeeds his father Ahab, and reigns wickedly, 51, 52.*

**A**ND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that <sup>a</sup> Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that <sup>b</sup> Ramoth in Gilead is ours, and we be <sup>c</sup> still, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, <sup>d</sup> I am as thou art, my people as thy people, my horses as thy horses.

\* 2 Chron. xviii. 2, &c.—<sup>b</sup> Deut. iv. 43.—<sup>c</sup> Heb. silent from

Verse 1. *Three years without war*] That is, from the time that Ahab made the covenant with Ben-hadad, mentioned chap. xx. 34. And probably in that treaty it was stipulated that Ramoth-gilead should be restored to Israel; which not being done, Ahab formed a confederacy with Judah, and determined to take it by force.

Verse 4. *Wilt thou go with me*] We find that there was a good understanding between Jehoshaphat and Ahab, which no doubt was the consequence of a matrimonial alliance between the son of the former, Jehoram, and the daughter of the latter, Athaliah; see 2 Chron. xviii. 1, 2 Kings viii. 18.

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel <sup>a</sup> gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-Gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver it into the hand of the king.

7 And <sup>b</sup> Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is yet one man, Micaiah the son of Imlah, by*

taking it.—<sup>a</sup> 2 Kings iii. 7.—<sup>b</sup> Ch. xviii. 19.—<sup>c</sup> 2 Kings iii. 11.

This coalition did not please God, and Jehoshaphat is severely reproved for it by Jehu the seer, 2 Chron. xix. 1-3.

Verse 6. *About four hundred men*] These were probably the prophets of *Asherath* or *Venus*, maintained by Jezebel, who were not present at the contention on Mount Carmel.

Verse 8. *Micaiah the son of Imlah*] The Jews suppose that it was this prophet who reproved Ahab for dismissing Ben-hadad, chap. xi. 85, &c. And that it was because of the judgments with which he had threatened him that Ahab hated him.

whom we may inquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an <sup>a</sup> officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a <sup>b</sup> void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, I saw all Israel <sup>d</sup> scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: <sup>e</sup> I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left:

20 And the LORD said, Who shall <sup>f</sup> persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, <sup>h</sup> Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 <sup>i</sup> Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, <sup>j</sup> Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go <sup>k</sup> into <sup>l</sup> an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, <sup>m</sup> the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, <sup>n</sup> I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel <sup>o</sup> disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty

<sup>a</sup> Or, *eunuch*.—<sup>b</sup> Heb. *floor*.—<sup>c</sup> Num. xxii. 38.—<sup>d</sup> Mat. ix. 36.—<sup>e</sup> Isa. vi. 1. Dan. vii. 9.—<sup>f</sup> Job i. 6. ii. 1. Ps. ciii. 20, 21. Dan. vii. 10. Zech. i. 10. Mat. xviii. 10. Heb. i. 7, 14.—<sup>g</sup> Or, *deceive*.—<sup>h</sup> Judg. ix. 23. Job xli. 16. Ezek. xiv. 9. 2 Thess. ii. 11.—

<sup>i</sup> Ezek. xiv. 9.—<sup>j</sup> 2 Chron. xviii. 23.—<sup>k</sup> Or, *from chamber to chamber*.—<sup>l</sup> Heb. *a chamber in a chamber*. Ch. xx. 30.—<sup>m</sup> Num. xvi. 29. Deut. xviii. 20, 21, 23.—<sup>n</sup> Or, *when he was to disguise himself and enter into the battle*.—<sup>o</sup> 2 Chron. xxxv. 23.

Verse 9. *The king of Israel called an officer*] Literally, a *eunuch*; probably a foreigner, for it was not lawful to disgrace an Israelite by reducing him to such a state.

Verse 11. *Zedekiah—made him horns of iron*] This was in imitation of that sort of prophecy which instructed by significative actions.

Verse 13. *The words of the prophets declare good*] What notion could these men have of prophecy, when they supposed it was in the power of the prophet to model the prediction as he pleased, and have the result accordingly?

Verse 15. *Go and prosper*] This was a strong irony; as if he had said, All your prophets have predicted success; you wish me to speak as they speak. These were the precise words of the false prophets (see ver. 6 and 12), and were spoken by Micaiah in such a tone and manner as at once showed to Ahab that he did not believe them; hence the king *adjures* him, ver. 16, that he *would speak to him nothing but truth*; and on this the prophet immediately relates to him the prophetic vision which pointed out the disasters which ensued.

Verse 17. *These have no master*] Here the prophet foretells the defeat of Israel, and the death of the king; they were as *sheep* that had not a *shepherd*, people that had no *master*, the political *shepherd* and *master* (Ahab) shall fall in battle.

Verse 19. *I saw the Lord sitting on his throne*] This is a mere *parable*, and only tells, in figurative language, what was in the womb of providence, the events which were

shortly to take place, the agents employed in them, and the permission on the part of God for these agents to act.

Verse 22. *Go forth, and do so.*] This is no more than "God has permitted the spirit of lying to influence the whole of thy prophets; and he now, by my mouth, apprises thee of this, that thou mayest not go and fall at Ramoth-gilead." Never was a man more circumstantially and fairly warned; he had counsels from the *God of truth* and counsels from the *spirit of falsity*; he obstinately forsook the *former* and followed the *latter*.

Verse 23. *The Lord hath put a lying spirit*] He hath permitted or suffered a lying spirit to influence thy prophets.

Verse 24. *Which way went the Spirit of the Lord from me*] This is an expression of as great insolence as the act was of brutal aggression.

Verse 25. *When thou shalt go into an inner chamber*] It is probable that this refers to some divine judgment which fell upon this deceiver. Hearing of the tragical result of the battle, he no doubt went into a secret place to hide himself from the resentment of Jezebel and the Israelitish courtiers; and there it is probable he perished; but *how*, *when*, or *where* is not mentioned.

Verse 27. *Feed him with bread of affliction*] Deprive him of all the conveniences and comforts of life; treat him severely; just keep him alive, that he may see my triumph.

Verse 30. *I will disguise myself*] Probably he had heard of the orders given by Ben-hadad to his thirty-two captains;

and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

\* 2 Chron. xviii. 31. Prov. xlii. 30.—<sup>b</sup> Heb. in his simplicity. 2 Sam. xv. 11.—<sup>c</sup> Heb. joints and the breast-plate.—<sup>d</sup> Heb. made sick.—<sup>e</sup> Heb. ascended.—<sup>f</sup> Heb. bosom.—<sup>g</sup> Heb. came.—<sup>h</sup> Ch. xxi. 19.—<sup>i</sup> Amos iii. 15.—<sup>j</sup> 2 Chron. xxi. 31.—<sup>k</sup> 2 Chron. xvii. 3.—<sup>l</sup> Ch. xiv. 23.

to fight with the king of Israel only; and therefore he disguised himself that he might not be known.

But put thou on thy robes.] The Septuagint gives the clause a different and more intelligible turn: "I will cover (conceal) myself, and enter into the battle; but put thou on my robes." And does it not appear that he did put on Ahab's robes? And was it not this that caused the Syrians to mistake him for the king of Israel? ver. 32.

Verse 34. Drew a bow at a venture] The word which we translate in his simplicity, has been variously understood; in his integrity, his uprightness; in his perfection; i.e., to the utmost of his skill and strength. This is most probably the meaning; and may imply both aim and power, having his butt full in view.

Between the joints of the harness] "Between the cuirass and the lower part of the helmet;" and then the arrow must pass through the neck, just above the breast: or "between the cuirass and the cuissarts;" and then the arrow must pass through the abdomen, or just where the armour of the thighs joins to that which covers the breast and belly.

Verse 35. The king was stayed up] He did not wish his misfortune should be known, lest his troops should be discouraged.

Verse 36. Every man to his city] It appears that the Israelites and Jews maintained the fight the whole of the day; but when at evening the king died, and this was known, there was a proclamation made, probably with the consent of both Syrians and Israelites, that the war was over. Ahab being dead, his subjects did not choose to contend for Ramoth-gilead; so the Israelites went to their own cities, and the Syrians to their own country.

Verse 38. The dogs licked up his blood] Some of the rabbins think that this was in the very place where Naboth was stoned; see on chap. xxi. 19.

Verse 39. Ivory house] A royal palace which he built in Samaria, decorated with ivory, and hence called the ivory

41 And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign: and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burned incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 There was then no king in Edom: a deputy was king.

48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

xv. 14. 2 Kings xii. 3.—2 Chron. xix. 2. 2 Cor. vi. 14.—Ch. xiv. 24. xv. 12.—Gen. xxv. 23. 2 Sam. viii. 14. 2 Kings iii. 9. viii. 20.—2 Chron. xx. 35, &c.—Or, had ten ships.—Ch. x. 22.—2 Chron. xx. 37.—Ch. ix. 26.—2 Chron. xxi. 1.—Ver. 40.

house. Amos the prophet speaks against this luxury, chap. iii. 15.

Verse 43. The high places were not taken away] In 2 Chron. xvii. 6, it is expressly said, that he did take away the high places. Allowing that the text is right in 2 Chron., the two places may be easily reconciled. There were two kinds of high places in the land: 1. Those used for idolatrous purposes. 2. Those that were consecrated to God, and were used before the temple was built. The former he did take away; the latter he did not. But some think the parallel place in 2 Chron. xvii. 6 is corrupted, and that, instead of "and moreover he took away," we should read, "and he did not take away."

Verse 46. The remnant of the sodomites] Of the consecrated persons; or it may rather apply here to the system of pollution, effeminacy, and debauch. He destroyed the thing itself; the abominations of Priapus, and the rites of Venus, Baal, and Ashtaroth. No more of that impure worship was to be found in Judah.

Verse 47. There was then no king in Edom] It is plain that the compiler of this book lived after the days of Jehoshaphat, in whose time the Edomites revolted; see 2 Kings viii. 22. This note is introduced by the writer to account for Jehoshaphat's building ships at Ezion-geber, which was in the territory of the Edomites, and which showed them to be at that time under the Jewish yoke.

Verse 48. Ships of Tharshish to go to Ophir for gold] Some translate, instead of ships of Tharshish, ships of burden.

Verse 49. But Jehoshaphat would not.] It appears from the above-cited place in Chronicles that Jehoshaphat did join in making and sending ships to Tharshish, and it is possible that what is here said is spoken of a second expedition, in which Jehoshaphat would not join Ahaziah. But, instead of *velo abah*, "he would not," perhaps we should read *velo abah*, "he consented to him;" two words pronounced exactly in the same way, and differing but in one letter.

## CHAP. XXII.

52 And he did evil in the sight of the LORD, and  
\*walked in the way of his father, and in the way of  
his mother, and in the way of Jeroboam the son of  
Nebat, who made Israel to sin :

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\* Ch. xv. 26.

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53 For <sup>b</sup> he served Baal, and worshipped him, and  
provoked to anger the LORD God of Israel, according  
to all that his father had done.

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<sup>b</sup> Judg. ii. 11. Ch. xvi. 31.

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# THE SECOND BOOK

OF THE

## KINGS,

OTHERWISE CALLED THE FOURTH BOOK OF THE KINGS.

### CHAPTER I.

*Ahaziah, being hurt by a fall, sends messengers to Baal-zebul to inquire whether he shall recover, 1, 2. They are met by Elijah, who sends them back with the information that he shall surely die, 3-8. The king sends a captain and fifty men, to bring Elijah to Samaria, on which fire comes down from heaven, and destroys both him and his men, 9, 10. Another captain and fifty men are sent, who are likewise destroyed, 11, 12. A third is sent, who behaves himself humbly, and Elijah is commanded to accompany him; he obeys, comes to the king, reproves his idolatry, and announces his death, 13-16. Ahaziah dies, and Jehoram reigns in his stead, 17, 18.*

**THEN** Moab <sup>a</sup> rebelled against Israel <sup>b</sup> after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebul the god of <sup>c</sup> Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebul the god of Ekron?*

4 Now therefore thus saith the LORD, <sup>d</sup> Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus

<sup>a</sup> 2 Sam. viii. 2.—<sup>b</sup> Ch. iii. 5.—<sup>c</sup> 1 Sam. v. 10.—<sup>d</sup> Heb. *The bed whither thou art gone up, thou shalt not come down from it.*—<sup>e</sup> Heb.

Verse 1. *Moab rebelled*] After the division of the two kingdoms, the Moabites fell partly under the dominion of Israel, and partly under that of Judah, until the death of Ahab, when they arose and shook off this yoke. Jehoram confederated with the king of Judah and the king of Edom, in order to reduce them.

Verse 2. *Fell down through a lattice*] Perhaps either through the flat roof of his house, or over or through the balustrades with which the roof was surrounded.

*Go, inquire of Baal-zebul*] He was the tutelary god of Ekron, and probably was used at first as a kind of *tessem*, to drive away *flies*. He became afterwards a very respectable devil, and was supposed to have great power and influence. In the New Testament *Beelzebub* is a common name for Satan himself, or the prince of devils.

Verse 4. *But shalt surely die.*] The true God tells you this; he in whose hands are both life and death, who can kill and make alive. Baal-zebul can do nothing; God has determined that your master shall die.

Verse 6. *He was an hairy man*] That is, he wore a

saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebul the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, <sup>a</sup> What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* <sup>a</sup> an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then <sup>a</sup> let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain

*What was the manner of the man?*—<sup>a</sup> See Zech. xiii. 4. Mat. iii. 4. —<sup>c</sup> Luke ix. 54.

*rough garment*, either made of camel's hair, as his successor John Baptist's was: or he wore a skin dressed with the hair on. Some think that the meaning is, he had very long hair and a long beard.

Verse 9. *A captain of fifty with his fifty.*] It is impossible that such a man as Ahaziah, in such circumstances, could have had any friendly design in sending a captain and fifty soldiers for the prophet; and the manner in which they are treated shows plainly that they went with a hostile intent.

*And he spake unto him, Thou man of God*] Thou prophet of the Most High.

Verse 10. *And there came down fire*] Some have blamed the prophet for destroying these men, by bringing down fire from heaven upon them. But they do not consider that it was no more possible for Elijah to bring down fire from heaven than for them to do it. God alone could send the fire; and as he is just and good, he would not have destroyed these men had there not been a sufficient cause to justify the act. It was not to please Elijah, or to gratify any vindictive humour in him, that God thus acted; but to show his own

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of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties; therefore let my life now be precious in thy sight.

\*Heb. bowed.—b 1 Sam. xxvi. 21. Ps. lxxii. 14.

power and justice. Elijah's words were only declarative, and not imprecatory.

Verse 15. *And the Angel of the Lord said—Go down with him*] This is an additional proof that Elijah was then acting under particular inspirations: he had neither will nor design of his own.

*And he arose, and went down*] He did not even regard his personal safety or his life: he goes without the least hesitation to the king, though he had reason to suppose he would be doubly irritated by his prediction and the death of one hundred of his men. But with all these consequences he had nothing to do; he was the ambassador of the King eternal, and his honour and life were in the hands of his Master.

Verse 17. *And Jehoram reigned in his stead*] There were two Jehorams who were contemporary: the first, the son of Ahab, brother to Ahaziah, and his successor in the kingdom of Israel; the second, the son of Jehoshaphat, king of Judah, who succeeded his father in Judah. But there is a

15 And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

\*The second year that Jehoram was Prorex, and the eighteenth of Jehoshaphat. Ch. iii. 1.

difficulty here: "How is it that Jehoram, the brother of Ahaziah, began to reign in the second year of Jehoram, son of Jehoshaphat, seeing that, according to chapter iii. 1, he began his reign in the 18th year of the reign of Jehoshaphat; and, according to chap. viii. 16, Jehoram, son of Jehoshaphat, began to reign in the fifth year of Jehoram, king of Israel?" Dr. Lightfoot supposes that the reason why both their sons came thus into their thrones in their lifetime, and both in the same year, was because their fathers, Jehoshaphat and Ahab, were both engaged in the war against the Syrians about Ramoth-gilead; and while they were providing for it, and carrying it on, they made their sons viceroys, and set them to reign in their stead, while they were absent or employed upon that expedition. This is very probable, and seems well supported by the above texts, and would solve all the difficulties with which many have been puzzled and not a few stumbled, had we sufficient evidence for the viceregency here mentioned.

## CHAPTER II.

*Elijah, about to be taken up to heaven, goes in company with Elisha from Gilgal to Beth-el, 1, 2. Thence to Jericho, 3-5. And thence to Jordan, 6, 7. Elijah smites the waters with his mantle; they divide, and he and Elisha pass over on dry ground, 8. Elijah desires Elisha to ask what he should do for him; who requests a double portion of his spirit, which is promised on a certain condition, 9, 10. A chariot and horses of fire descend; and Elijah mounts, and ascends by a whirlwind to heaven, 11. Elisha gets his mantle, comes back to Jordan, smites the waters with it, and they divide, and he goes over, 12-14. The sons of the prophets see that the spirit of Elijah rests on Elisha, 15. They propose to send fifty men to seek Elijah, supposing the spirit of the Lord might have cast him on some mountain or valley; after three days' search, they return, not having found him, 16-18. The people of Jericho apply to Elisha to heal their unwholesome water, 19. He casts salt into the spring in the name of Jehovah, and the water becomes wholesome, 20-22. Forty-two young persons of Beth-el, mocking him, are slain by two she-bears, 23, 24. He goes to Carmel, and returns to Samaria, 25.*

**AND** it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and

as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

\*Gen. v. 24.—b 1 Kings xix. 21.—c See Ruth i. 15, 16.

\*1 Sam. i. 26. Ver. 4, 6. Ch. iv. 30.—1 Kings xx. 85. Ver. 6, 7, 15. Ch. iv. 1, 38. ix. 1.

Verse 1. *When the Lord would take up Elijah*] It appears that God had revealed this intended translation, not only to Elijah himself, but also to Elisha, and to the schools of the prophets, both at Beth-el and Jericho, so that they were all expecting this solemn event.

Verse 2. *Tarry here, I pray thee*] He either made these

requests through humility, not wishing any person to be witness of the honour conferred on him by God, or with the desire to prove the fidelity of Elisha, whether he would continue to follow and serve him.

Verse 3. *Knowest thou that the Lord*] Thus we see that it was a matter well known to all the sons of the prophets.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As the LORD liveth, and as thy soul liveth, I will not leave thee.* So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As the LORD liveth, and as thy soul liveth, I will not leave thee.* And they two went on.

7 And fifty men of the sons of the prophets went, and stood <sup>a</sup>to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and <sup>b</sup>they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, <sup>c</sup>Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared <sup>d</sup>a chariot of fire, and horses of fire, and parted them both asunder; and <sup>e</sup>Elijah went up by a whirlwind into heaven.

<sup>a</sup> Heb. in sight or over against.—<sup>b</sup> So Exod. xiv. 21. Josh. iii. 16. Ver. 14.—<sup>c</sup> Heb. Thou hast done hard in asking.—<sup>d</sup> Ch. vi. 7. Ps. clv. 4.—<sup>e</sup> Eccles. xlviii. 9. 1 Mac. ii. 58.—<sup>f</sup> Ch. xlii. 14.—<sup>g</sup> Heb. lip.

Verse 7. *Fifty men of the sons of the prophets*] They fully expected this extraordinary event, and they could have known it only from Elijah himself, or by a direct revelation from God.

Verse 8. *Took his mantle*] The skins of beasts, dressed with the hair on, were formerly worn by prophets and priests as the simple insignia of their office.

*They were divided hither and thither*] This was a most astonishing miracle, and could be performed only by the almighty power of God.

Verse 9. *A double portion of thy spirit be upon me.*] This is in reference to the law, Deut. xxi. 17. Elisha considered himself the only child or first-born of Elijah, as the disciples of eminent teachers were called their children; so here he claims a double portion of his spiritual influence, any other disciples coming in for a single share only. *Sons of the prophets* means no more than the disciples or scholars of the prophets.

Verse 10. *A hard thing*] This is what is not in my power, God alone can give this; yet if thou see me taken away from thee, it shall be so. Perhaps this means no more than, "If thou continue with me till I am translated, God will grant this to thee;" for on the mere seeing or not seeing him in the moment in which he was taken away, this divine gift could not depend.

Verse 11. *A chariot of fire, and horses of fire*] That is, a chariot and horses of the most resplendent glory, which manifesting itself in coruscations or shooting rays, seemed to be like blazing fire, or like the sun in his strength. [It was not in the chariot that Elijah was caught up. The fierce wind of the tempest bore him away, and the fire severed him from his follower.]

*Elijah went up—into heaven.*] He was truly translated.

Verse 12. *The chariot of Israel, and the horsemen thereof.*] The Chaldee translates these words thus: "My master, my master! who, by thy intercession, wast of more use to Israel than horses and chariots." This is probably the sense.

12 And Elisha saw it, and he cried, 'My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the <sup>a</sup>bank of Jordan:

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he also had smitten the waters, <sup>b</sup>they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which were <sup>c</sup>to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 And they said unto him, Behold now, there be with thy servants fifty <sup>d</sup>strong men; let them go, we pray thee, and seek thy master: <sup>e</sup>lest peradventure the spirit of the LORD hath taken him up, and cast him upon <sup>f</sup>some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground <sup>g</sup>barren.

—<sup>a</sup> Ver. 8.—<sup>b</sup> Ver. 7.—<sup>c</sup> Heb. sons of strength.—<sup>d</sup> See 1 Kings xviii. 12. Ezek. viii. 3. Bel and Dragon 36. Acts viii. 39.—<sup>e</sup> Heb. one of the mountains.—<sup>f</sup> Heb. causing to miscarry.

*And rent them in two pieces*] As a sign of sorrow for having lost so good and glorious a master.

Verse 13. *He took—the mantle*] The same with which he had been called by Elijah to the prophetic office, and the same by which Elijah divided Jordan. His having the mantle was a proof that he was invested with the authority and influence of his master.

Verse 14. *Where is the Lord God of Elijah?*] The act of striking the waters seems to be twice repeated in the verse, though we get rid of the second striking by rendering the second clause, *when he also had smitten the waters*: which has the same Hebrew words as the first, and which we translate, *he smote the waters*. The Vulgate supposes he smote once in vain, perhaps confiding too much in his own strength; and then, having invoked the God of Elijah, he succeeded.

Verse 15. *The spirit of Elijah doth rest on Elisha.*] This was a natural conclusion, from seeing him with the mantle, and working the same miracle. This disposed them to yield the same obedience to him they had done to his master.

Verse 16. *Fifty strong men*] Probably the same fifty who are mentioned ver. 7, and who saw Elijah taken up in the whirlwind.

*Cast him upon some mountain*] Though they saw him taken up towards heaven, yet they thought it possible that the Spirit of the Lord might have descended with him, and left him on some remote mountain or valley.

*Ye shall not send.*] He knew that he was translated to heaven, and that therefore it would be useless.

Verse 17. *Till he was ashamed*] He saw they would not be satisfied unless they made the proposed search: he felt therefore that he could not, with any good grace, resist their importunity any longer.

Verse 19. *The water is naught, and the ground barren.*] The barrenness of the ground was the effect of the badness of the water.

Verse 21. *And cast the salt in there*] What Elisha did on

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20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 And he went up from thence unto Bethel:

\* See Exod. xv. 25. Ch. iv. 41. vi. 6. John ix. 6.

this occasion, getting the new cruse and throwing in the salt, was only to make the miracle more conspicuous. If the salt could have had any natural tendency to render the water salubrious, it could have acted only for a short time, and only on that portion of the stream which now arose from the spring; and in a few moments its effects must have disappeared. But the miracle here was permanent: the death of men and cattle, which had been occasioned by the insalubrity of the waters; ceased; the land was no longer barren; and the waters became permanently fit for all agricultural and domestic uses.

Verse 23. *There came forth little children out of the city*] These were probably the school of some celebrated teacher; but under his instruction they had learned neither piety nor good manners.

*Go up, thou bald head; go up, thou bald head.*] Does not this imply the grossest insult? *Ascend, thou empty skull, to heaven*, as it is pretended thy master did! This was blasphemy against God; and their punishment (for they were Beth-elite idolaters) was only proportioned to their guilt. Elisha *cursed them*, i.e. pronounced a curse upon them, *in the name of the Lord*, by the name or authority of Jehovah. The spirit of their offence lies in their *ridiculing a miracle of the Lord*: the offence was against Him, and He punished it.

and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to Mount Carmel, and from thence he returned to Samaria.

<sup>b</sup> Prov. xx. 11. xxii. 6, 15.—<sup>c</sup> Prov. xvii. 12. Lam. iii. 10.

"But was it not a cruel thing to destroy forty-two little children, who, in mere childishness, had simply called the prophet *bare skull*, or *bald head*?" I answer, Elisha did not destroy them; he had no power by which he could bring two she-bears out of the wood to destroy them. It was evidently either accidental, or a divine judgment; and if a judgment, God must be the sole author of it. Elisha's curse must be only declaratory of what God was about to do. See on chap. i. 10. "But then, as they were little children, they could scarcely be accountable for their conduct; and consequently, it was cruelly to destroy them." But were they little children? for here the strength of the objection lies. Now I suppose the objection means children from four to seven or eight years old; for so we use the word; but the original may mean young men, for *katon* signifies to be young, in opposition to *old*, and is so translated in various places in our Bible; and *naar* signifies, not only a child, but a young man, a servant, or even a soldier, or one fit to go out to battle; and is so translated in a multitude of places in our common English version. [Dr. Clarke's rendering "empty skull" is not correct. The mockery had reference to the closely shaven head of Elisha, as in contrast with the rough, shaggy locks of his predecessor.]

## CHAPTER III.

*The reign and idolatry of Jehoram, king of Israel, 1-3. Mesha, king of Moab, rebels against Israel, 4, 5. Jehoram, Jehoshaphat, and the king of Edom join against the Moabites, and are brought into great distress for want of water, 6-10. The three kings go to Elisha to inquire of the Lord; who promises them water, and a complete victory, 11-19. Water comes the next morning, and fills the trenches which these kings had made in the valley, 20. The Moabites arm against them; and suppose, when they see the sun slinking upon the waters, which look like blood, that the confederate kings have fallen out, and slain each other: and that they have nothing to do but take the spoil, 21-23. The Israelites attack and completely rout them, beat down their cities, and mar their land, 24, 25. The king of Moab, having made an unsuccessful attack on the king of Edom, takes his eldest son, and offers him for a burnt-offering upon the wall; and there is great indignation against Israel, 26, 27.*

**N**OW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred

thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

\* Ch. i. 17.—<sup>a</sup> Heb. statue.—<sup>c</sup> 1 Kings xvi. 31, 32.

<sup>d</sup> 1 Kings xii. 28, 31, 32.

Verse 2. *He put away the image of Baal*] He abolished this worship; but he continued that of the calves at Dan and Beth-el.

Verse 4. *Was a sheepmaster*] The original signifies one who marks or brands, probably from the marking of sheep.

\* See Isa. xvi. 1.—<sup>a</sup> Ch. i. 1.—<sup>c</sup> 1 Kings xxii. 4.

He fed many sheep, &c., and had them all marked in a particular way in order to ascertain his property.

Verse 7. *My people as thy people*] We find that Jehoshaphat maintained the same friendly intercourse with the son as he did with the father.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle \* that followed them:

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But <sup>b</sup> Jehoshaphat said, *Is there not here a prophet of the LORD, that we may inquire of the LORD by him?* And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom \* went down to him.

13 And Elisha said unto the king of Israel, *What have I to do with thee?* \* get thee to 'the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.*

15 But now bring me a <sup>b</sup> minstrel. And it came to pass, when the minstrel played, that <sup>b</sup> the hand of the LORD came upon him.

\* Heb. at their feet. See Exod. xi. 8.—<sup>b</sup> 1 Kings xxii. 7.—<sup>c</sup> Oh. ii. 25.—<sup>d</sup> Ezek. xiv. 3.—<sup>e</sup> So Judg. x. 14. Ruth i. 16.—<sup>f</sup> 1 Kings xviii. 19.—<sup>g</sup> 1 Kings xvii. 1. Ch. v. 16.—<sup>h</sup> See 1 Sam. x. 5.—<sup>i</sup> Ezek. i. 3. iii.

Verse 8. *Through the wilderness of Edom.*] Because he expected the king of Edom to join them, as we find he did; for, being tributary to Judah, he was obliged to do it.

Verse 9. *A compass of seven days' journey.*] By taking a circuitous route, to go round the southern part of the Dead Sea, they probably intended to surprise the Moabites; but it appears their journey was ill-planned, as they at last got into a country in which it was impossible to obtain water, and they were brought in consequence to the utmost extremity.

Verse 10. *The Lord hath called these three kings together.*] That is, This is a divine judgment; God has judiciously blinded us, and permitted us to take this journey to our destruction.

Verse 11. *Is there not here a prophet of the Lord.*] The kings of Judah still acknowledged the true God, and him only.

*Poured water on the hands of Elijah.*] That is, was his constant and confidential servant.

Verse 12. *The word of the Lord is with him.*] He has the gift of prophecy.

Verse 13. *Get thee to the prophets of thy father.*] This was a just but cutting reproof.

Verse 14. *Were it not that I regard the presence of Jehoshaphat.*] He worshipped the true God; Jehoram was an idolater.

Verse 15. *Bring me a minstrel.*] A person who played on the harp. The rabbins and many Christians suppose that Elisha's mind was considerably irritated and grieved by the bad behaviour of the young men at Beth-el and their tragical end, and by the presence of the idolatrous king of Israel; and therefore called for divine psalmody, that it might calm his spirits, and render him more susceptible of the prophetic influence. To be able to discern the voice of God and the operation of his hand, it is necessary that the mind be calm and the passions all in harmony under the direction of reason; that reason may be under the influence of the Divine Spirit.

*The hand of the Lord came upon him.*] The playing of the harper had the desired effect; his mind was calmed, and the power of God descended upon him. This effect of music was generally acknowledged in every civilized nation.

16 And he said, Thus saith the LORD, <sup>i</sup> Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain: yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and <sup>b</sup> mar every good piece of land with stones.

20 And it came to pass in the morning, when <sup>i</sup> the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they <sup>a</sup> gathered all that were able to <sup>a</sup> put on armour and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as red as blood*:

23 And they said, This is blood: the kings are surely <sup>a</sup> slain, and they have smitten one another: now, therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but <sup>a</sup> they went forward smiting the Moabites, even in their country.

14, 22. viii. 1.—<sup>i</sup> Ch. iv. 3.—<sup>a</sup> Heb. grievous.—<sup>b</sup> Exod. xxix. 39, 40.—<sup>c</sup> Heb. were cried together.—<sup>d</sup> Heb. gird himself with a girdle.—<sup>e</sup> Heb. destroyed.—<sup>f</sup> Or, they smote in it even smiting.

Verse 16. *Make this valley full of ditches.*] The word *nachal* may be translated brook, as it is by the *Vulgate* and *Septuagint*. There probably was a river here, but it was now dry; and the prophet desires that they would enlarge the channel and cut out various canals from it and reservoirs, where water might be collected for the refreshment of the army and of the cattle; and these were to be made so wide, that the reflection of the sun's rays from this water might be the means of confounding and destroying the Moabites.

Verse 17. *Ye shall not see wind.*] There shall be no wind to collect vapours, and there shall be no showers, and yet the whole bed of this river, and all the new made canals, shall be filled with water.

Verse 19. *Shall fell every good tree.*] Every tree by which your enemies may serve themselves for fortifications, &c. But surely fruit-trees are not intended here; for this was positively against the law of God, Deut. xx. 19, 20. [It would seem, rather, that in the case of the Moabites the law was to be suspended; the original certainly refers to fruit-trees.]

*Stop all wells of water.*] In those hot countries this would lead sooner than any thing else to reduce an enemy.

*Mar every good piece of land with stones.*] Such a multitude of men, each throwing a stone on a good field as they passed, would completely destroy it.

Verse 20. *When the meat-offering was offered.*] This was the first of all offerings, and was generally made at sunrise.

*There came water.*] This supply was altogether miraculous, for there was neither wind nor rain, nor any other natural means by which it could be supplied.

Verse 22. *Saw the water on the other side as red as blood.*] This might have been an optical deception. The Moabites had never seen that valley full of water, and therefore did not suspect that their eyes deceived them, but took it for the blood of the confederate hosts, who they thought might have fallen into confusion in the darkness of night and destroyed each other, as the Midianites had formerly done, Judg. vii. 22; and the Philistines lately, 1 Sam. xiv. 20.

Verse 23. *Therefore, Moab, to the spoil.*] Thus they came

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: <sup>a</sup> only in <sup>b</sup> Kir-haraseh left they the stones thereof; howbeit the slingers went about it, and smote it.

26 And when the king of Moab saw that the battle was too sore for him, he took with him seven

<sup>a</sup> Heb. until he left the stones thereof in Kir-haraseh.

on in a disorderly manner, and fell an easy prey to their enemies.

Verse 25. *On every good piece of land*] On all cultivated ground, and especially fields that were sown.

*Only in Kir-haraseh*] This was the royal city of the Moabites, and, as we learn from Scripture, exceedingly strong; so that it is probable the confederate armies could not easily reduce it. The slingers, we are informed, went about the wall, and smote all the men that appeared on it,

hundred men that drew swords, to break through even unto the king of Edom: but they could not.

27 Then <sup>c</sup> he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel: <sup>d</sup> and they departed from him, and returned to their own land.

<sup>b</sup> Isa. xvi. 7, 11.—<sup>c</sup> Amos ii. 1.—<sup>d</sup> Ch. viii. 20.

while no doubt the besieging army was employed in sapping the foundations.

Verse 26. *Seven hundred men*] These were no doubt the choice of all his troops.

*There was great indignation*] The Lord was displeased with them for driving things to such an extremity; or the surrounding nations held them in abomination on the account; and they were so terrified themselves at this most horrid sacrifice, that they immediately raised the siege and departed.

## CHAPTER IV.

widow of one of the prophets, oppressed by a merciless creditor, applies to Elisha, who multiplies her oil; by a part of which she pays her debt, and subsists on the rest, 1-7. His entertainment at the house of a respectable woman in Shunem, 8-10. He foretells to his hostess the birth of a son, 11-17. After some years the child dies, and the mother goes to Elisha at Carmel; he comes to Shunem, and raises the child to life, 18-37. He comes to Gilgal, and prevents the sons of the prophets from being poisoned by wild gourds, 38-41. He multiplies a scanty provision, so as to make it sufficient to feed one hundred men, 42-44.

**N**OW there cried a certain woman of the wives of <sup>a</sup> the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come <sup>b</sup> to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; <sup>c</sup> borrow <sup>d</sup> not a few.

4 And when thou art come in, thou shalt shut the

<sup>a</sup> 1 Kings xx. 35.—<sup>b</sup> See Lev. xxv. 39. Mat. xviii. 25.—<sup>c</sup> See Ch. iii. 16.

Verse 1. *Now there cried a certain woman*] This woman, according to the Chaldee, Jarchi, and the rabbins, was the wife of Obadiah.

*Sons of the prophets*] "Disciples of the prophets."

*To take unto him my two sons to be bondmen*] Children, according to the laws of the Hebrews, were considered the property of their parents, who had a right to dispose of them for the payment of their debts. And in cases of poverty the law permitted them expressly to sell both themselves and their children; Exod. xxi. 7, and Lev. xxv. 39. It was by an extension of this law, and by virtue of another, which authorized them to sell the thief who could not make restitution, Exod. xxii. 3, that creditors were permitted to take the children of their debtors in payment. Although the law has not determined any thing precisely on this point, we see by this passage, and by several others, that this custom was common among the Hebrews.

Verse 2. *Save a pot of oil*] Oil was used as aliment, for anointing the body after bathing, and to anoint the dead. Some think that this pot of oil was what this widow had kept for her burial: see Mat. xxvi. 12.

Verse 6. *And the oil stayed*] While there was a vessel to fill, there was oil sufficient; and it only ceased to flow when

door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a vessel more.* And the oil stayed.

7 Then she came and told the man of God, And he said, Go, sell the oil, and pay thy <sup>a</sup> debt, and live thou and thy children of the rest.

8 And 'it fell on a day, that Elisha passed to

<sup>a</sup> Or, scant not.—<sup>b</sup> Or, creditor.—<sup>c</sup> Heb. there was a day.

there was no vessel to receive it. This is a good emblem of the grace of God. While there is an empty, longing heart, there is a continual overflowing fountain of salvation. We find fault with the dispensations of God's mercy, and ask, Why were the former days better than these? Were we as much in earnest for our salvation as our forefathers were for theirs, we should have equal supplies, and as much reason to sing aloud of divine mercy.

Verse 7. *Go, sell the oil, and pay thy debt*] He does not inveigh against the cruelty of this creditor, because the law and custom of the country gave him the authority on which he acted; and rather than permit a poor honest widow to have her children sold, or that even a Philistine should suffer loss who had given credit to a genuine Israelite, he would work a miracle to pay a debt which, in the course of Providence, it was out of her power to discharge.

Verse 8. *Elisha passed to Shunem*] This city was in the tribe of Issachar, to the south of the brook Kishon, and at the foot of Mount Tabor.

Instead of great woman, the Chaldee has, a woman fearing sin; the Arabic, a woman eminent for piety before God. This made her truly great.



<sup>a</sup>Shunem, where *was* a great woman; and she <sup>b</sup>constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, <sup>c</sup>About this <sup>d</sup>season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, <sup>e</sup>do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

<sup>a</sup> Josh. xix. 18.—<sup>b</sup> Heb. laid hold on him.—<sup>c</sup> Gen. xviii. 10, 14.—<sup>d</sup> Heb. set time.—<sup>e</sup> Ver. 28.

Verse 9. *This is an holy man of God*] That is, a prophet, as the Chaldees interpret it.

*Which passeth by us continually.*] It probably lay in his way to some school of the prophets that he usually attended.

Verse 10. *Let us make a little chamber*] As the woman was convinced that Elisha was a prophet, she knew that he must have need of more privacy than the general state of her house could afford; and therefore she proposes what she knew would be a great acquisition to him, as he could live in this little chamber in as much privacy as if he were in his own house. The bed, the table, the stool, and the candlestick, were really every thing he could need, by way of accommodation, in such circumstances.

Verse 12. *Gehazi his servant*] This is the first time we hear of this very indifferent character.

Verse 13. *Wouldst thou be spoken for to the king*] Jehoram had reason to believe that the prophet, under God, was the sole cause of his success; and therefore he could have no doubt that the king would grant him any reasonable request.

*Or to the captain of the host?*] As if he had said, Wilt thou that I should procure thee and thy husband a place at court, or get any of thy friends a post in the army?

*I dwell among mine own people.*] I am perfectly satisfied and contented with my lot in life; I live on the best terms with my neighbours, and am here encompassed with my kindred, and feel no disposition to change my connexions or place of abode.

How few are there like this woman on the earth! Who is so contented with what he has as not to desire more? How few are there that will not sacrifice every thing—peace, domestic comfort, their friends, their conscience, and their God—for money, honours, grandeur, and parade?

Verse 14. *What then is to be done for her?*] It seems that the woman retired as soon as she had delivered the answer mentioned in the preceding verse.

Verse 16. *Thou shalt embrace a son.*] This promise and the circumstances of the parties, are not very dissimilar to that relative to the birth of Isaac, and those of Abraham and Sarah.

18 And when the child was grown, it fell on a day that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; <sup>a</sup>slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God <sup>b</sup>to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee? is it well with thy husband? is it well with the child?* And she answered, *It is well.*

27 And when she came to the man of God to the hill, she caught <sup>c</sup>him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the Lord hath hid it from me, and hath not told me.

<sup>a</sup> Heb. peace.—<sup>b</sup> Heb. restrain not for me to ride.—<sup>c</sup> Ch. ii. 25.—<sup>d</sup> Heb. by his feet. Mat. xxviii. 9.—<sup>e</sup> Heb. bitter. 1 Sam. i. 10.

*Do not lie*] That is, Let thy words become true; or, as the rabbins understand it, Do not mock me by giving me a son that shall soon be removed by death; but let me have one that shall survive me.

Verse 18. *When the child was grown*] We know not of what age he was, very likely four or six, if not more years; for he could go out to the reapers in the harvest field, converse, &c.

Verse 19. *My head, my head.*] Probably affected by the sun stroke, which might, in so young a subject, soon occasion death, especially in that hot country.

Verse 21. *Laid him on the bed of the man of God*] She had no doubt heard that Elijah had raised the widow's son of Zarephath to life; and she believed that he who had obtained this gift from God for her, could obtain his restoration to life.

Verse 23. *Wherefore wilt thou go*] Though the religion of the true God was not the religion of the state, yet there were no doubt multitudes of the people who continued to worship the true God alone, and were in the habit of going, as is here intimated, on new moons and sabbaths, to consult the prophet.

Verse 24. *Drive, and go forward*] It is customary in the East for a servant to walk alongside or drive the ass his master rides. Sometimes he walks behind, and goads on the beast; and when it is to turn, he directs its head with the long pole of the goad.

Verse 26. *It is well.*] How strong was her faith in God and submission to his authority! Though the heaviest family affliction that could befall her and her husband had now taken place; yet, believing it was a dispensation of Providence which was in itself neither unwise nor unkind, she said, *It is well with me, with my husband, and with my child.* We may farther remark that, in her days, the doctrine of reprobate infants had not disgraced the pure religion of the God of endless compassion.

Verse 27. *The Lord hath hid it from me, and hath not told me.*] In reference to this point he had not now the discernment of spirits. This, and the gift of prophecy, were influences which God gave and suspended as his infinite wisdom saw good.

28 Then she said, Did I desire a son of my lord? <sup>a</sup>did I not say, Do not deceive me?

29 Then he said to Gehazi, <sup>b</sup>Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, <sup>c</sup>salute him not; and if any salute thee, answer him not again: and <sup>d</sup>lay my staff upon the face of the child.

30 And the mother of the child said, <sup>e</sup>As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but <sup>f</sup>there was neither voice, nor <sup>g</sup>hearing. Wherefore he went again to meet him, and told him, saying, The child is <sup>h</sup>not awakened.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He <sup>i</sup>was in therefore, and shut the door upon them twain, <sup>j</sup>and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and <sup>k</sup>he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house <sup>l</sup>to and fro; and went up <sup>m</sup>and stretched himself upon him: and <sup>n</sup>the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

<sup>a</sup> Ver. 16.—<sup>b</sup> 1 Kings xviii. 46. Ch. ix. 1.—<sup>c</sup> Luke x. 4.—<sup>d</sup> See Exod. vii. 19. xiv. 16. Ch. ii. 8, 14. Acts xix. 12.—<sup>e</sup> Ch. ii. 2.—<sup>f</sup> Heb. attention.—<sup>g</sup> John xi. 11.—<sup>h</sup> Ver. 4. Mat. vi. 6.—<sup>i</sup> 1 Kings xvii. 20.—<sup>j</sup> 1 Kings xvii. 21. Acts xx. 10.—<sup>k</sup> Heb. once hither, and once thither.—<sup>l</sup> 1 Kings xvii. 21.—<sup>m</sup> Ch. viii. 1, 5.—<sup>n</sup> 1 Kings xvii. 23. Heb. xi. 35.—<sup>o</sup> Ch. ii. 1.—<sup>p</sup> Ch. viii. 1.—<sup>q</sup> Ch. ii. 3. Luke x. 39.

Verse 28. *Did I desire a son of my lord?* I expressed no such wish to thee; I was contented and happy; and when thou didst promise me a son, *did I not say, Do not deceive me?* Do not mock me with a child which shall grow up to be attractive and engaging, but of whom I shall soon be deprived by death.

Verse 29. *Salute him not.* Make all the haste thou possibly canst, and lay my staff on the face of the child; he probably thought that it might be a case of mere suspended animation or a swoon, and that laying the staff on the face of the child might act as a stimulus to excite the animal motions. [This is scarcely likely. The prophet rather desired to show that he or his staff could not work the miracle. God must work, and that in answer to prayer.]

Verse 30. *I will not leave thee.* The prophet, it seems, had no design to accompany her; he intended to wait for Gehazi's return; but as the woman was well assured the child was dead, she was determined not to return till she brought the prophet with her.

Verse 32. *Behold, the child was dead.* The prophet then saw that the body and spirit of the child were separated.

Verse 33. *Prayed unto the Lord.* He had no power of his own by which he could restore the child.

Verse 34. *Lay upon the child.* Endeavoured to convey a portion of his own natural warmth to the body of the child; and probably endeavoured, by blowing into the child's mouth, to inflate the lungs, and restore respiration. He uses every natural means in his power to restore life, while praying to the Author of it to exert a miraculous influence. Natural means are in our power; those that are supernatural belong to God. We should always do our own work, and beg of God to do his.

Verse 35. *Walked in the house to and fro.* In order, no doubt, that he might recover that natural warmth which was absorbed by the cold body of the child, that he might, by again taking it in his arms, communicate more warmth.

Verse 35. *The child sneezed seven times.* That is, it sneezed abundantly. Most people, as well as philosophers

37 Then she went in, and fell at his feet, and bowed herself to the ground, and <sup>a</sup>took up her son, and went out.

38 And Elisha came again to <sup>b</sup>Gilgal: and <sup>c</sup>there was a <sup>d</sup>dearth in the land; and the sons of the prophets <sup>e</sup>were <sup>f</sup>sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew <sup>g</sup>them not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, <sup>h</sup>O thou man of God, <sup>i</sup>there is <sup>j</sup>death in the pot. And they could not eat thereof.

41 But he said, Then bring meal. And <sup>k</sup>he cast <sup>l</sup>it into the pot; and he said, Pour out for the people, that they may eat. And <sup>m</sup>there was no <sup>n</sup>harm in the pot.

42 And there came a man from <sup>o</sup>Baal-shalisha, <sup>p</sup>and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn <sup>q</sup>in the husk thereof. And he said, Give unto the people that they may eat.

43 And his servitor said, <sup>r</sup>What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, <sup>s</sup>They shall eat, and shall leave <sup>t</sup>thereof.

44 So he set <sup>u</sup>it before them, and they did eat, <sup>v</sup>and left <sup>w</sup>thereof, according to the word of the LORD.

Acts xxii. 3.—<sup>a</sup> Exod. x. 17.—<sup>b</sup> See Exod. xv. 25. Ch. ii. 21. v. 10. John ix. 6.—<sup>c</sup> Heb. evil thing.—<sup>d</sup> 1 Sam. ix. 4.—<sup>e</sup> 1 Sam. ix. 7. 1 Cor. ix. 11. Gal. vi. 6.—<sup>f</sup> Or, in his scrip or garment.—<sup>g</sup> Luke ix. 18. John vi. 9.—<sup>h</sup> Luke ix. 17. John vi. 11.—<sup>i</sup> Mat. xiv. 20. xv. 37. John vi. 13.

and physicians, have remarked how beneficial sneezings are to the removal of obstructions in the head.

Verse 37. *She went in, and fell at his feet.* Few can enter into the feelings of this noble woman. What suspense must she have felt during the time that the prophet was employed in the slow process referred to above! for slow in its own nature it must have been, and exceedingly exhausting to the prophet himself.

Verse 38. *Came again to Gilgal.* He had been there before with his master, a short time prior to his translation.

*Set on the great pot, and seethe pottage for the sons of the prophets.* It was in a time of dearth, and all might now stand in need of refreshment; and it appears that the prophet was led to put forth the power he had from God to make a plentiful provision for those who were present.

Verse 39. *Wild gourds.* This is generally thought to be the *colocynthis*, the fruit of a plant of the same name, about the size of a large orange. It is brought hither from the Levant, and is often known by the name of the bitter apple; both the seeds and pulp are intensely bitter, and violently purgative. It ranks among vegetable poisons, as all intense bitters do; but, judiciously employed, it is of considerable use in medicine.

Verse 40. *There is death in the pot.* As if they had said, "We have here a deadly mixture; if we eat of it, we shall all die."

Verse 41. *Bring meal.* Though this might, in some measure, correct the strong acid and purgative quality; yet it was only a miracle which could make a lapful of this fruit shred into pottage salutary.

Verse 42. *Bread of the first-fruits.* This was an offering to the prophet, as the first fruits themselves were an offering to God.

*Corn in the husk.* Probably parched corn, or corn to be parched, a very frequent food in the East; full ears, before they are ripe, parched on the fire.

Verse 43. *Thus saith the Lord, They shall eat, and shall leave thereof.* It was God, not the prophet, who fed one

hundred men with these twenty loaves, &c. This is something like our Lord's feeding the multitude miraculously. Indeed, there are many things in this chapter similar to facts

in our Lord's history: and this prophet might be more aptly considered a type of our Lord than most of the other persons in the Scriptures who have been thus honoured.

## CHAPTER V.

*The history of Naaman, captain of the host of the king of Syria, a leper; who was informed by a little Israelitish captive maid that a prophet of the Lord, in Samaria, could cure him, 1-4. The king of Syria sends him, with a letter and rich presents, to the king of Israel, that he should recover him of his leprosy, 5, 6. On receiving the letter, the king of Israel is greatly distressed, supposing that the Syrian king designed to seek a quarrel with him, in desiring him to cleanse a leper, when it was well known that none could cure that disorder but God, 7. Elisha, hearing this, orders Naaman to be sent to him, 8. He comes to Elisha's house in great state, 9. And the prophet sends a messenger to him, ordering him to wash in Jordan seven times, and he should be made clean, 10. Naaman is displeased that he is received with so little ceremony, and departs in a rage, 11, 12. His servants reason with him; he is persuaded, goes to Jordan, washes, and is made clean, 13, 14. He returns to Elisha; acknowledges the true God; and offers him a present which the prophet refuses, 15, 16. He asks directions, promises never to sacrifice to any other god, and is dismissed, 17-19. Gehazi runs after him, pretends he is sent by his master for a talent of silver and two changes of raiment; which he receives, brings home, and hides, 20, 24. Elisha questions him; convicts him of his wickedness; pronounces a curse of leprosy upon him, with which he is immediately afflicted; and departs from his master a leper, as white as snow, 25-27.*

**N**OW <sup>a</sup>Naaman, captain of the host of the king of Syria, was <sup>b</sup>a great man <sup>c</sup>with his master, and <sup>d</sup>honourable, <sup>e</sup>because by him the Lord had given <sup>f</sup>deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she <sup>g</sup>waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were <sup>h</sup>with the prophet that is in Samaria! for he would <sup>i</sup>recover him of his leprosy.

4 And one went in, and told his lord, saying,

<sup>a</sup> Luke iv. 27.—<sup>b</sup> Exod. xi. 3.—<sup>c</sup> Heb. before.—<sup>d</sup> Or, gracious.—<sup>e</sup> Heb. lifted up or accepted in countenance.—<sup>f</sup> Or, victory.—<sup>g</sup> Heb. was before.—<sup>h</sup> Heb. before.—<sup>i</sup> Heb. gather in.—<sup>j</sup> 1 Sam. ix. 8. Ch.

Verse 1. *Naaman, captain of the host*] Of Naaman we know nothing more than is related here.

*King of Syria*] The Hebrew is king of Aram; which is followed by the Chaldee and Arabic. If the king of Syria be meant, it must be Ben-hadad; and the contemporary king of Israel was Jehoram.

*A great man*] He was held in the highest esteem.

*And honourable*] He had the peculiar favour and confidence of his master; and was promoted to the highest trusts.

*A mighty man in valour*] He was a giant, and very strong, according to the Arabic. He had, in a word, all the qualifications of an able general.

*But he was a leper.*] God often, in the course of his providence, permits great defects to be associated with great eminence, that he may hide pride from man; and cause him to think soberly of himself and his acquirements.

Verse 2. *The Syrians had gone out by companies*] They had gone out in marauding parties; and on such occasions, they bring away grain, cattle, and such of the inhabitants as are proper to make slaves.

*A little maid*] Who, it appears, had pious parents, who brought her up in the knowledge of the true God. Behold the goodness and the severity of the Divine Providence! affectionate parents are deprived of their promising daughter by a set of lawless freebooters, without the smallest prospect that she should have any lot in life but that of misery, infamy, and woe.

*Waited on Naaman's wife.*] If God permitted the parents to be deprived of their pious child by the hands of ruffians, he did not permit the child to be without a guardian. In such a case, were even the father and mother to forsake her, God would take her up.

Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and <sup>j</sup>took <sup>k</sup>with him ten talents of silver, and six thousand <sup>l</sup>pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have <sup>m</sup>therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I <sup>n</sup>God, to kill and to make alive, that this

viii. 8, 9.—<sup>h</sup> Heb. in his hand.—<sup>i</sup> Gen. xxx. 2. Deut. xxii. 38. 1 Sam. ii. 6.

Verse 3. *Would God my lord*] I wish; or, as the Chaldee, Syriac, and Arabic have, "Happy would it be for my master if he were with the prophet," &c.

Here the mystery of the divine providence begins to develop itself. By the captivity of this little maid, one Syrian family at least, and that one of the most considerable in the Syrian empire, is brought to the knowledge of the true God.

Verse 4. *Thus and thus said the maid*] So well had this little pious maid conducted herself, that her words are credited; and credited so fully, that an embassy from the king of Syria to the king of Israel is founded upon them!

Verse 5. *The king of Syria said*] He judged it the best mode of proceeding to send immediately to the king, under whose control he supposed the prophet must be, that he would order the prophet to cure his general.

*Ten talents of silver*] This, at £358 lls. 10s. 4d. the talent, would amount to £3585 lls. 9s.

*thousand pieces of gold*] If shekels are here meant, as the Arabic has it, then the six thousand shekels, at £1 lls. 5s. 10d. will amount to £10,925; and the whole, to £14,460 lls. 9s. 10d. sterling: besides the value of the ten captives, or changes of raiment. This was a princely present, and shows us at once how high Naaman stood in the esteem of his master.

Verse 7. *Am I God, to kill and to make alive*] He spoke thus under the conviction that God alone could cure the leprosy; which, indeed, was universally acknowledged: and must have been as much a maxim among the Syrians as among the Israelites, for the disorder was equally prevalent in both countries; and in both equally incurable. And it was this that led the king of Israel to infer that the Syrian

man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not

wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it, but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither

\* See ch. iv. 41. John ix. 7.—<sup>a</sup> Heb. I said.—<sup>c</sup> Or, I said with myself. He will surely come out, &c.—<sup>d</sup> Heb. move up and down.—<sup>e</sup> Or, Amena.—<sup>f</sup> Job xxxiii. 25.—<sup>g</sup> Luke iv. 27.—<sup>h</sup> Dan. ii. 47, iii. 29.

vi. 26, 27.—<sup>i</sup> Gen. xxiii. 11.—<sup>j</sup> Ch. iii. 14.—<sup>k</sup> Gen. xiv. 23. See Mat. x. 8. Acts viii. 18, 20.

his cleansing; and came back to acknowledge, in the most public way, his obligation to God and his servant.

*Stood before him.* He was now truly humbled, and left all his state behind him. Naaman, the leper, was more proud and dictatorial than he was when cleansed of his leprosy.

*There is no God in all the earth.* Those termed gods are no gods; the God of Israel is sole God in all the earth.

*Take a blessing.* Accept a present. *Take an expiatory gift.*—*Arabic.* He desired to offer something for his cleansing. He thought it right thus to acknowledge the hand from which he had received his healing, and thus honour the Lord by giving something to his servant.

*Verse 16, I will receive none.* It was very common to give presents to all great and official men; and among these, prophets were always included; but as it might have appeared to the Syrians that he had taken the offered present as a remuneration for the cure performed, he refused; for as God alone did the work, he alone should have all the glory.

*Verse 17, Shall there not then, I pray thee.* This verse is understood two different ways. I will give them both in a paraphrase:—

1. *Shall there not then be given unto thy servant [viz., Naaman] two mules' burden of this Israelitish earth,* that I may build an altar with it, on which I may offer sacrifices to the God of Israel?

2. *Shall there not be given to thy [Elisha's] servant [Gehazi] two mules' burden of this earth?* i.e. the gold and silver which he brought with him; and which he esteemed as earth or dust in comparison of the cure he received. *For thy servant [Naaman] will henceforth, &c.*

Each of these interpretations has its difficulties. Why Naaman should ask for two mules' burden of earth, which he might have taken up any where on the confines of the land without any such liberty, is not easy to see. As to the prophet's permission, though the boon was ever so small, it was not his to give; only the king of Israel could give such a permission: and what sort of an altar could he build with two mules' burden of earth, carried from Samaria to Damascus? If this be really the meaning of the place, the request was exceedingly foolish, and never could have come from a person enjoying the right use of his reason. The second opinion, not without its difficulties, seems less embarrassed than the former. It was natural for Naaman to wish to give something to the prophet's servant, as the master had refused his present. Again, impressed with the vast importance of the cure he had received, to take away all feeling of obligation, he might call two or ten talents of silver by the name of earth.

Should it be said, The gold and silver could not be two mules' burden; I answer, Let the quantity that Naaman brought with him be only considered, and it will be found

king sought a quarrel with him, in desiring him to do a work which God only could do; and then declaring war upon him because he did not do it.

*Verse 8. Let him come now to me.* Do not be afflicted; the matter belongs to me, as the prophet of the Most High; send him to me, and he shall know that I am such.

*Verse 9. Came with his horses and with his chariot.* In very great pomp and state. Closely inspected, this was preposterous enough; a leper sitting in state, and affecting it!

*Verse 10. Sent a messenger.* Did not come out to speak with him: he had got his orders from God, and he transmitted them to Naaman by his servant.

*Wash in Jordan seven times.* The waters of Jordan had no tendency to remove this disorder, but God chose to make them the means by which he would convey his healing power.

*Verse 11. Naaman was wroth.* And why? Because the prophet treated him without ceremony; and because he appointed him an expenseless and simple mode of cure.

*Behold, I thought.* Naaman expected to be treated with great ceremony; and instead of humbling himself before the Lord's prophet, he expected the prophet of the Lord to humble himself before him!

*Verse 12. Are not Abana and Pharpar.* At present these rivers do not exist by these names; and where they are we know not; nor whether they were the *Orontes* and *Chrysorroes*. [Probably identical with the *Barada* (the ancient *Chrysorroes*) and the *Awaj*.]

*May I not wash in them, and be clean?* No, for God has directed thee to Jordan, and by its waters, or none, shalt thou be cleansed. *Abana and Pharpar* may be as good as Jordan; and in respect to thy cleansing, the simple difference is, God will convey his influence by the latter, and not by the former.

*Verse 13. My father.* A title of the highest respect and affection.

*Had bid thee do some great thing.* If the prophet had appointed thee to do something very difficult in itself, and very expensive to thee, wouldest thou not have done it? With much greater reason shouldst thou do what will occupy little time, be no expense, and is easy to be performed.

*Verse 14. Then went he down.* He felt the force of this reasoning, and made a trial, probably expecting little success.

*Like unto the flesh of a little child.* The loathsome scurf was now entirely removed; his flesh assumed the appearance and health of youth; and the whole mass of his blood and other juices became purified, refined, and exalted! How mighty is God! What great things can he do by the simplest and feeblest of means!

*Verse 15. He returned to the man of God.* He saw that the hand of the Lord was upon him; he felt gratitude for

burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and \* he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him <sup>b</sup> a little way.

20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hand that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and he said, <sup>c</sup> Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

\* Ch. vii. 2, 17.—<sup>b</sup> Heb. a little piece of ground, as Gen. xxxv. 16.—  
<sup>c</sup> Is there peace?—<sup>d</sup> Or, secret place.

to be as much, when put into two bags, as could be well lifted upon the backs of two mules, or as those beasts could conveniently carry. Should it be objected that, taken in this sense, there is no visible connexion between the former and latter clauses of the verse; I answer that there is as much connexion between the words taken in this sense as in the other, for something must be brought in to supply both; besides, this makes a more complete sense than the other: "Shall there not, I pray thee, be given to thy servant two mules' burden of this silver and gold [to apply it as he may think proper; I regard it not], for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods [for the cure he has now received; or by way of worship at any time]; but unto Jehovah." The reader may choose which of these interpretations he pleases. [The former interpretation is adopted by the best critics, ancient and modern.]

Verse 18. *In this thing the Lord pardon thy servant*] By no rule of right reasoning, nor by any mode of interpretation, can it be stated that Naaman is asking pardon for offences which he may commit, or that he could ask, or the prophet grant, *indulgence* to bow himself in the temple of Rimmon, thus performing a decided act of *homage*, the very essence of that worship which immediately before he solemnly assured the prophet he would never practise. The original may legitimately be read, and ought to be read, in the past, and not in the future, tense.

To admit the common interpretation is to admit, in effect, the doctrine of *indulgences*; and that we may do evil that good may come of it; that the end sanctifies the means; and that for political purposes we may do unlawful acts.

Verse 20. *My master hath spared—this Syrian*] He has neither taken any thing from him for himself, nor permitted him to give any thing to me.

Verse 21. *He lighted down from the chariot*] He treats even the prophet's servant with the profoundest respect, alights from his chariot, and goes to meet him.

*Is all well? Is it peace, or prosperity?*  
Verse 22. *And he said*] *It is peace; all is right.* This was a common mode of address and answer.

*There be come to me from Mount Ephraim*] There was probably a school of the prophets at this mount.

Verse 23. *He—bound two talents of silver*] It required two servants to carry these two talents, for, according to the computation above, each talent was about 120 lbs. weight.

Verse 24. *When he came to the tower*] The Chaldee, Septuagint, Syriac, and Arabic understand the word which we translate *tower*, as signifying a *secret*, *dark*, or *hiding place*. He was doing a deed of darkness, and he sought darkness to conceal it. [The original word means "the hill." The Septuagint rendering is a mistake.]

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the <sup>d</sup> tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went <sup>e</sup> no whither.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants and maid-servants?

27 The leprosy therefore of Naaman <sup>f</sup> shall cleave unto thee, and unto thy seed for ever. And he went out from his presence <sup>g</sup> as a leper as white as snow.

\* Heb. not hither or thither.—<sup>f</sup> 1 Tim. vi. 10.—<sup>g</sup> Exod. iv. 6.  
Num. xii. 10. Ch. xv. 5.

Verse 27. *The leprosy—of Naaman shall cleave unto thee*] Gehazi is not the last who has got money in an unlawful way, and has got God's curse with it.

*A leper as white as snow.*] The moment the curse was pronounced, that moment the signs of the leprosy began to appear. The *white shining spot* was the sign that the infection had taken place.

1. Some have thought, because of the prophet's curse, *The leprosy of Naaman shall cleave unto thee and thy seed for ever*, that there are persons still alive who are this man's real descendants, and afflicted with this horrible disease. To me it appears absurd; the denunciation took place in the posterity of Gehazi till it should become extinct, and under the influence of this disorder this must soon have taken place. The *for ever* implies as long as any of his posterity should remain.

2. The god *Rimmon*, mentioned ver. 18, we meet with nowhere else in the Scriptures. Selden thinks that *Rimmon* is the same with *Eilion*, a god of the Phœnicians, borrowed undoubtedly from the *Eilion*, the *Most High*, of the Hebrews, one of the names of the supreme God, which attribute became a god of the Phœnicians.

3. Let us not suppose that the offence of Gehazi was too severely punished. 1. Look at the principle, *covetousness*.

2. *Pride and vanity*; he wished to become a great man.

3. His *lying*, in order to impose on Naaman: *Behold, even now there be come to me, &c.* 4. He in effect *sells* the cure of Naaman for so much money; for if Naaman had not been cured, could he have pretended to ask the silver and raiment?

5. It was an act of *theft*; he applied that to his own use which Naaman gave him for his master. 6. He *dishonoured* his master by getting the money and raiment in his name, who had before so solemnly refused it. 7. He closed the whole by *lying* to his master, denying that he had gone after Naaman, or that he had received any thing from him. But was it not severe to *extend* the punishment of his crimes to his innocent posterity? I answer, It does not appear that any of Gehazi's children, if he had any prior to this, were smitten with the leprosy; and as to those whom he might beget after this time, their leprosy must be the necessary consequence of their being engendered by a leprous father.

4. We have already remarked the *apparently severe* and *manifestly kind* Providence of God in this business. What was severe to the parents of the little maid was most kind to Naaman and his family; and the parents lost their child only a little time, that they might again receive her with honour and glory for ever. And see the benefits of a religious education! Had not this little maid been brought up in the knowledge of the true God, she had not been the instrument of so great a salvation.



CHAPTER VI.

*The sons of the prophets wish to enlarge their dwelling-place, and go to the banks of Jordan to cut down wood, when one of them drops his axe into the water, which Elisha causes to swim, 1-7. Elisha, understanding all the secret designs of the king of Syria against Israel, informs the king of Israel of them, 8-10. The king of Syria finding that Elisha had thus penetrated his secrets and frustrated his attempts, sends a great host to Dothan, to take the prophet; the Lord strikes them with blindness; and Elisha leads the whole host to Samaria, and delivers them up to the king of Israel, 11-19. The Lord opens their eyes, and they see their danger, 20. But the king of Israel is prevented from destroying them; and, at the order of the prophet, gives them meat and drink, and dismisses them to their master, 21-23. Ben-hadad besieges Samaria, and reduces the city to great distresses, of which several instances are given, 24-30. The king of Israel vows the destruction of Elisha, and sends to have him beheaded, 31-33.*

**AND** <sup>a</sup>the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the <sup>b</sup>ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. And <sup>c</sup>he cut down a stick, and cast it in thither; and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such a place <sup>d</sup>shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was

<sup>a</sup> Ch. iv. 38.—<sup>b</sup> Heb. iron.—<sup>c</sup> Ch. ii. 21.—<sup>d</sup> Or, encamping.—<sup>e</sup> Heb. No.—Gen. xxxvii. 17.—<sup>f</sup> Heb. heavy.—<sup>g</sup> Or, minister.—<sup>h</sup> 2 Chron.

Verse 1. *The place—is too strait for us.*] Notwithstanding the general proficacy of Israel, the schools of the prophets increased. This was no doubt owing to the influence of Elisha.

Verse 2. *Every man a beam*] They made a sort of log-houses with their own hands.

Verse 5. *Alas, master! for it was borrowed.*] Ah, ah, my master; and it has been sought. It has fallen in, and I have sought it in vain. [The Hebrew word does not mean borrowed, but begged.]

Verse 6. *He cut down a stick*] This had no natural tendency to raise the iron; it was only a sign or ceremony which the prophet chose to use on the occasion.

*The iron did swim.*] This was a real miracle; for the gravity of the metal must have for ever kept it at the bottom of the water.

Verse 8. *The king of Syria warred against Israel*] This was probably the same Ben-hadad who is mentioned ver. 24. What is the real or pretended cause of this war we cannot tell.

*In such and such a place*] The Syrian king had observed, from the disposition of the Israelitish army, in what direction it was about to make its movements; and therefore laid ambuscades where he might surprise it to the greatest advantage.

Verse 9. *Beware that thou pass not such a place*] Elisha must have had this information by immediate revelation from heaven.

sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

xxxii. 7. Ps. lv. 18. Rom. viii. 51.—Ch. ii. 11. Ps. xxxiv. 7. lxviii. 17. Zech. i. 8. vi. 1-7.—<sup>a</sup> Gen. xix. 11.

Verse 10. *Sent to the place*] To see if it were so. But the Vulgate gives it quite a different turn. "The king of Israel sent previously to the place, and took possession of it;" and thus the Syrians were disappointed. This is very likely, though it is not expressed in the Hebrew text.

Verse 13. *Behold, he is in Dothan.*] This is supposed to be the same place as that mentioned in Gen. xxxvii. 17. It lay about twelve miles from Samaria.

Verse 14. *Sent he thither horses*] It is strange he did not think that he who could penetrate his secrets with respect to the Israelitish army, could inform himself of all his machinations against his own life.

Verse 16. *For they that be with us are more, &c.*] What astonishing intercourse had this man with heaven! It seems the whole heavenly host had it in commission to help him.

Verse 17. *Lord—open his eyes*] Where is heaven? Is it not above, beneath, around us? And were our eyes open, as were those of the prophet's servants, we should see the heavenly host in all directions. The horses and chariots of fire were there before the eyes of Elisha's servant were opened.

Verse 18. *Smite this people—with blindness*] Confound their sight, so that they may not know what they see, and so mistake one place for another.

Verse 19. *I will bring you to the man whom ye seek.*] And he did so; he was their guide to Samaria, and showed himself to them fully in that city.



19 And Elisha said unto them, This is not the way, neither is this the city: <sup>a</sup> follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? <sup>b</sup> set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So <sup>c</sup> the bands of Syria came no more into the land of Israel.

24 And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

<sup>a</sup> Heb. come ye after me.—<sup>b</sup> Rom. xii. 20.—<sup>c</sup> Ch. v. 2. Ver. 8, 9.—<sup>d</sup> Or, Let not the LORD save thee.—<sup>e</sup> Lev. xxvi. 29. Deut. xxviii. 53, 57.—<sup>f</sup> Heb. other.—<sup>g</sup> 1 Kings xxi. 27.—<sup>h</sup> Ruth i. 17. 1 Kings

Verse 20. *Open the eyes of these men*] Take away their confusion of vision, that they may discern things as they are, and distinguish where they are.

Verse 21. *My father, shall I smite*] This was dastardly; the utmost he could have done with these men, when thus brought into his hand, was to make them prisoners of war.

Verse 22. *Whom thou hast taken captive*] Those who in open battle either lay down their arms, or are surrounded, and have their retreat cut off, are entitled to their lives; much more those who are thus providentially put into thy hand, without having been in actual hostility against thee.

Verse 23. *He prepared great provision for them*] These, on the return to their master, could tell him strange things about the power of the God of Israel and the magnanimity of its king.

*So the bands of Syria came no more*] And it is very likely that for some considerable time after this, there was no war between these two nations. What is mentioned in the next verse was more than a year afterwards.

Verse 25. *And, behold, they besieged it*] They had closed it on every side, and reduced it to the greatest necessity.

*An ass's head was sold for fourscore pieces of silver*] I suppose we are to take the *ass's head* literally; and if the head sold for so much, what must other parts sell for, which were much to be preferred? The famine must be great that could oblige them to eat any part of an animal that was proscribed by the law; and it must be still greater that could oblige them to purchase so mean a part of this unclean animal at so high a price. The piece of silver was probably the *drachm*, worth about seven pence three farthings of our money; the whole amounting to about two pounds nine shillings.

*And the fourth part of a cab of dove's dung*] Whether this means pigeon's dung literally, or a kind of pulse, has been variously disputed by learned men.

*Dove's dung* is of great value in the East for its power in

27 And he said, <sup>a</sup> If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So <sup>b</sup> we boiled my son, and did eat him: and I said unto her on the <sup>c</sup> next day, Give thy son, that we may eat him: and she hath hid her son.

30 And it came to pass, when the king heard the words of the woman, that he <sup>d</sup> rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had sackcloth within upon his flesh*.

31 Then he said, <sup>e</sup> God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and <sup>f</sup> the elders sat with him; and the king sent a man from before him; but ere the messengers came unto him, he said to the elders, <sup>g</sup> See ye how this son of <sup>h</sup> a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is not the sound of his master's feet behind him?*

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; <sup>i</sup> what should I wait for the LORD any longer?

xix. 2.—<sup>j</sup> Ezek. viii. 1. xx. 1.—<sup>k</sup> Luke xiii. 32.—<sup>l</sup> 1 Kings xviii. 4.—<sup>m</sup> Job ii. 9.

producing cucumbers, melons, &c.; which has induced many learned men to take the words *literally*. Bochart has exhausted this subject, and concludes that a kind of pulse is meant. Most learned men are of his opinion.

Verse 27. *If the Lord do not help thee*] Some read this as an imprecation, *May God save thee not! how can I save thee?*

Verse 29. *So we boiled my son*] This is horrible; but for the sake of humanity we must allow that the children died through hunger, and then became food for their starved, desperate parents.

This very evil Moses had foretold should come upon them if they forsook God; see Deut. xxvii. 53, 57. The same evil came upon this wretched people when besieged by Nebuchadnezzar; see Ezek. v. 10. And also when Titus besieged Jerusalem.

Verse 30. *He had sackcloth within upon his flesh*] The king was in deep mourning for the distresses of the people.

Verse 31. *If the head of Elisha—shall stand on him*] Either he attributed these calamities to the prophet, or else he thought he could remove them, and yet would not. The miserable king was driven to desperation.

Verse 32. *This son of a murderer*] Jehoram, the son of Ahab and Jezebel. But Ahab is called a murderer because of the murder of Naboth.

*Shut the door*] He was obliged to make use of this method for his personal safety, as the king was highly incensed.

*The sound of his master's feet behind him*] That is, King Jehoram is following his messenger, that he may see him take off my head.

Verse 33. *Behold, this evil is of the Lord*] It is difficult to know whether it be the prophet, the messenger, or the king, that says these words. It might be the answer of the prophet from within to the messenger who was without, and who sought for admission, and gave his reason. [More probably the king was the speaker.]

CHAPTER VII.

*Elisha foretells abundant relief to the besieged inhabitants of Samaria, 1. One of the lords questions the possibility of it; and is assured that he shall see it on the morrow, but not taste of it, 2. Four lepers, perishing with hunger, go to the camp of the Syrians to seek relief, and find it totally deserted, 3-5. How the Syrians were alarmed, and fled, 6, 7. The lepers begin to take the spoil, but at last resolve to carry the good news to the city, 8-11. The king, suspecting some treachery, sends some horsemen to scour the country, and see whether the Syrians are not some where concealed; they return and confirm the report that the Syrians are totally fled, 12-15. The people go out and spoil the camp, in consequence of which provisions become as plentiful as Elisha had foretold, 16. The unbelieving lord, having the charge of the gate committed to him, is trodden to death by the crowd, 17-20.*

**THEN** Elisha said, Hear ye the word of the LORD; Thus saith the LORD, "To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria."

2 <sup>b</sup> Then <sup>c</sup> a lord on whose hand the king leaned answered the man of God, and said, Behold, <sup>d</sup> if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

3 And there were four leprous men <sup>e</sup> at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

6 For the LORD had made the host of the Syrians <sup>f</sup> to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us <sup>g</sup> the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they <sup>h</sup> arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

<sup>a</sup> Ver. 18, 19.—<sup>b</sup> Ver. 17, 19, 20.—<sup>c</sup> Heb. a lord which belonged to the king leaning upon his hand, ch. v. 18.—<sup>d</sup> Mal. iii. 10.—<sup>e</sup> Lev. xiii. 46.—<sup>f</sup> 2 Sam. v. 24. Ch. xix. 7. Job xv. 21.—<sup>g</sup> 1 Kings x. 29.—

Verse 1. *To-morrow, about this time*] This was in reply to the corresponding language of the king, and to vindicate himself from the charge of being author of this calamity.

*A measure of fine flour—for a shekel*] *A seah of fine flour: the seah was about two gallons and a half; the shekel, two shillings and fourpence at the lowest computation.*

Verse 2. *Then a lord*] This word, as a name of office, occurs often, and seems to point out one of the highest offices in the state. So unlikely was this prediction to be fulfilled, that he thought God must pour out wheat and barley from heaven before it could have a literal accomplishment.

*But shalt not eat thereof.*] This was a mere prediction of his death, but not as a judgment for his unbelief; any person in his circumstances might have spoken as he did. He stated in effect that nothing but a miracle could procure the plenty predicted, and by a miracle alone was it done; and any person in his place might have been trodden to death by the crowd in the gate of Samaria. [In the original, the language of the lord involves more than incredulosity. His words are scoffing and contemptuous.]

Verse 8.—*At the entering in of the gate*] They were not permitted to mingle in civil society.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

9 Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, <sup>i</sup> some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no one there, neither voice of man, but horses tied, and asses tied, and the tents as they were.

11 And he called the porters; and they told it to the king's house within.

12 And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left <sup>j</sup> in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; and

<sup>h</sup> Ps. xlviii. 4, 5, 6. Prov. xxviii. 1.—<sup>i</sup> Heb. we shall find punishment. —<sup>j</sup> Heb. in it.

Verse 5. *The uttermost part of the camp*] Where the Syrian advanced guards should have been.

Verse 6. *The Lord had made the—Syrians to hear a noise*] This drew them into confusion; they imagined that they were about to be attacked by powerful auxiliaries which the king of Israel had hired against them.

Verse 12. *The king arose in the night*] This king had made a noble defence; he seems to have shared in all the sufferings of the besieged, and to have been ever at his post. Even in vile Ahab there were some good things!

Verse 18. *And one of his servants answered*] This is a very difficult verse, and the great variety of explanations given of it cast but little light on the subject. I am inclined to believe, with Dr. Kennicott, that there is an interpolation here which puzzles, if not destroys, the sense. [There is no need for assuming an interpolation or accidental repetition of words. The sense is that if the horses and men sent into the camp should be slain by the Syrians, they would not meet with a worse fate than that of those who were left to starve.]

*That are consumed*] The words should be translated, which are perfect; i.e. fit for service.

the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, "according to the word of the LORD.

17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died,

\* Ver. 1.—<sup>b</sup> Ch. vi. 32. Ver. 2.

Verse 14. *They took—two chariot horses*] They had at first intended to send five; probably they found on examination that only two were effective. But if they sent two chariots, each would have two horses, and probably a single horse for crossing the country.

Verse 15. *All the way was full of garments and vessels*]

as the man of God had said, who spake when the king came down to him.

18 And it came to pass, as the man of God had spoken to the king, saying, "Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

\* Ver. 1.

A manifest proof of the hurry and precipitancy with which they fled.

Verse 17. *And the people trode upon him*] This also was foreseen by the spirit of prophecy. The literal and exact fulfilment of such predictions must have acquired the prophet a great deal of credit in Israel.

## CHAPTER VIII.

*Account of the sojourning of the Shunammite in the land of the Philistines, during the seven years' famine, 1, 2. She returns, and solicits the king to let her have back her land; which, with its fruits, he orders to be restored to her, 3-6. Elisha comes to Damascus, and finds Ben-hadad sick; who sends his servant Hazael to the prophet to inquire whether he shall recover, 7-9. Elisha predicts his death, tells Hazael that he shall be king, and shows him the atrocities he will commit, 10-14. Hazael returns, stifles his master with a wet cloth, and reigns in his stead, 15. Jehoram son of Jehoshaphat becomes king over Judah: his bad reign, 16-19. Edom and Libnah revolt, 20-22. Jehoram dies, and his son Ahaziah reigns in his stead, 23, 24. His bad reign, 25-27. He joins with Joram the son of Ahab against Hazael; Joram is wounded by the Syrians, and goes to Jezreel to be healed, 28, 29.*

**THEN** spake Elisha unto the woman, "whose son he had restored to life, saying, Arise and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD <sup>b</sup> hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

\* Ch. iv. 35.—<sup>b</sup> Ps. cv. 16. Hag. i. 11.—<sup>c</sup> Ch. v. 27.

Verse 1. *Then spake Elisha*] As this is the relation of an event far past, the words should be translated, "But Elisha had spoken unto the woman whose son he had restored unto life; and the woman had arisen, &c." What is mentioned in these two verses happened several years before the time specified in the third verse.

Verse 4. *The king talked with Gehazi*] This is supposed to have happened before the cleansing of Naaman, for is it likely that the king would hold conversation with a leprous man; or that, knowing Gehazi had been dismissed with the highest disgrace from the prophet's service, he could hold any conversation with him concerning his late master, relative to whom he could not expect him to give either a true or impartial account?

Some think that this conversation might have taken place

4 And the king talked with "Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had <sup>c</sup> restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain "officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

\* Ch. iv. 35.—<sup>c</sup> Or, sunsh.

after Gehazi became leprous; the king having an insatiable curiosity to know the private history of a man who had done such astonishing things: and from whom could he get this information, except from the prophet's own confidential servant?

Verse 5. *This is the woman, and this is her son, whom Elisha restored to life.*] The relation given by Gehazi was now corroborated by the woman herself; the king was duly affected, and gave immediate orders for the restoration of her land.

Verse 8. *Take a present in thine hand*] But what an immense present was this—*forty camels' burden of every good thing of Damascus!* The prophet would need to have a very large establishment at Damascus to dispose of so much property. [The present was probably one of fruits: the

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto 'Hazeal, 'Take a present in thine hand, and go, meet the man of God, and 'inquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazeal went to meet him, and took a present 'with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that 'he shall surely die.

11 And he settled his countenance 'stedfastly, until he was ashamed: and the man of God 'wept.

12 And Hazeal said, Why weepeth my lord? And he answered, Because I know 'the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and 'wilt dash their children, and rip up their women with child.

13 And Hazeal said, But what, 'is thy servant a dog, that he should do this great thing? And Elisha answered, 'The LORD hath shewed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazeal reigned in his stead.

16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah,

'Jehoram the son of Jehoshaphat king of Judah 'began to reign.

17 'Thirty and two years old was he when he began to reign, and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for 'the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, 'as he promised him to give him alway a 'light, and to his children.

20 In his days 'Edom revolted from under the hand of Judah, 'and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about and the captains of the chariots: and the people fled into their tents.

22 'Yet Edom revolted from under the hand of Judah unto this day. 'Then Libnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and 'Ahaziah 'his son reigned in his stead.

25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 'Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the 'daughter of Omri king of Israel.

27 'And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did

\*1 Kings xix. 15.—1 Sam. ix. 7. 1 Kings xiv. 3. Ch. v. 5.—Ch. i. 2.—Heb. in his hand.—Ver. 15.—Heb. and set it.—Luke xix. 41.—Ch. 32. xii. 17. xiii. 3, 7. Amos i. 3.—Ch. xv. 16. Hos. xiii. 10. Amos i. 13.—1 Sam. xvii. 43.—1 Kings xix. 15.—2 Chron. xxi. 8, 4.—Heb. reigned. Began to reign in consort with his father.—2 Chron. xxi. 5, 30.—Ver. 26.—72

forty camels were mainly for display, according to eastern custom.]

Verse 10. *Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die.* That is, God has not determined thy death, nor will it be a necessary consequence of the disease by which thou art now afflicted; but this wicked man will abuse the power and trust thou hast reposed in him, and take away thy life. Even when God has not designed, nor appointed the death of a person, he may nevertheless die, though not without the permission of God. This is a farther proof of the doctrine of contingent events: he might live for all his sickness, but thou wilt put an end to his life.

Verse 11. *He settled his countenance stedfastly.* Of whom does the author speak? Of Hazeal, or of Elisha? Several apply this action to the prophet: he had a murderer before him, and he saw the bloody acts he was about to commit, and was greatly distressed; but he endeavoured to conceal his feelings: at last his face reddened with anguish, his feelings overcame him, and he burst out and wept.

Verse 18. *But what, is thy servant a dog that he should do this great thing?* It is generally understood that Hazeal was struck with horror at the prediction; and yet, so little did he know his own heart, that when he got power, and had opportunity, he did the whole with a willing heart and a ready hand. On the contrary, I think he was delighted at the prospect; and his question rather implies a doubt whether a person so inconsiderable as he is shall ever have it in his power to do such great, not such evil things; for, in his sight, they had no turpitude.

Sam. vii. 18. 1 Kings xi. 36. xv. 4. 2 Chron. xxi. 7.—Heb. candle or lamp.—Gen. xxvii. 40. Ch. iii. 27. 2 Chron. xxi. 8, 9, 10.—1 Kings xxii. 47.—And so fulfilled Gen. xxvii. 40.—2 Chron. xxi. 10.—2 Chron. xxi. 1.—Called Azariah, 2 Chron. xxii. 6, and Jehoahaz, 2 Chron. xxi. 17. xxv. 23.—See 2 Chron. xxii. 2.—Or, grand daughter: See ver. 18.—2 Chron. xxii. 3, 4.

Verse 15. *A thick cloth.* The Versions, in general, understand this of a hairy or woollen cloth.

Verse 16. *In the fifth year of Joram.* It is certain that Jehoshaphat reigned twenty-five years, and that Jehoram his son reigned but eight; 1 Kings xxii. 42; 2 Kings viii. 17; 2 Chron. xx. 31, and xxi. 5. So that he could not have reigned during his father's life without being king twenty years, and eight years! It is supposed that Jehoshaphat associated his son with him in the kingdom; and that the fifth year in this place only regards Joram king of Israel, and not Jehoshaphat king of Judah.

Verse 17. *He reigned eight years in Jerusalem.* Beginning with the fifth year of Joram, king of Israel. He reigned three years with Jehoshaphat his father, and five years alone.

Verse 18. *The daughter of Ahab was his wife.* This was the infamous Athaliah; and through this marriage Jehoshaphat and Ahab were confederates; and this friendship was continued after Ahab's death.

Verse 19. *To give him alway a light.* To give him a successor in his own family.

Verse 21. *Joram went over to Zair.* This is the same as Seir, a chief city of Idumea. [There is no evidence of this.]

*Smote the Edomites.* It appears that the Israelites were surrounded by the Idumeans; and that in the night Joram and his men cut their way through them, and so got every man to his tent, for they were not able to make any farther head against these enemies; and therefore it is said, that Edom revolted from under the hand of Judah unto this day.

Verse 26. *Two and twenty years old was Ahaziah when he*

the house of Ahab : for he *was* the son in law of the house of Ahab.

28 And he went <sup>a</sup> with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead ; and the Syrians wounded Joram.

29 And <sup>b</sup> king Joram went back to be healed in

<sup>a</sup> 2 Chron. xxii. 5.—<sup>b</sup> Ch. ix. 15.—<sup>c</sup> Heb. *wherewith the Syrians had wounded*.

began to reign.] In 2 Chron. xxii. 2, it is said, *forty and two years old was Ahaziah when he began to reign*; this is a heavy difficulty ; it makes the son two years older than his own father ! for his father began to reign when he was thirty-two years old, and reigned eight years, and so died, being forty years old ; see ver. 17.

I am satisfied the reading in 2 Chron. xxii. 2, is a *mistake* ;

Jezreel of the wounds <sup>c</sup> which the Syrians had given him at <sup>d</sup> Ramah, when he fought against Hazael king of Syria. <sup>e</sup> And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was <sup>f</sup> sick.

<sup>d</sup> Called *Ramoth*, ver. 28.—<sup>e</sup> Ch. ix. 16. 2 Chron. xxii. 6, 7.—<sup>f</sup> Heb. *wounded*.

and that we should read there, as here, *twenty-two* instead of *forty-two* years ; see the note there.

Verse 29. *Went back to be healed in Jezreel*] And there he continued till Jehu conspired against and slew him there. And thus the blood of the innocents, which had been shed by Ahab and his wife Jezebel, was visited on them in the total extinction of their family.

## CHAPTER IX.

*Elisha sends one of the disciples of the prophets to Ramoth-gilead, to anoint Jehu king of Israel, 1-3. He acts according to his orders, and informs Jehu that he is to cut off the whole house of Ahab, 4-10. Jehu's captains proclaim him king, 11-14. He goes against Jezreel ; where he finds Joram, and Ahaziah king of Judah, who had come to visit him ; he slays them both : the former is thrown into the portion of Naboth ; the latter, having received a mortal wound, flees to Megiddo, and dies there, and is carried to Jerusalem, and buried in the city of David, 15-29. He commands Jezebel to be thrown out of her window ; and he treads her under the feet of his horses : and the dogs eat her, according to the word of the Lord, 30-37.*

**A**ND Elisha the prophet called one of <sup>a</sup> the children of the prophets, and said unto him, <sup>b</sup> Gird up thy loins, and take this box of oil in thine hand, <sup>c</sup> and go to Ramoth-gilead.

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among <sup>d</sup> his brethren, and carry him to an <sup>e</sup> inner chamber ;

3 Then <sup>f</sup> take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting ; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us ? And he said, To thee, O captain.

6 And he arose, and went into the house ; and he poured the oil on his head, and said unto him,

<sup>a</sup> 1 Kings xx. 36.—<sup>b</sup> Ch. iv. 20. Jer. i. 17.—<sup>c</sup> Ch. viii. 28, 29.—<sup>d</sup> Ver. 5, 11.—<sup>e</sup> Heb. *chamber in a chamber*.—<sup>f</sup> 1 Kings xix. 16.—<sup>g</sup> 1 Kings xix. 16. 2 Chron. xxii. 7.—<sup>h</sup> 1 Kings xviii. 4. xxi. 15.—<sup>i</sup> 1 Kings xiv. 10, xxi. 21.—<sup>j</sup> Sam. xxv. 22.—<sup>k</sup> Deut. xxxii. 30.—

Verse 1. *One of the children of the prophets*] The Jews say that this was Jonah the prophet, the son of Amittai.

*Gird up thy loins*] What thou hast to do requires the utmost dispatch.

Verse 4. *The young man the prophet*] This should be translated, *The servant of the prophet* ; that is, the servant which Elisha now had in place of Gehazi.

Verse 6. *King over the people of the Lord*] This pointed out to Jehu that he was to rule that people according to God's law ; and consequently, that he was to restore the pure worship of the Most High in Israel.

Verse 7. *Thou shalt smite the house of Ahab*] For their most cruel murders they have forfeited their own lives, according to that immutable law, "He that sheddeth man's blood, by man shall his blood be shed."

Verse 10. *The dogs shall eat Jezebel*] How most minutely was this prophecy fulfilled !

<sup>g</sup> Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, and thou shalt avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, <sup>h</sup> at the hand of Jezebel.

8 For the whole house of Ahab shall perish : and <sup>i</sup> I will cut off from Ahab <sup>j</sup> him that pisseth against the wall, and <sup>k</sup> him that is shut up and left in Israel :

9 And I will make the house of Ahab like the house of <sup>l</sup> Jeroboam the son of Nebat, and like the house of <sup>m</sup> Baasha the son of Ahijah :

10 <sup>n</sup> And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

11 Then Jehu came forth to the servants of his lord : and one said unto him, *Is all well ?* wherefore came <sup>o</sup> this mad fellow to thee ? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is false* ; tell us now, And he

1 Kings xiv. 10. xv. 29. xxi. 22.—<sup>m</sup> 1 Kings xvi. 3, 11.—<sup>n</sup> 1 Kings xxi. 23. Ver. 35, 36.—<sup>o</sup> Jer. xxix. 26. John x. 20. Acts xxvi. 24. 1 Cor. iv. 10.

Verse 11. *Wherefore came this mad fellow to thee ?*] Was it because he was a *holy* man of God that he was reputed by a club of irreligious officers to be a madman ? In vain do such pretend that they fight for religion, and are the guardians of the public welfare and morals, if they persecute religion and scoff at holy men.

*Ye know the man, and his communication.*] Ye know that he is a *madman*, and that his message must be a message of folly. Jehu did not appear willing to tell them what had been done, lest it should promote jealousy and envy.

Verse 12. *They said, It is false*] Or, as the Chaldees has it, *Thou liest*. Or, perhaps, it might be thus understood, "We know he has said nothing but folly and lies ; nevertheless, let us hear what he has said."

Verse 13. *Took every man his garment*] This was a ceremony by which they acknowledged him as *king* ; and it was by such a ceremony that the multitudes acknowledged Jesus

## II. KINGS.

said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.)

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria. And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel: for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even

unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?

23 And Joram turned his hands, and fled and said to Ahaziah, There is treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to

\* Mat. xxi. 7.—<sup>a</sup> Heb. reigneth.—<sup>b</sup> Ch. viii. 26.—<sup>c</sup> Heb. Jehoram.—<sup>d</sup> Heb. smote.—<sup>e</sup> Heb. let no escaper go, &c.—<sup>f</sup> Ch. viii. 29.—<sup>g</sup> Or, marching.—<sup>h</sup> Heb. in madness.—<sup>i</sup> Heb. Bind.—<sup>j</sup> 2 Chron. xxii. 7.—<sup>k</sup> Heb. found.—<sup>l</sup> Heb. filled his hand with a bow.—<sup>m</sup> Heb. bowed.—

Christ for the Messiah and king of Israel a little before his passion.

On the top of the stairs] The Chaldee, the rabbins, and several interpreters understand this of the public *synagogue*; which, in those ancient times, was formed of steps like stairs, each step serving to indicate, by its shadow, one hour, or such division of time as was commonly used in that country. This *synagogue* was, no doubt, in the most public place; and upon the top of it, or on the platform on the top, would be a very proper place to set Jehu while they blew their trumpets and proclaimed him king.

Verse 14. Joram had kept Ramoth-gilead] The confederate armies appear to have taken this city; but they were obliged to watch their conquest, as they perceived that Hazael was determined to retake it if possible.

Verse 16. Jehu went to Jezreel; for Joram lay there.] Neither Joram nor Ahaziah knew any thing of the conspiracy in Ramoth-gilead, because Jehu and his captains took care to prevent any person from leaving the city.

Verse 17. A watchman on the tower] These watchmen, fixed on elevated places, and generally within hearing of each other, served as a kind of telegraphs, to communicate intelligence through the whole country. But, in some cases, it appears that the intelligence was conveyed by a horseman to the next stage, as in the case before us.

Verse 18. What hast thou to do with peace? "What is it to thee whether there be peace or war? Join my company, and fall into the rear."

Verse 20. He driveth furiously.] Jehu was a bold, daring, prompt, and precipitate general. In his various military operations he had established his character; and now it was almost proverbial.

Verse 21. Joram and Ahaziah went out] They had no suspicion of what was done at Ramoth-gilead; else they would not have ventured their persons as they now did.

\* 1 Kings xxi. 29.—<sup>a</sup> Heb. bloods.—<sup>b</sup> 1 Kings xxi. 19.—<sup>c</sup> Or, portion.—<sup>d</sup> In the kingdom of Samaria, 2 Chron. xxii. 9. Then he began to reign as viceroy to his father in his sickness, 2 Chron. xxi. 18, 19. But in Joram's 12th year he began to reign alone, ch. viii. 25.

Verse 22. What peace, so long as the whoredoms] Though the words *whoredom*, *adultery*, and *fornication* are frequently used to express idolatry and false religion in general; yet here they may be safely taken in their most common and most obvious sense, as there is much reason to believe that Jezebel was the patroness and supporter of a very impure system of religion; and to this Jehu might refer, rather than to the *cali-worship*, to which he himself was most favourably disposed.

Verse 23. There is treachery, O Ahaziah.] This was the first intimation he had of it: he feels for the safety of his friend Ahaziah, and now they fly for their lives.

Verse 24. Drew a bow with his full strength] The marginal reading is correct: He filled his hand with a bow. That is, "He immediately took up his bow, set his arrow, and let fly." This is the only meaning of the passage.

Between his arms] That is, between his shoulders; for he was now turned, and was flying from Jehu.

Verse 26. The blood of Naboth and the blood of his sons] We are not informed in 1 Kings xxi. that any of Naboth's family was slain but himself: but as the object both of Ahab and Jezebel was to have Naboth's vineyard entirely, and for ever, it is not likely that they would leave any of his posterity, who might at a future time reclaim it as their inheritance. Again, to secure this point, Jezebel had Naboth convicted of treason and atheism; in order that his whole family might be involved in his ruin.

Verse 27. Flew by the way of the garden] The account of the death of Ahaziah, as given in 2 Chron. xxii. 8, 9, is very different from that given here. The story in the text is shorter than that in Chronicles, but it does not actually differ.]

Verse 29. In the eleventh year of Joram] The note in our margin contains as good an account of this chronological difficulty as can be reasonably required: Then he began to



Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who is on my side: who? And there looked out to him two or three eunuchs.

33 And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trod her under foot.

\* Ezek. xlii. 40.—<sup>b</sup> Heb. put her eyes in painting.—  
<sup>c</sup> 1 Kings xvi. 9-20.—<sup>d</sup> Or, chamberlains.

reign as viceroy to his father in his sickness; 2 Chron. xxi. 18, 19. But in Joram's twelfth year he began to reign alone; chap. viii. 26.

Verse 30. *She painted her face, and tired her head.* She endeavoured to improve the appearance of her complexion by paint, and the general effect of her countenance by a tiara or turban head-dress. The staining of the eye with stibium and painting was a universal custom, not only in Asiatic countries, but also in all those that bordered on them, or had connexions with them.

Verse 31. *Had Zimri peace, who slew his master?* The words are understood by most of the Versions thus: Health to Zimri, the slayer of his master!

Verse 33. *So they threw her down.* What a terrible death! She was already, by the fall, almost dashed to pieces; and the brutal Jehu trampled her already mangled body under his horse's feet!

Verse 34. *She is a king's daughter.* Jezebel was certainly a woman of a very high lineage. She was daughter of the

34 And when he was come in, he did eat and drink and said, Go, see now this cursed woman, and bury her; for she is a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

\* 1 Kings xvi. 31.—<sup>f</sup> Heb. by the hand of.—<sup>g</sup> 1 Kings xxi. 23.—  
<sup>h</sup> Ps. lxxxiii. 10.

king of Tyre; wife of Ahab, king of Israel; mother of Joram, king of Israel; mother-in-law of Joram, king of Judah; and grandmother of Ahaziah, king of Judah.

Verse 35. *The skull—the feet, and the palms of her hands.* How literally was the prediction delivered in the preceding book (1 Kings xxi. 23) fulfilled! And how dearly did she and her husband Ahab pay for the murder of the innocent Naboth!

Verse 37. *And the carcase of Jezebel shall be as dung.* As it was not buried under the earth, but was eaten by the dogs, this saying was also literally fulfilled.

*They shall not say, This is Jezebel.* As she could not be buried, she could have no funeral monument. Though so great a woman by her birth, connexions, and alliances, she had not the honour of a tomb! There was not even a solitary stone to say, Here lies Jezebel! not even a mound of earth to designate the place of her sepulture! Judgment is God's strange work; but when he contends, how terrible are his judgments! and when he ariseth to execute judgment, who shall stay his hand?

## CHAPTER X.

Jehu sends an ironical letter to the elders of Samaria, telling them to choose one of the best of their master's sons, and put him on the throne; to which they return a submissive answer, 1-6. He writes a second letter, and orders them to send him the heads of Ahab's seventy sons; they do so, and they are laid in two heaps at the gate of Jezreel, 7, 8. Jehu shows them to the people, and excuses himself, and states that all is done according to the word of the Lord, 9, 10. He destroys all the kindred of Ahab that remained in Jezreel, 11. He also destroys forty-two men, the brethren of Ahaziah, king of Judah, 12-14. He meets with Jehonadab, and takes him with him in his chariot, 15, 16. He comes to Samaria, and destroys all that were of the kindred of Ahab there, ... together, under the pretence of a grand sacrifice, and slays them all, 18-25. He burns Baal's images, and makes his temple a draught house, 26-28. But he does not depart from the sins of Jeroboam, and does not prosper, 29-31. Hazael vexes Israel, 32, 33. Jehu dies, having reigned over Israel, in Samaria, twenty-eight years, 34-36.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,

\* Heb.

Verse 1. *Ahab had seventy sons.* The Israelites, from the earliest part of their history, were remarkably fruitful, And as to the individuals of whose families we have an account, they are quite remarkable: Rehoboam had thirty-eight sons; Abdon had forty; Tola had thirty; Ahab, seventy; and Gideon, seventy-one.

*Unto the rulers of Jezreel.* It certainly should be unto the rulers of Samaria; for to them and to that city the

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meekest of your nourishers.

whole context shows us the letters were sent. [The proposed emendation is not needed. The officers of Ahab might have been called the chief men of Jezreel because Ahab often held his court there.]

*To them that brought up Ahab's children.* It appears that the royal children of Israel and Judah were intrusted to the care of the nobles, and were brought up by them (see ver. 6); and to these, therefore, Jehu's letters are directed.

master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is good* in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be *mine*, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, *being* seventy persons, were with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and *slew* seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous; behold, *I* conspired against my master, and slew him: but who slew all these?

10 Know now that there shall *fall* unto the earth nothing of the word of the LORD which the LORD spake concerning the house of Ahab: for the LORD hath done *that which he spake* *by* his servant Elijah.

\* Heb. for me.—<sup>1</sup> Kings xxi. 21.—<sup>2</sup> Ch. ix. 14, 24.—<sup>3</sup> 1 Sam. iii. 19.—<sup>4</sup> 1 Kings xxi. 19, 21, 29.—<sup>5</sup> Heb. by the hand of.—<sup>6</sup> Or, acquaintance.—<sup>7</sup> Heb. house of shepherds binding sheep.—<sup>8</sup> Ch. viii. 29. 2 Chron. xxii. 8.—<sup>9</sup> Heb. found.—<sup>10</sup> Heb. to the peace of, &c.—

Verse 2. *A fenced city also*] All here seems to refer to Samaria alone; in it were the magazines and implements of war, &c. No reader need be told that these letters were all *ironical*. It was the same as if he had said, "Ye have no means of defence; Israel is with me: if you yield not up yourselves and the city, I will put you all to the sword."

Verse 4. *Two kings stood not before him*] That is, Joram and Ahaziah.

Verse 5. *He that was over the house, &c.*] Thus all the constituted authorities agreed to submit.

*Will do all that thou shalt bid us*] They made no conditions, and stood pledged to commit the horrid murders which this most execrable man afterwards commanded.

Verse 6. *Come to me to Jezreel*] Therefore the letters were not written to Jezreel, but from Jezreel to Samaria.

Verse 7. *Put their heads in baskets*] What cold-blooded wretches were the whole of these people!

Verse 8. *Lay ye them in two heaps*] It appears that the heads of these princes had arrived at Jezreel in the *night time*: Jehu ordered them to be left at the gate of the city, a place of public resort, that all the people might see them, and be struck with terror, and conclude that all resistance to such authority and power would be vain.

Verse 9. *Ye be righteous*] Another irony; intended partly to excuse himself, and to involve them in the odium of this massacre, and at the same time to justify the conduct of both, by showing that all was done according to the commandment of the Lord.

Verse 11. *Jehu slew all*] So it appears that the *great men* who had so obsequiously taken off the heads of Ahab's seventy sons, fell also a sacrifice to the ambition of this incomparably bad man.

Verse 12. *The shearing-house*] Probably the place where the shepherds met for the annual sheep-shearing.

Verse 13. *The brethren of Ahaziah*] The relatives of his family; for it does not appear that he had any *brethren*, properly so called: but the term brethren among the Jews

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his *kinsfolks*, and his priests, until he left him none remaining.

12 And he arose and departed, and came to Samaria. And as he *was* at the *shearing-house* in the way,

13 *Jehu* met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down *to salute* the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them.

15 And when he departed thence, he *lighted* on *Jehonadab* the son of *Rechab*, *coming* to meet him: and he *saluted* him, and said, Is thine heart right, as my heart is with thy heart? and Jehonadab answered, It is. If it be, *give me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my *zeal* for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, *he* slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, *which he spake* to Elijah.

18 And Jehu gathered all the people together, and said unto them, *Ahab served Baal* a little; *but Jehu shall serve him much*.

19 Now therefore call unto me all the *prophets* of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to

<sup>1</sup> Heb. found.—<sup>2</sup> Jer. xxxv. 6, &c.—<sup>3</sup> 1 Chron. ii. 55.—<sup>4</sup> Heb. blessed.—<sup>5</sup> Ezra x. 19.—<sup>6</sup> 1 Kings xix. 10.—<sup>7</sup> Ch. ix. 8. 2 Chron. xxii. 8.—<sup>8</sup> 1 Kings xxi. 21.—<sup>9</sup> 1 Kings xvi. 31, 32.—<sup>10</sup> 1 Kings xxii. 6.

signified the relatives of the same family, and especially *brothers' and sisters' children*; and that these were such, see 2 Chron. xxii. 8.

*We go down to salute, &c.*] So promptly had Jehu executed all his measures, that even the nearest relatives of the murdered kings had not heard of their death, and consequently had no time to escape. They were all taken as in a net.

Verse 14. *The pit of the shearing-house*] Probably the place where they washed the sheep previously to shearing, or the fleeces after they were shorn off.

Verse 15. *Jehonadab the son of Rechab*] For particulars concerning this man, his ancestry and posterity, see the notes on Jer. xxxv.

*Is thine heart right? With me, in the prosecution of a reform in Israel; as my heart is with thy heart in the true religion of Jehovah and the destruction of Baal?*

*It is.*] I wish a reform in the religion of the country; I am his friend who shall endeavour to promote it.

*Give me thine hand.*] This has been generally considered as exacting a promise from Jehonadab; but does it mean any more than his taking him by the hand, to help him to step into the chariot in which Jehu was then sitting? Jehonadab was doubtless a very honourable man in Israel; and by carrying him about with him in his chariot, Jehu endeavoured to acquire the public esteem.

Verse 16. *Come with me, and see my zeal for the Lord.*] O thou ostentatious and murderous hypocrite! He who can call another to witness his zeal for religion, or his works of charity, has as much of both as serves his own turn.

Verse 18. *Ahab served Baal a little*] Jehu had determined to have no worship in Israel but that of the golden calves at Dan and Beth-el; therefore he purposes to destroy all the worshippers of Baal: and that he may do it without suspicion, he proclaims a great sacrifice; and that he may do it the more *easily* he gathers them all together into one place.

Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, <sup>a</sup> Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the <sup>b</sup> house of Baal; and the house of Baal was <sup>c</sup> full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If any of the men whom I have brought into your hands escape, he that letteth him go, <sup>d</sup> his life shall be for the life of him.*

25 And it came to pass, as soon as he had made an end of offering the burnt-offerings, that Jehu said to the guard and to the captains, Go in, *and slay them; let none come forth.* And they smote them with the <sup>e</sup> edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the <sup>f</sup> images <sup>g</sup> out of the house of Baal, and burned them.

27 And they brake down the image of Baal and

<sup>a</sup> Heb. Sanctify.—<sup>b</sup> 1 Kings xvi. 32.—<sup>c</sup> Or, so full, that they stood mouth to mouth.—<sup>d</sup> 1 Kings xx. 39.—<sup>e</sup> Heb. the month.—<sup>f</sup> Heb. statues.—<sup>g</sup> 1 Kings xiv. 23.—<sup>h</sup> Ezra vi. 11. Dan. ii. 5. iii. 29.—<sup>i</sup> 1 Kings xli. 28, 29.—<sup>j</sup> See ver. 35. Ch. xiii. 1, 10. xiv. 23. xv. 8, 12.

Verse 19. *Whosoever shall be wanting, he shall not live.* Because as he will thereby show himself without zeal for the service of his God, he will justly forfeit his life. All this was done in the very spirit of deceit.

Verse 22. *He said unto him that was over the vestry* The word vestry comes from *vestiarium*, and that from *vestes*, garments, from *vestio*, I clothe; and signifies properly the place where the sacerdotal robes and pontifical ornaments are kept. The priests of Baal had their robes as well as the priests of the Lord; but the garments were such that one could be easily distinguished from the other.

Verse 23. *None of the servants of the Lord* Though he was not attached to that service, yet he would tolerate it; and as he was led to suppose that he was fulfilling the will of Jehovah in what he was doing, he would of course treat his worship and worshippers with the more respect.

Verse 25. *As soon as he had made an end of offering* Had Jehu been a man of any conscientious principle in religion, he would have finished the tragedy before he offered the burnt-offering; but to a man of no religion the worship of Jehovah and of Baal are alike.

*To the guard and to the captains* To the couriers or runners, and the shalashim, the men of the third rank;

brake down the house of Baal, <sup>h</sup> and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that were in Beth-el, and that were in Dan.

30 And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that *was* in mine heart, <sup>i</sup> thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu <sup>k</sup> took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from <sup>l</sup> the sins of Jeroboam, which made Israel to sin.

32 In those days the Lord began <sup>m</sup> to cut Israel short: and <sup>n</sup> Hazael smote them in all the coasts of Israel;

33 From Jordan <sup>o</sup> eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Arzer, which is by the river Arnon, <sup>p</sup> even <sup>q</sup> Gilead and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are they not written in the book of the chronicles of the kings of Israel?*

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And <sup>r</sup> the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

—<sup>h</sup> Heb. observed not.—<sup>i</sup> 1 Kings xiv. 16.—<sup>j</sup> Heb. to cut off the ends.—<sup>k</sup> Ch. viii. 12.—<sup>l</sup> Heb. toward the rising of the sun.—<sup>m</sup> Or, even to Gilead and Bashan.—<sup>n</sup> Amos i. 3.—<sup>o</sup> Heb. the days were.

those officers who were next to the nobles, the king and these being only their superiors. The runners were probably a sort of light infantry.

*The city of the house of Baal.* A place separated from the temple of Baal, as the *holy of holies* in the temple of Jehovah was separated from what was called the *holy place*.

Verse 27. *Made it a draught house* Nothing could be more degrading than this; he made it a public necessary.

Verse 30. *Thy children of the fourth generation* These four descendants of Jehu were Jehoahaz, Jehoash, Jeroboam the second, and Zechariah; see chap. xiv. and xv. This was all the compensation Jehu had in either world as a recompence of his zeal for the Lord.

Verse 31. *Jehu took no heed* It neither suited his disposition nor his politics.

Verse 32. *The Lord began to cut Israel short* The marginal reading is best: *The Lord cut off the ends*; and this he did by permitting Hazael to seize on the coasts, to conquer and occupy the frontier towns.

Verse 34. *Are they not written in the book of the chronicles* We have no chronicles in which there is any thing farther spoken of this bad man. His reign was long, twenty-eight years; and yet we know nothing of it but the commencement.

## CHAPTER XI.

*Athaliah destroys all that remain of the seed royal of Judah, 1. Jehoshaphat hides Josiah the son of Ahaziah, and he remains hidden in the house of the Lord six years; and Athaliah reigns over the land, 2, 3. Jehoiada, the high-priest, calls the nobles privately together into the temple, shows them the king's son, takes an oath of them,*

## II. KINGS.

arms them, places guards around the temple, and around the young king's person; they anoint and proclaim him, 4-12. Athaliah is alarmed, comes into the temple, is seized, carried forth, and slain, 13-16. Jehoiada causes the people to enter into a covenant with the Lord; they destroy Baal's house, priest and images, 17-18. Joash is brought to the king's house, reigns, and all the land rejoices, 19-21.

**AND** when <sup>a</sup> Athaliah <sup>b</sup> the mother of Ahaziah saw that her son was dead, she arose and destroyed all the <sup>c</sup> seed royal.

2 But <sup>d</sup> Jehoshabea, the daughter of king Joram, sister of Ahaziah, took <sup>e</sup> Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 And <sup>f</sup> the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do; a third part of you that enter in <sup>g</sup> on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, <sup>h</sup> that it be not broken down.

7 And two <sup>i</sup> parts <sup>j</sup> of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 <sup>k</sup> And the captains over the hundreds did according to all things that Jehoiada the priest com-

manded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captain over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right <sup>l</sup> corner of the temple to the left corner of the temple, along by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, <sup>m</sup> God <sup>n</sup> save the king.

13 <sup>o</sup> And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by <sup>p</sup> a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiada the priest commanded the captains of the hundreds, and officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 <sup>q</sup> And Jehoiada made a covenant between the LORD and the king and the people, that they should

<sup>a</sup> 2 Chron. xxii. 10.—<sup>b</sup> Ch. viii. 26.—<sup>c</sup> Heb. seed of the kingdom.—<sup>d</sup> 2 Chron. xxii. 11, Jehoshabeath.—<sup>e</sup> Or, Jehoash.—<sup>f</sup> 2 Chron. xxii. 1, &c.—<sup>g</sup> 1 Chron. ix. 25.—<sup>h</sup> Or, from breaking up.—<sup>i</sup> Or, companies.

Verse 1. *Athaliah*] This woman was the daughter of Ahab, and granddaughter of Omri, and wife to Joram, king of Judah, and mother of Ahaziah.

*Destroyed all the seed royal.*] All that she could lay her hands on whom Jehu had left; in order that she might get undisturbed possession of the kingdom.

How dreadful is the lust of reigning! it destroys all the charities of life; and turns fathers, mothers, brothers, and children into the most ferocious savages!

Verse 2. *Daughter of Joram, sister of Ahaziah*] It is not likely that Jehoshabea was the daughter of Athaliah; she was sister, we find, to Ahaziah, the son of Athaliah, but probably by a different mother. The mother of Jehoash was Zibiah of Beer-sheba; see chap. xii. 1.

Verse 3. *He was—hid in the house of the Lord*] This might be readily done, because none had access to the temple but the priests; and the high-priest himself was the chief manager of this business.

Verse 4. *And the seventh year Jehoiada sent*] He had certainly sounded them all, and brought them into the interests of the young king, before this time; the plot having been laid, and now ripe for execution, he brings the chief officers of the army and those of the body guard into the temple, and there binds them by an oath of secrecy, and shows them the king's son, in whose behalf they are to rise.

Verse 5. *That enter in on the sabbath*] It appears that Jehoiada chose the sabbath day to proclaim the young king, because as that was a day of public concourse, the gathering together of the people who were in this secret would not be noticed; and it is likely that they all came unarmed, and

—<sup>j</sup> Heb. hands.—<sup>k</sup> 2 Chron. xxiii. 8.—<sup>l</sup> Heb. shoulder.—<sup>m</sup> Heb. Let the king live.—<sup>n</sup> 1 Sam. x. 24.—<sup>o</sup> 2 Chron. xxiii. 12, &c.—<sup>p</sup> Ch. xxiii. 8. 2 Chron. xxxiv. 31.—<sup>q</sup> 2 Chron. xxiii. 16.

were supplied by Jehoiada with the spears and shields which David had laid up in the temple, ver. 10.

Verse 10. *King David's spears and shields*] Josephus expressly says that David had provided an arsenal for the temple, out of which Jehoiada took those arms.

Verse 12. *Put the crown upon him*] This was a diadem or golden band that went round the head.

*And—the testimony*] Probably the book of the law, written on a roll of vellum. This was his sceptre. Some think that it was placed upon his head, as well as the diadem. The diadem, the testimony, and the anointing oil, were essential to his consecration.

*They clapped their hands*] This I believe is the first instance on record of clapping the hands as a testimony of joy.

*God save the king*] *May the king live!* So the words should be translated wherever they occur.

Verse 14. *The king stood by a pillar*] Stood on a pillar or tribunal; the place or throne on which they were accustomed to put the kings when they proclaimed them.

*Treason, Treason.*] *A conspiracy, A conspiracy!* from *kashar*, to bind, unite together.

Verse 15. *Have her forth*] She had pressed in among the guards into the temple.

*And him that followeth*] The person who takes her part, let him instantly be slain.

Verse 16. *By the way—which the horses came*] They probably brought her out near the king's stables.

Verse 17. *Jehoiada made a covenant*] A general covenant was first made between the Lord the Supreme King, the

be the LORD's people; \*between the king also and the people.

18 And all the people of the land went into the <sup>b</sup>house of Baal, and brake it down; his altars and his images <sup>c</sup>brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And <sup>d</sup>the priest appointed <sup>e</sup>officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the

\* 2 Sam. v. 3.—<sup>b</sup> Ch. x. 26.—<sup>c</sup> Deut. xii. 3. 2 Chron. xii. 17.

king his viceroy, and the people, that they should all be the LORD's people; each being equally bound to live according to the divine law.

Then, secondly, a particular covenant was made between the king and the people, by which the king was bound to rule according to the laws and constitution of the kingdom, and to watch and live for the safety of the public. And the people were bound, on their part, to love, honour, succour, and obey the king.

Verse 18. *His altars and images brake they in pieces*] It is probable that Athaliah had set up the worship of Baal in

land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 <sup>f</sup>Seven years old was Jehoash when he began to reign.

<sup>g</sup> 2 Chron. xxiii. 18, &c.—<sup>h</sup> Heb. offices.—<sup>i</sup> 2 Chron. xxiv. 1.

Judah, as Jezebel had done in Israel; or probably it had never been removed since the days of Solomon.

Verse 20. *The people—rejoiced*] They were glad to get rid of the tyranny of Athaliah.

*And the city was in quiet*] She had no *partisans* to rise up and disturb the king's reign.

Verse 21. *Seven years old was Jehoash*] The first instance on record of making a child seven years old the king of any nation, and especially of such a nation as the Jews, who were at all times very difficult to be governed.

## CHAPTER XII.

*Jehoash reigns well under the instructions of Jehoiada the priest, 1-3. He directs the repairing of the temple; the account of what was done, 4-16. Hazael takes Gath; and, proceeding to besiege Jerusalem, is prevented by Jehoash, who gives him all the treasures and hallowed things of the house of the Lord, 17, 18. The servants of Jehoash conspire against and slay him, 19-21.*

**I**N the seventh year of Jehu \*Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But <sup>b</sup>the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 And Jehoash said to the priests, \*All the money of the <sup>d</sup>dedicated <sup>e</sup>things that is brought into the house of the LORD, *even* <sup>f</sup>the money of every one that passeth *the account*, <sup>g</sup>the money that every man is set at, *and* all the money that <sup>h</sup>cometh<sup>i</sup>

\* 2 Chron. xxiv. 1.—<sup>b</sup> 1 Kings xv. 14. xxii. 43. Ch. xiv. 4.—<sup>c</sup> Ch. xxii. 4.—<sup>d</sup> Or, holy things.—<sup>e</sup> Heb. holiness.—<sup>f</sup> Exod. xxx. 13.—<sup>g</sup> Heb. the money of the souls of his estimation, Lev. xxvii. 2.—<sup>h</sup> Heb. ascended

Verse 2. *Jehoash did—right in the sight of the Lord*] While Jehoiada the priest, who was a pious, holy man, lived, Jehoash walked uprightly; but it appears from 2 Chron. xxiv. 17, 18 that he departed from the worship of the true God after the death of this eminent high-priest, lapsed into idolatry, and seems to have had a share in the murder of Zechariah, who testified against his transgressions, and those of the princes of Judah.

Oh, how few of the few who begin to live to God continue unto the end!

Verse 3. *The high places were not taken away*] Without the total destruction of these there could be no radical reform. Jehoiada did not use his influence as he might have done; for as he had the king's heart and hand with him, he might have done what he pleased.

Verse 4. *All the money of the dedicated things*] From all this account we find that the temple was in a very ruinous state; the walls were falling down, some had perhaps actually fallen, and there was no person so zealous for the pure

into any man's heart to bring into the house of the LORD.

5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, *that* <sup>i</sup>in the three and twentieth year of king Jehoash <sup>k</sup>the priests had not repaired the breaches of the house.

7 <sup>l</sup>Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money for your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more

upon the heart of a man.—<sup>m</sup> Exod. xxxv. 5. 1 Chron. xxix. 9.—<sup>n</sup> Heb. in the twentieth year and third year.—<sup>o</sup> 2 Chron. xxiv. 5.—<sup>p</sup> 2 Chron. xxiv. 8.

worship of God, as to exert himself to shore up the falling temple!

The repairs were made from the following sources: 1. The things which pious persons had dedicated to the service of God. 2. The free-will offerings of strangers who had visited Jerusalem: *the money of every one that passeth*. 3. The half-shekel which the males were obliged to pay from the age of twenty years (Exod. xxx. 12) for the redemption of their souls, that is their lives, which is here called *the money that every man is set at*.

Verse 6. *In the three and twentieth year*] In what year Jehoash gave the orders for these repairs we cannot tell; but the account here plainly intimates that they had been long given, and that nothing was done, merely through the inactivity and negligence of the priests; see 2 Chron. xxiv. 5.

Verse 7. *Jehoiada—took a chest*] This chest was at first set beside the altar, as is here mentioned; but afterwards, for the convenience of the people, it was set without the gate; see 2 Chron. xxiv. 8.

money of the people neither to repair the breaches of the house.

9 But Jehoiada the priest took <sup>a</sup> a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the <sup>b</sup> door put therein all the money that was brought into the house of the LORD.

10 And it was so, when they saw that there was much money in the chest, that the king's <sup>c</sup> scribe and the high-priest came up, and they <sup>d</sup> put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they <sup>e</sup> laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons and hewers of stone, and to buy timber and hew stone to repair the breaches of the house of the LORD, and for all that <sup>f</sup> was laid out for the house to repair it.

13 Howbeit <sup>g</sup> there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD.

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

<sup>a</sup> 2 Chron. xxiv. 8, &c.—<sup>b</sup> Heb. threshold.—<sup>c</sup> Or, secretary.—<sup>d</sup> Heb. bound up.—<sup>e</sup> Heb. brought it forth.—<sup>f</sup> Heb. went forth.—<sup>g</sup> See 2 Chron. xxiv. 14.—<sup>h</sup> Ch. xxii. 7.—<sup>i</sup> Lev. v. 15, 18.—<sup>j</sup> Lev. vii. 7. Num. xviii. 9.—<sup>k</sup> Ch. viii. 12.—<sup>l</sup> See 2 Chron. xxiv. 23.—<sup>m</sup> 1 Kings xv. 18.

Verse 10. *The king's scribe and the high-priest*] It was necessary to associate with the high-priest some civil authority and activity, in order to get the neglected work performed.

Verse 13. *Howbeit there were not made—bowls, &c.*] That is, there were no vessels made for the service of the temple till all the outward repairs were completed.

Verse 15. *They reckoned not with the men*] They placed great confidence in them, and were not disappointed, for they dealt faithfully.

Verse 17. *Hazael—fought against Gath, and took it*] This city, with its satrapy or lordship, had been taken from the Philistines by David; and it had continued in the possession of the kings of Judah till this time. On what pretence Hazael seized it we cannot tell.

Verse 18. *Took all the hallowed things*] He dearly bought a peace which was of short duration, for the next year Hazael returned, and Jehoash, having no more treasures, was obliged to hazard a battle, which he lost, with the principal part of his nobility, so that Judah was totally ruined,

15 Moreover <sup>a</sup> they reckoned not with the men into whose hands they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 <sup>b</sup> The trespass money and sin money was not brought into the house of the LORD: <sup>c</sup> it was the priests'.

17 Then <sup>d</sup> Hazael king of Syria went up, and fought against Gath, and took it: and <sup>e</sup> Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah <sup>f</sup> took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he <sup>g</sup> went away from Jerusalem.

19 And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

20 And <sup>h</sup> his servants arose and made a conspiracy, and slew Joash in <sup>i</sup> the house of Millo, which goeth down to Silla.

21 For <sup>j</sup> Jozachar the son of Shimeath, and Jeho-zabad the son of <sup>k</sup> Shomer, his servants, smote him, and he died: and they buried him with his fathers in the city of David: and <sup>l</sup> Amaziah his son reigned in his stead.

Ch. xviii. 15, 18.—<sup>a</sup> Heb. went up.—<sup>b</sup> Ch. xiv. 5. 2 Chron. xxiv. 25.—<sup>c</sup> Or, Beth-millo.—<sup>d</sup> 2 Chron. xxiv. 28, Zabad.—<sup>e</sup> Or, Shimrith.—<sup>f</sup> 2 Chron. xxiv. 17.

and Jehoash shortly after slain in his bed by his own servants; 2 Chron. xxiv. 23.

Verse 19. *The rest of the acts of Joash*] We have already seen that this man, so promising in the beginning of his reign, apostatized, became an idolater, encouraged idolatry among his subjects, and put the high-priest Zechariah, the son of Jehoiada, his benefactor, to death; and now God visited that blood upon him by the hands of the tyrannous king of Syria and by his own servants.

Verse 20. *The house of Millo*] Was a royal palace, built by David; and Silla is supposed to be the name of the road or causeway that led to it. Millo was situated between the old city of Jerusalem and the city of David.

Verse 21. *For Jozachar*] This person is called Zabad in 2 Chron. xxiv. 26.

*They buried him with his fathers in the city of David*] But they did not bury him in the sepulchres of the kings; this is supposed to express the popular disapprobation of his conduct.

## CHAPTER XIII.

*Jehoahaz reigns in Israel seventeen years; his various acts, and wars with the Syrians, 1-8. He dies, and Joash reigns in his stead, and does evil in the sight of the Lord, 9-13. Elisha's last sickness, he foretells a three-fold defeat of the Syrians, and dies, 14-20. A dead man raised to life by touching the bones of Elisha, 21. Hazael dies, having long oppressed Israel; but Jehoash recovers many cities out of the hands of Ben-hadad, his successor, and defeats him three times, 22-25.*

IN <sup>a</sup> the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

<sup>a</sup> Heb. the twentieth year and third year.

Verse 1. *In the three and twentieth year of Joash*] The chronology here is thus accounted for; Jehoahaz began his reign at the commencement of the twenty-third year of

2 And he did that which was evil in the sight of the LORD, and <sup>b</sup> followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

<sup>b</sup> Heb. walked after.

Joash, and reigned seventeen years, fourteen alone, and three years with his son Joash; the fourteenth year was but just begun.



3 And <sup>a</sup>the anger of the LORD was kindled against Israel, and he delivered them into the hand of <sup>b</sup>Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.

4 And Jehoahaz <sup>c</sup>besought the LORD, and the LORD hearkened unto him: for <sup>d</sup>he saw the oppression of Israel, because the king of Syria oppressed them.

5 (<sup>e</sup>And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, <sup>f</sup>as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, <sup>g</sup>but <sup>h</sup>walked therein: <sup>i</sup>and there <sup>j</sup>remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, <sup>k</sup>and had made them like the dust by threshing.

8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, <sup>l</sup>are they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and <sup>m</sup>Joash his son reigned in his stead <sup>n</sup>.

10 In the thirty and seventh year of Joash king of Judah began <sup>o</sup>Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

11 And he did <sup>p</sup>that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: <sup>q</sup>but he walked therein.

12 <sup>r</sup>And the rest of the acts of Joash, and <sup>s</sup>all that he did, and <sup>t</sup>his might wherewith he fought against Amaziah king of Judah, <sup>u</sup>are they not written

in the book of the chronicles of the kings of Israel.

13 And Joash slept with his fathers; and Jeroboam sat upon his throne; and Joash was buried in Samaria with the kings of Israel.

14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, <sup>v</sup>the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, <sup>w</sup>Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. <sup>x</sup>And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in <sup>y</sup>Aphek, till thou have consumed them.

18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: <sup>z</sup>whereas now thou shalt smite Syria but thrice.

20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man <sup>aa</sup>was let down, and touched the bones of Elisha, <sup>ab</sup>he revived, and stood up upon his feet.

22 But <sup>ac</sup>Hazael king of Syria oppressed Israel all the days of Jehoahaz.

<sup>a</sup>Judg. ii. 14.—<sup>b</sup>Ch. vii. 12.—<sup>c</sup>Ps. lxxviii. 34.—<sup>d</sup>Exod. iii. 7. Ch. xiv. 28.—<sup>e</sup>See ver. 25. Ch. xiv. 25, 27.—<sup>f</sup>Heb. as yesterday and third day.—<sup>g</sup>Heb. he walked.—<sup>h</sup>1 Kings xvi. 33.—<sup>i</sup>Heb. stood.—<sup>j</sup>Amos i. 3.—<sup>k</sup>Ver. 10, Jehoahaz.—<sup>l</sup>Alone.—<sup>m</sup>In consort with his

Verse 5. *And the Lord gave Israel a saviour*] This was undoubtedly Joash, whose successful wars against the Syrians are mentioned at the conclusion of the chapter.

Verse 6. *The grove also in Samaria.*] *Asherah*, or *Astarte* remained in Samaria, and there was she worshipped, with all her abominable rites.

Verse 10. *In the thirty and seventh year*] Joash reigned sixteen years, which include the years he governed conjointly with his father.

Verse 12. *Wherewith he fought against Amaziah*] This war with Amaziah may be seen in ample detail 2 Chron. xxv.

Verse 14. *Now Elisha was fallen sick*] This is supposed to have taken place in the tenth year of Joash; and if so, Elisha must have prophesied about sixty-five years.

*O my father, my father*] "What shall I do now thou art dying? thou art the only defence of Israel." He accosts him with the same words which himself spoke to Elijah when he was translated.

Verse 15. *Take bow and arrows.*] The bow, the arrows, and the smiting on the ground, were all emblematical things, indicative of the deliverance of Israel from Syria.

Verse 17. *Open the window eastward*] This was towards the country beyond Jordan, which Hazael had taken from the Israelites.

*The arrow of—deliverance from Syria*] That is, As surely as that arrow is shot towards the lands conquered from Israel by the Syrians, so surely shall those lands be reconquered and restored to Israel.

It was an ancient custom to shoot an arrow or cast a spear into the country which an army intended to invade.

*Thou shalt smite the Syrians in Aphek*] This was a city of Syria, and probably the place of the first battle; and there, it appears, they had a total overthrow.

father, ch. xiv. 1.—<sup>a</sup>Ch. xiv. 15.—<sup>b</sup>See ver. 14, 25.—<sup>c</sup>Ch. xiv. 9, &c. 2 Chron. xxv. 17, &c.—<sup>d</sup>Ch. ii. 12.—<sup>e</sup>Heb. Make thine hand to ride.—<sup>f</sup>Ecclus. xlviii. 13.—<sup>g</sup>1 Kings xx. 26.—<sup>h</sup>Ver. 25.—<sup>i</sup>Heb. went down.—<sup>j</sup>Ecclus. xviii. 14.—<sup>k</sup>Ch. vii. 12.

Verse 18. *Smite upon the ground.*] As he was ordered to take his arrows, the smiting on the ground must mean shooting arrows into it.

*He smote thrice, and stayed.*] Elisha's being wroth because there were only three instead of five or six shots does not prove that God was wroth, or that he had intended to give the Syrians five or six overthrows.

Verse 20. *And Elisha died*] The two prophets, *Elijah* and *Elisha*, were both most extraordinary men. Of the former, it is difficult to say whether he was a man, or an angel in a human body. The arguments for this latter opinion are strong, the objections against it very feeble. His being fed by an angel is no proof that he was not an angel incarnate, for God manifest in the flesh was fed by the same ministry. [The opinion here hinted at is limited to a very small section of critics, principally rabbinical.]

*Elisha* was not less eminent than *Elijah*; the history of his ministry is more detailed than that of his master, and his miracles are various and stupendous. In many things there is a striking likeness between him and our blessed Lord, and especially in the very beneficent miracles which he wrought.

*The bands of the Moabites*] *Marauding parties*; such as those mentioned chap. v. 3.

Verse 21. *They spied a band*] They saw one of these marauding parties; and through fear could not wait to bury their dead, but threw the body into the grave of Elisha, which chanced then to be open; and as soon as it touched the bones of the prophet, the man was restored to life. This shows that the prophet did not perform his miracles by any powers of his own, but by the power of God; and he chose to honour his servant, by making even his bones the instrument of another miracle after his death. This is the first, and I believe the last, account of a true miracle performed

23 \*And the LORD was gracious unto them, and had compassion on them, and <sup>b</sup>had respect unto them, 'because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his <sup>d</sup>presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

\*Ch. xiv. 27.—<sup>b</sup>Exod. ii. 24, 25.—<sup>c</sup>Exod. xxxii. 13.

by the bones of a dead man; and yet on it and such like the whole system of miraculous working *relics* has been founded by the popish church.

Verse 23. *And the Lord was gracious unto them*] He had tender affection for them, as a husband has for his wife, or a father for his own children.

*And had respect unto them*] He turned his face towards them, he received them again into favour; and this because of his covenant with their fathers: they must not be totally destroyed; the Messiah must come from them, and through

25 And Jehosh the son of Jehoahaz \* took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. 'Three times did Joash beat him, and recovered the cities of Israel.

<sup>a</sup> Heb. *face*.—<sup>b</sup> Heb. *returned and took*.—<sup>c</sup> Ver. 18, 19.

them must come *that light which is to enlighten the Gentiles* and therefore he would not make an entire end of them.

*Neither cast he them from his presence as yet.*] But now they are cast out from his presence; they have sinned against the only remedy for their souls. They sit in darkness and the shadow of death; the veil is upon their face; but if they yet turn to the Lord, the veil shall be taken away.

Verse 25. *Three times did Joash beat him*] The particulars of these battles we have not; but these three victories were according to the prediction of Elisha, ver. 19.

## CHAPTER XIV.

Amaziah begins to reign well; his victory over the Edomites, 1-7. He challenges Jehosh king of Israel, 8. Jehosh's parable of the thistle and the cedar, 9, 10. The two armies meet at Beth-shemesh; and the men of Judah are defeated, 11, 12. Jehosh takes Jerusalem, breaks down four hundred cubits of the wall; takes the treasures of the king's house, and of the temple; and takes hostages, and returns to Samaria, 13, 14. The death and burial of both these kings, 15-20. Azariah the son of Amaziah made king; he builds Elath, 21, 22. Jeroboam the second is made king over Israel: his wicked reign and death, 23-29.

**I**N \*the second year of Joash son of Jehoahaz king of Israel reigned <sup>b</sup>Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

3 And he did that *which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 'Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants <sup>d</sup>which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, 'The fathers shall not be put to death for

the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 'He slew of Edom in \*the valley of salt ten thousand, and took <sup>b</sup>Selah by war, <sup>c</sup>and called the name of it Joktheel unto this day.

8 'Then Amaziah sent messengers to Jehosh, the son of Jehoahaz son of Jehu, king of Israel, saying, \*Come, let us look one another in the face.

9 And Jehosh the king of Israel sent to Amaziah king of Judah, saying, 'The thistle that *was* in Lebanon sent to the <sup>a</sup>cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and <sup>a</sup>thine heart hath lifted thee up: glory of *this*, and tarry <sup>a</sup>at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

\*Ch. xiii. 10.—<sup>b</sup>2 Chron. xxv. 1.—<sup>c</sup>Ch. xii. 8.—<sup>d</sup>Ch. xii. 20.—<sup>e</sup>Deut. xxiv. 16. Ezek. xviii. 4, 20.—<sup>f</sup>2 Chron. xxv. 11.—<sup>g</sup>2 Sam. viii. 13. Ps. lx. title.—<sup>h</sup>Or, the rock.—<sup>i</sup>Josh. xv. 88.—<sup>j</sup>2 Chron.

Verse 1. *In the second year of Joash*] This second year should be understood as referring to the time when his father Jehoahaz associated him with himself in the kingdom: for he reigned two years with his father; so this second year of Joash is the first of his absolute and independent government.

Verse 5. *As soon as the kingdom was confirmed in his hand*] No doubt Joash and Jehoahaz had considerable power and influence; and therefore he found it dangerous to bring them to justice, till he was assured of the loyalty of his other officers.

Verse 6. *But the children of the murderers he slew not*] Here he showed his conscientious regard for the law of Moses; Deut. xxiv. 16.

Verse 7. *He slew of Edom in the valley of salt*] This war is more circumstantially related in 2 Chron. xxv. 5, &c.

xxv. 17, 18, &c.—<sup>k</sup>Joseph. Ant. IX.—<sup>l</sup>See Judges ix. 8.—<sup>m</sup>1 Kings iv. 33.—<sup>n</sup>Deut. viii. 14. 2 Chron. xxxii. 25. Ezek. xxviii. 2, 5, 17. Hab. ii. 4.—<sup>o</sup>Heb. *at thy house*.

Verse 8. *Come, let us look one another in the face.*] This was a real declaration of war.

Verse 9. *Jehosh—sent to Amaziah—saying*] *The thistle that was in Lebanon*—Amaziah, king of Judah, sent to the cedar that was in Lebanon—Jehosh, king of Israel, saying, Give thy daughter—a part of thy kingdom, to my son to wife—to be united to, and possessed by the kings of Judah. And there passed by a wild beast—Jehosh and his enraged army and trode down the thistle—utterly discomfited Amaziah and his troops, pillaged the temple, and broke down the walls of Jerusalem: see verses 12-14. Probably Amaziah had required certain cities of Israel to be given up to Judah; if so this accounts for that part of the parable, Give thy daughter to my son to wife.

Verse 10. *Glory of this, and tarry at home*] There is a vast deal of insolent dignity in this remonstrance of Jehosh:

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up: and he and Amaziah king of Judah looked one another in the face at <sup>a</sup> Beth-shemesh, which *belongeth* to Judah.

12 And Judah <sup>b</sup> was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from <sup>c</sup> the gate of Ephraim unto <sup>d</sup> the corner gate, four hundred cubits.

14 And he took all <sup>e</sup> the gold and silver, and all the vessels that *were found* in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 <sup>f</sup> Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are they not written* in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria, with the kings of Israel; and Jeroboam his son reigned in his stead.

17 <sup>g</sup> And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are they not written* in the book of the chronicles of the kings of Judah?

19 Now <sup>h</sup> they made a conspiracy against him in Jerusalem: and he fled to <sup>i</sup> Lachish: but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

<sup>a</sup> Josh. xix. 38. xxi. 16.—<sup>b</sup> Heb. *was smitten*.—<sup>c</sup> Neh. viii. 16. xii. 39.—<sup>d</sup> Jer. xxxi. 38. Zech. xiv. 10.—<sup>e</sup> 1 Kings vii. 51.—<sup>f</sup> Ch. xlii. 12.—<sup>g</sup> 2 Chron. xxv. 25, &c.—<sup>h</sup> 2 Chron. xxv. 27.—<sup>i</sup> Josh. x. 31.—<sup>j</sup> Ch. xv. 18, 2 Chron. xxvi. 1, he is called Uzziah.—<sup>k</sup> Ch. xvi. 6. 31.—<sup>l</sup> 2 Chron. xxvi. 2. Now he begins to reign alone.—<sup>m</sup> Num. xlii. 21.

but it has nothing conciliatory; no proposal of making amends for the injury his army had done to the unoffending inhabitants of Judah (2 Chron. xxv. 10-13.) The quarrel of Amaziah was certainly just, yet he was put to the rout; he did *meddle to his hurt*; he fell, and Judah fell with him, as Jehoash had said: but why was this? Why, it came of God; for he had brought the gods of Seir, and set them up to be his gods, and bowed down himself before them, and burnt incense to them; therefore God delivered them into the hands of their enemies, because they sought after the gods of Edom, 2 Chron. xxv. 14, 20.

Verse 13. *Took Amaziah king of Judah*] It is plain that Amaziah afterwards had his liberty; but how or on what terms he got it is not known.

Verse 14. *And he took—hostages*] See the meaning of this word interpreted in the note on Gen. xxxviii. 17. It is likely that Amaziah gave some of the nobles or some of his own family as *hostages*, that he might regain his liberty; and they were to get their liberty when he had fulfilled his engagements: but of what kind these were we cannot tell, nor, indeed, how he got his liberty.

Verse 15. *How he fought with Amaziah*] The only fighting between them was the battle already mentioned; and this is minutely related in 2 Chron. xxv.

Verse 19. *They made a conspiracy against him*] His defeat by Jehoash, and the consequent pillaging of the temple, and emptying the royal exchequer, and the dismantling of Jerusalem, had made him exceedingly unpopular; so that probably the whole of the last fifteen years of his life were a series of troubles and distresses.

Verse 21. *Took Agariah*] He is also called Uzziah, 2 Chron. xxvi. 1.

Verse 22. *He built Elath*] This city belonged to the Edomites; and was situated on the eastern branch of the Red Sea, thence called the *Elanitic Gulf*. It had probably suffered much in the late war; and was now rebuilt by

21 And all the people of Judah took <sup>a</sup> Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built <sup>b</sup> Elath, and restored it to Judah after that the king slept with his fathers.

23 In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24 And he did that *which was evil* in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel <sup>c</sup> from the entering of Hamath unto <sup>d</sup> the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant <sup>e</sup> Jonah, the son of Amittai, the prophet, which *was* of <sup>f</sup> Gath-hepher.

26 For the LORD <sup>g</sup> saw the affliction of Israel, *that it was very bitter*: for <sup>h</sup> there was not any shut up, nor any left, nor any helper for Israel.

27 <sup>i</sup> And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, <sup>j</sup> which belonged to Judah, for Israel, *are they not written* in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and <sup>k</sup> Zachariah his son reigned in his stead.

xxxiv. 8.—<sup>a</sup> Deut. iii. 17.—<sup>b</sup> Jonah i. 1. Mat. xii. 89, 40, called Jonas.—<sup>c</sup> Josh. xix. 18.—<sup>d</sup> Ch. xlii. 4.—<sup>e</sup> Deut. xxxii. 36.—<sup>f</sup> Ch. xlii. 6.—<sup>g</sup> 2 Sam. viii. 6. 1 Kings xi. 24. 2 Chron. viii. 3.—<sup>h</sup> After an interregnum of 11 years, ch. xv. 8.

Uzziah and brought entirely under the dominion of Judah.

Verse 25. *He restored the coast of Israel*] From the description that is here given, it appears that Jeroboam reconquered all the territory that had been taken from the kings of Israel; so that Jeroboam the second left the kingdom as ample as it was when the ten tribes separated under Jeroboam the first.

Verse 26. *The Lord saw the affliction of Israel*] God sent Jonah to encourage them, and to assure them of better days. He was the first of the prophets, after Samuel, whose writings are preserved; yet the prophecy delivered on this occasion is not extant; for what is now in the prophecies of Jonah, relates wholly to Nineveh.

Verse 28. *How he warred, and—recovered Damascus*] We learn from 1 Chron. xviii. 3-11, that David had conquered all Syria, and put garrisons in Damascus and other places, and laid all the Syrians under tribute; but this yoke they had not only shaken off, but they had conquered a considerable portion of the Israelitish territory, and added it to Syria. These latter Jeroboam now recovered; and thus the places which anciently belonged to Judah by David's conquest, and were repossessed by Syria, he now conquered, and added to Israel.

Verse 29. *Jeroboam slept with his fathers*] He died a natural death; and was regularly succeeded by his son Zachariah, who, reigning badly, was, after six months, slain by Shallum, who succeeded him, and reigned but one month, being slain by Menahem, who succeeded him, and reigned ten years over Israel. Amos the prophet lived in the reign of Jeroboam; and was accused by Amaziah, one of the idolatrous priests of Beth-el, of having predicted the death of Jeroboam by the sword, but this was a slander: what he did predict, and which came afterwards to pass, may be seen Amos vii. 10-17. The interregnum referred to in the margin cannot be accounted for in a satisfactory manner.

CHAPTER XV.

*Azariah begins to reign over Judah, and acts well, but does not remove the high places, 1-4. He becomes leprous, and dies, after having reigned fifty-two years; and Jotham, his son, reigns in his stead, 5-7. Zachariah reigns over Israel, and acts wickedly; and Shallum conspires against him, and slays him, after he had reigned six months, 8-12. Shallum reigns one month, and is slain by Menahem, 13-15. Menahem's wicked and oppressive reign; he subsidizes the king of Assyria, and dies, after having reigned ten years, 16-22. Pekahiah, his son, reigns in his stead; does wickedly; Pekah, one of his captains, conspires against and kills him, after he had reigned two years, 23-26. Pekah reigns in his stead, and acts wickedly, 27, 28. Tiglath-pileser, king of Assyria, carries into captivity the inhabitants of many cities, 29. Hoshea conspires against and slays Pekah, after he had reigned twenty years; and reigns in his stead, 30-31. Jotham begins to reign over Judah; he reigns well; dies after a reign of sixteen years, and is succeeded by his son Ahaz, 32-38.*

**I**N <sup>a</sup>the twenty and seventh year of Jeroboam king of Israel <sup>b</sup>began <sup>c</sup>Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem.

3 And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done;

4 <sup>d</sup>Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 And the LORD <sup>e</sup>smote the king, so that he was a leper unto the day of his death, and <sup>f</sup>dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and <sup>g</sup>they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 <sup>h</sup>In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and <sup>i</sup>smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel,

12 This was <sup>j</sup>the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of <sup>k</sup>Uzziah king of Judah; and he reigned <sup>l</sup>a full month in Samaria.

14 For Menahem the son of Gadi went up from <sup>m</sup>Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

16 Then Menahem smote <sup>n</sup>Tiphshah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all <sup>o</sup>the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 And he did that which was evil in the sight of the LORD: he departed not all his days from the sins

<sup>a</sup> This is the 27th year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the 18th year of Jeroboam's monarchy.—<sup>b</sup> Ch. xiv. 21. <sup>c</sup> Ch. xxvi. 1, 3, 4.—<sup>d</sup> Called Uzziah, verses 18, 30, &c. and 2 Chron. xxvi. 1.—<sup>e</sup> Ver. 35. Ch. xii. 8. xiv. 4.—<sup>f</sup> 2 Chron. xxvi.

Verse 1. *In the twenty and seventh year of Jeroboam*] The name of this king of Judah is expressed by four different names in this chapter: *Oziah*, *Oziah*, *Ozrihu*, and *Ozihu*. Our oldest Hebrew MS. relieves us here by reading truly, in verses 1, 6, 7, *Uzziah*, where the printed text is differently corrupted.

There are insuperable difficulties in the chronology of this place. Learned men are not agreed concerning the mode of reconciling the differences; there is probably some mistake in the numbers.

Verse 5. *The Lord smote the king, so that he was a leper*] The reason of this plague is well told in 2 Chron. xxvi. 16. That, his heart being elated, he went into the temple to burn incense upon the altar, assuming to himself the functions of the high-priest; that Azariah the priest, with fourscore others, went in after him, to prevent him; and that, while they were remonstrating against his conduct, the Lord struck him with the leprosy, which immediately appeared on his forehead; that they thrust him out as an unclean person; and that he himself hurried to get out, feeling that the Lord

19-21.—<sup>g</sup> Lev. xlii. 48.—<sup>h</sup> 2 Chron. xxvi. 23.—<sup>i</sup> There having been an interregnum for 11 years.—<sup>j</sup> As prophesied, Amos vii. 9.—<sup>k</sup> Ch. x. 30.—<sup>l</sup> Mat. i. 8, 9, called *Ozias*, and ver. 11, *Azariah*.—<sup>m</sup> Heb. a month of days.—<sup>n</sup> 1 Kings xiv. 17.—<sup>o</sup> 1 Kings iv. 24.—<sup>p</sup> Ch. viii. 12.

had smitten him; that he was obliged to dwell in a house by himself, being leprous, to the day of his death; and that during this time the affairs of the kingdom were administered by his son Jotham.

Verse 10. *Smote him before the people*] In some public assembly: he probably became very unpopular.

Verse 12. *This was the word of the Lord—unto Jehu*] *Jehoahaz*, *Joash*, *Jeroboam*, and *Zachariah* succeeded Jehu, to whom this promise was made. But because he executed the divine purpose with an uncommanded cruelty, therefore God cut his family short.

Verse 13. *He reigned a full month*] Menahem is supposed to have been one of Zachariah's generals. Hearing of the death of his master when he was with the troops at Tirzah, he hastened to Samaria, and slew the murderer, and had himself proclaimed in his stead. But as the people of Tiphshah did not open their gates to him, he took the place by assault.

Verse 19. *Put the king of Assyria*] This is the first time we hear of Assyria since the days of Nimrod, its founder, Gen. x. 11.

of Jeroboam the son of Nebat, who made Israel to sin.

19 And <sup>a</sup> Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to <sup>b</sup> confirm the kingdom in his hand.

20 And Menahem <sup>c</sup> exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24 And he did that *which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arich, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, *they are* written in the book of the chronicles of the kings of Israel.

27 In the two and fiftieth year of Azariah king of Judah <sup>d</sup> Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did that *which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

<sup>a</sup> 1 Chron. v. 26. Isa. ix. 1. Hos. viii. 9.—<sup>b</sup> Ch. xiv. 5.—<sup>c</sup> Heb. caused to come forth.—<sup>d</sup> Isa. vii. 1.—<sup>e</sup> 1 Chron. v. 26. Isa. ix. 1.—<sup>f</sup> 1 Kings xv. 20.—<sup>g</sup> After an anarchy for some years, ch. xvii. 1. Hos. x. 8, 7, 15.—<sup>h</sup> In the fourth year of Ahaz, in the twentieth

[That his hand] That is, his power and influence might be with him: in this sense is the word *hand* frequently used in scripture.

Verse 20. *Each man fifty shekels of silver*] Upwards of five pounds sterling a man.

Verse 21. *Are they not written in—the chronicles*] There are no chronicles extant, in which there is any thing farther relative to this king.

Verse 25. *Smote him in Samaria, in the palace of the king's house, with Argob and Arich*] Who Argob and Arich were we know not; some make them *men*, some make them *statues*.

Verse 29. *Came Tiglath-pileser*] He is supposed to have been the successor of Sardanapalus. [This is pure conjecture.]

Took Ijon] These places belonged to Israel; and were taken by Ben-hadad, king of Syria, when he was in league with Aza, king of Judah. See 1 Kings xv. 20. They were regained by Jeroboam the second; and now they are taken from Israel once more by Tiglath-pileser. From 1 Chron.

29 In the days of Pekah king of Israel <sup>a</sup> came Tiglath-pileser king of Assyria, and took <sup>b</sup> Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and <sup>c</sup> reigned in his stead, <sup>d</sup> in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, *they are* written in the book of the chronicles of the kings of Israel.

32 In the second year of Pekah the son of Remaliah king of Israel began <sup>e</sup> Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did that *which was* right in the sight of the LORD: he did <sup>f</sup> according to all that his father Uzziah had done.

35 <sup>g</sup> Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. <sup>h</sup> He built the higher gate of the house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah.

37 In <sup>i</sup> those days the LORD began to send against Judah <sup>j</sup> Rezin the king of Syria, and <sup>k</sup> Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

year after Jotham had begun to reign; Ush.—<sup>l</sup> 2 Chron. xxvii. 1.—<sup>m</sup> Ver. 3.—<sup>n</sup> Ver. 4.—<sup>o</sup> 2 Chron. xxvii. 3, &c.—<sup>p</sup> At the end of Jotham's reign.—<sup>q</sup> Ch. xvi. 5. Isa. vii. 1.—<sup>r</sup> Ver. 27.

v. 26, we learn that Pul and Tiglath-pileser, kings of Assyria, carried away into captivity the two tribes of Reuben and Gad, and the half tribe of Manasseh; all that belonged to Israel on the other side of Jordan. These were never restored to Israel.

Verse 30. *Hoshea the son of Elah—in the twentieth year of Jotham*] There are many difficulties in the chronology of this place.

Verse 36. *Now the rest of the acts of Jotham*] These acts are distinctly stated in 2 Chron. chap. xxvii. As to the *higher gate* of the house of the Lord, commentators are not well agreed: some think it was a gate which he then made, and which did not exist before, and is the same that is called the *new gate*, Jer. xxvi. 10; which is very likely.

Verse 37. *In those days the Lord began to send*] It was about this time that the Assyrian wars, so ruinous to the Jews, began; but it was in the following reigns that they arrived at their highest pitch of disaster to those unfaithful and unfortunate people.

## CHAPTER XVI.

Ahaz begins to reign, acts wickedly, and restores idolatry in Judea, 1-4. Rezin, king of Syria, besieges Jerusalem, but cannot take it; he takes Elath, and drives the Jews thence, 5, 6. Ahaz hires Tiglath-pileser against the king of Syria, and the king of Israel, and gives him the silver and gold that were found in the treasures of the house of the Lord, 7, 8. Tiglath-pileser takes Damascus, and slays Rezin, 9. Ahaz goes to meet him at

## II. KINGS.

*Damascus; sees an altar there, a pattern of which he sends to Urijah the priest; and orders him to make one like it, which he does, 10-15. He makes several alterations in the temple; dies; and Hezekiah his son reigns in his stead, 16-20.*

**I**N the seventeenth year of Pekah the <sup>a</sup>son of Remaliah <sup>b</sup>Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, <sup>c</sup>and made his son to pass through the fire, according to the <sup>d</sup>abomination of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and <sup>e</sup>on the hills, and under every green tree.

5 <sup>f</sup>'Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria <sup>g</sup>recovered Elath to Syria, and drove the Jews from <sup>h</sup>Elath, and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers <sup>i</sup>to <sup>j</sup>Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz <sup>k</sup>took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it* for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against <sup>l</sup>Damascus, and <sup>m</sup>took it, and carried *the people* of it captive to Kir, and slew Rezin.

<sup>a</sup> Isa. vii. 6.—<sup>b</sup> 2 Chron. xxviii. 1, &c.—<sup>c</sup> Lev. xviii. 21. 2 Chron. xxviii. 3. Ps. cvi. 37, 38.—<sup>d</sup> Deut. xii. 31.—<sup>e</sup> Deut. xii. 2. 1 Kings xiv. 23.—<sup>f</sup> Isa. vii. 1, 4, &c.—<sup>g</sup> Ch. xiv. 22.—<sup>h</sup> Heb. Eloth.—<sup>i</sup> Ch. xv. 29.—<sup>j</sup> Heb. Tilgath-pileser, 1 Chron. v. 26 and 2 Chron. xxviii. 20.

Verse 2. *Twenty years old was Ahaz*] Here is another considerable difficulty in the chronology. Ahaz was but *twenty years* old when he began to reign, and he died after he had reigned *sixteen years*; consequently his whole age amounted only to *thirty-six years*. But Hezekiah his son was *twenty-five years* old when he began to reign; and if this were so, then Ahaz must have been the father of Hezekiah when he was but *eleven years* of age! Some think that the *twenty years* mentioned here respect the beginning of the reign of Jotham, father of Ahaz; so that the passage should be thus translated: *Ahaz was twenty years of age when his father began to reign*; and consequently he was *fifty-two years* old when he died, seeing Jotham reigned *sixteen years*; and therefore Hezekiah was born when his father was *twenty-seven years* of age. This however is a violent solution, and worthy of little credit. It is better to return to the text as it stands, and allow that Ahaz might be only *eleven or twelve years* old when he had Hezekiah: this is not at all impossible; as we know that the youth of both sexes in the eastern countries are marriageable at *ten or twelve years* of age, and are frequently betrothed when they are but *nine*.

Verse 7. *I am thy servant and thy son*] I will obey thee in all, and become tributary to thee; only help me against Syria and Israel.

Verse 9. *The king of Assyria hearkened unto him*] It is said, 2 Chron. xxviii. 20, that *Tiglath-pileser distressed him, but strengthened him not*. Though he came against the Syrians, and took Damascus, and slew Rezin, yet he did not *help* Ahaz against the Philistines, nor did he lend him any forces to assist against Israel; and he distressed him by

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest *made it* against king Ahaz came from Damascus.

12 And when the king *was* come from Damascus, the king saw the altar: and <sup>n</sup>the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his <sup>o</sup>peace-offerings upon the altar.

14 And he brought also <sup>p</sup>the brasen altar, which *was* before the LORD, from the fore-front of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn <sup>q</sup>the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brasen altar shall be for me to inquire by.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 <sup>r</sup>'And king Ahaz cut off <sup>s</sup>the borders of the bases, and removed the laver from off them; and took down <sup>t</sup>the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

Tiglath-pileser.—<sup>h</sup> Ch. xii. 18. See 2 Chron. xxviii. 21.—<sup>i</sup> Heb. Dammasek.—<sup>j</sup> Foretold, Amos i. 5.—<sup>k</sup> 2 Chron. xxviii. 16, 19.—<sup>l</sup> Heb. which were his.—<sup>m</sup> 2 Chron. iv. 1.—<sup>n</sup> Exod. xxix. 39, 40, 41.—<sup>o</sup> 2 Chron. xxviii. 24.—<sup>p</sup> 1 Kings vii. 27, 28.—<sup>q</sup> 1 Kings vii. 23, 25.

taking the royal treasures, and the treasures of the temple, and did him little service for so great a sacrifice.

Verse 10. *Ahaz went to Damascus*] He had received so much help on the defeat of Rezin, that he went to Damascus to meet the king of Assyria, and render him thanks.

*Ahaz sent to Urijah the priest the fashion of the altar*] This was some idolatrous altar, the shape and workmanship of which pleased Ahaz so well that he determined to have one like it at Jerusalem. For this he had no divine authority, and the compliance of Urijah was both mean and sinful.

Verse 14. *Put it on the north side*] He seems to have intended to conform every thing in the Lord's house as much as possible to the idolatrous temples which he saw at Damascus, and to model the divine worship in the same way: in a word, to honour and worship the gods of Syria, and not the God of heaven. All the alterations specified here were in contempt of the true God.

Verse 18. *And the covert for the sabbath*] As the word, and others derived from the same root, signify *covering* or *booths*, it is very likely that this means either a sort of canopy which was erected on the sabbath days for the accommodation of the people who came to worship, and which Ahaz took away to discourage them from that worship; or a canopy under which the king and his family reposed themselves, and which he transported to some other place to accommodate the king of Assyria when he visited him. The removing of this, whatever it was, whether *throne*, or *canopy*, or *covered way*, cut off the communication between the king's house and the temple; and the king of Assyria would not attempt to go into that sacred place by that other passage to which the priests alone had access.



18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 Now the rest of the acts of Ahaz which he

\* 2 Chron.

Verse 20. *Was buried with his fathers in the city of David*] But it is expressly declared, 2 Chron. xviii. 27, that he was not buried in the sepulchres of the kings of Israel; and this was undoubtedly intended as a mark of degradation. On the whole, a worse king than himself had not as yet sat on the Jewish throne; and yet he had many advantages: he

did, are they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and <sup>a</sup> was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

xviii. 27.

had for counsellor one of the greatest men ever produced in the Jewish nation, ISALAH the prophet; and God condescended to interpose especially for him when grievously straitened by the kings of Israel and Syria, both of whom were cut off according to the prediction of this prophet.

## CHAPTER XVII.

*Hoshea's wicked reign, 1, 2. Shalmaneser comes up against him, makes him tributary, and then casts him into prison, 3, 4. He besieges Samaria three years; and at last takes it, and carries Israel captive into Assyria, and places them in different cities of the Assyrians and Medes, 5, 6. The reason why Israel was thus afflicted; their idolatry, obstinacy, divination, &c., 7-18. Judah copies the misconduct of Israel, 19. The Lord rejects all the seed of Israel, 20-23. The king of Assyria brings different nations and places them in Samaria, and the cities from which the Israelites had been led away into captivity, 24. Many of these strange people are destroyed by lions, 25. The king of Assyria sends back some of the Israelitish priests to teach those nations the worship of Jehovah; which worship they incorporate with their own idolatry, 26-33. The state of the Israelites, and strange nations in the land of Israel, 34-41.*

**I**N the twelfth year of Ahaz king of Judah began <sup>a</sup>Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 Against him came up <sup>b</sup>Shalmaneser king of Assyria; and Hoshea became his servant, and <sup>c</sup>gave him <sup>d</sup>presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 Then <sup>e</sup>the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 <sup>f</sup>In the ninth year of Hoshea the king of Assyria

took Samaria, and <sup>g</sup>carried Israel away into Assyria, and <sup>h</sup>placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8 And <sup>i</sup>walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, <sup>j</sup>from the tower of the watchmen to the fenced city.

10 <sup>k</sup>And they set them up <sup>l</sup>images and <sup>m</sup>groves <sup>n</sup>in every high hill, and under every green tree:

<sup>a</sup> After an Interregnum, ch. xv. 30.—<sup>b</sup> Ch. xviii. 9.—<sup>c</sup> Heb. rendered. <sup>d</sup> Sam. viii. 2.—<sup>e</sup> Or, tribute.—<sup>f</sup> Ch. xviii. 9.—<sup>g</sup> Ch. xviii. 10, 11. Hos. xiii. 16, foretold.—<sup>h</sup> Lev. xxvi. 32, 33. Deut. xxviii. 36, 64. xxi. 27, 28.—<sup>i</sup> 1 Chron. v. 26.—<sup>j</sup> Lev. xviii. 3. Deut. xviii. 9.

Verse 8. *Shalmaneser*] This was the son and successor of Tiglath-pileser. He is called *Shaiman* by Hosea x. 14, and *Enmessar*, in the book of Tobit, i. 2.

*Gave him presents.*] Became tributary to him.

Verse 4. *Found conspiracy in Hoshea*] He had endeavoured to shake off the Assyrian yoke by entering into a treaty with So, king of Egypt; and having done so, he ceased to send the annual tribute to Assyria.

Verse 5. *Besieged it three years.*] It must have been well fortified, well provisioned, and well defended to have held out so long.

Verse 6. *Took Samaria*] According to the prophets, Hosea xiii. 16 and Micah i. 6.

*Carried Israel away into Assyria*] What were the places to which the unfortunate Israelites were carried, or where their successors are now situated, have given rise to innumerable conjectures, dissertations, discourses, &c. Some maintain that they are found on the coast of Guinea; others, in America; the Indian tribes being the descendants of those carried away by the Assyrians.

Ch. xvi. 3.—<sup>i</sup> Ch. xviii. 8.—<sup>j</sup> 1 Kings xiv. 23. Isa. lvii. 5.—<sup>k</sup> Heb. statues.—<sup>l</sup> Exod. xxxiv. 13. Deut. xvi. 21. Mic. v. 14.—<sup>m</sup> Deut. xii. 2. Ch. xvi. 4.

Every thing considered, I think it by far the most probable that the Afghans are the descendants of the Jews, who were led away.

Thus ended the kingdom of Israel after it had lasted two hundred and fifty-four years from the death of Solomon and the schism of Jeroboam, till the taking of Samaria by Shalmaneser in the ninth year of Hoshea; after which the remains of the ten tribes were carried away beyond the river Euphrates.

Verse 9. *Did secretly those things*] There was much hidden iniquity and private idolatry among them, as well as public and notorious crimes.

*From the tower of the watchmen to the fenced city.*] That is, the idolatry was universal; every place was made a place for some idolatrous rite or act of worship; from the largest city to the smallest village, and from the public watch-tower to the shepherd's cot.

Verse 10. *Images and groves*] Images of different idols, and places for the abominable rites of Ashtareth or Venus.

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, <sup>a</sup>whereof the LORD had said unto them, <sup>b</sup>Ye shall not do this thing.

13 Yet the LORD testified against Israel and against Judah, <sup>c</sup>by all the prophets *and* by all <sup>d</sup>the seers, saying, <sup>e</sup>Turn ye from your evil ways and keep my commandments and my statutes according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but <sup>f</sup>hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, <sup>g</sup>and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed <sup>h</sup>vanity, and <sup>i</sup>became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should <sup>j</sup>not do like them.

16 And they left all the commandments of the LORD their God, and <sup>k</sup>made them molten images, *even* two calves, <sup>l</sup>and made a grove, and worshipped all the host of heaven, <sup>m</sup>and served Baal.

17 <sup>n</sup>And they caused their sons and their daughters to pass through the fire, and <sup>o</sup>used divination and enchantments, and <sup>p</sup>sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel and removed them out of his sight: there was none left <sup>q</sup>but the tribe of Judah only.

19 Also <sup>r</sup>Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and <sup>s</sup>delivered them into the hand of spoilers, until he had cast them out of his sight.

<sup>a</sup>Exod. xx. 3, 4. Lev. xxvi. 1. Deut. v. 7, 8.—<sup>b</sup>Deut. iv. 19.—<sup>c</sup>Heb. by the hand of all.—<sup>d</sup>1 Sam. ix. 9.—<sup>e</sup>Jer. xviii. 11. xxv. 5. xxxv. 15.—<sup>f</sup>Deut. xxxi. 27. Prov. xxix. 1.—<sup>g</sup>Deut. xxix. 25.—<sup>h</sup>Deut. xxxii. 31. 1 Kings xv. 13. 1 Cor. viii. 4.—<sup>i</sup>Ps. cxv. 8. Rom. i. 21.—<sup>j</sup>Deut. xii. 30, 31.—<sup>k</sup>Exod. xxxii. 8. 1 Kings xli. 28.—<sup>l</sup>1 Kings xiv. 15, 23. xv. 18. xvi. 33.—<sup>m</sup>1 Kings xvi. 31. xxii.

Verse 13. *Yet the Lord testified against Israel*] This rendered their conduct the more inexcusable.

Verse 17. *Sold themselves to do evil*] Abandoned themselves to the will of the devil, to work all iniquity with greediness.

Verse 18. *Removed them out of his sight*] Banished them from the promised land, from the temple, and from every ordinance of righteousness, as wholly unworthy of any kind of good.

*None left but the tribe of Judah only.*] Under this name all those of Benjamin, and Levi, and the Israelites, who abandoned their idolatries and joined with Judah, are comprised. It was the *ten tribes* that were carried away by the Assyrians.

Verse 24. *The king of Assyria brought men from Babylon*] He removed one people entirely, and substituted others in their place; and this he did to cut off all occasion for mutiny or insurrection; for the people, being removed from their *own land*, had no object worthy of attention to contend for, and no *patrimony* in the land of their captivity to induce them to hazard any opposition to their oppressors.

By men from Babylon, we may understand some cities of *Babylonia* then under the Assyrian empire; for at this time Babylon had a king of its own; but some parts of what was called *Babylonia* might have been still under the Assyrian government.

*From Cuthah.*] This is supposed to be the same as *Cush*. The original language of this people, or at least the language they spoke after their settlement in Israel, is contained in

21 For <sup>a</sup>he rent Israel from the house of David: and <sup>b</sup>they made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, <sup>c</sup>as he had said by all the prophets. <sup>d</sup>So was Israel carried away out of their own land to Assyria unto this day.

24 <sup>e</sup>And the king of Assyria brought men <sup>f</sup>from Babylon, and from Cuthah, and from <sup>g</sup>Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And <sup>h</sup>so it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, knew not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of <sup>a</sup>Babylon made Succoth-

53. Ch. xi. 18.—<sup>a</sup>Lev. xviii. 21. Ch. xvi. 3. Ezek. xxiii. 37.—<sup>b</sup>Deut. xviii. 10.—<sup>c</sup>1 Kings xxi. 20.—<sup>d</sup>1 Kings xi. 18, 32.—<sup>e</sup>Jer. iii. 8.—<sup>f</sup>Ch. xiii. 8. xv. 29.—<sup>g</sup>1 Kings xi. 11, 31.—<sup>h</sup>1 Kings xii. 20, 28.—<sup>i</sup>1 Kings xiv. 16.—<sup>j</sup>Ver. 6.—<sup>k</sup>Ezra iv. 2, 10.—<sup>l</sup>See ver. 30.—<sup>m</sup>Ch. xviii. 34, *Isaiah*.—<sup>n</sup>Ver. 24.

the Samaritan Version of the Pentateuch. This *Cuthah* was probably the country in the land of *Shinar*, first inhabited by *Cush*.

*From Ava*] The *Avim* were an ancient people, expelled by the Chaborim from *Hazerim*, Deut. ii. 23.

*From Hamath*] This was *Hemath* or *Emath* of Syria, frequently mentioned in the sacred writings.

*From Sepharvaim*] There was a city called *Syphera*, near the Euphrates; others think the *Saspires*, a people situated between the *Colchians* and the *Medes*, are meant.

Verse 25. *The Lord sent lions among them*] The land being deprived of its inhabitants, wild beasts would necessarily increase, even without any supernatural intervention; and this the superstitious new comers supposed to be a plague sent upon them, because they did not know how to worship him who was the God of the land; for they thought, like other heathens, that every district had its own *tutelary deity*. Yet it is likely that God did send lions as a scourge on this bad people.

Verse 26. *The manner of the God of the land.*] The judgment; the way in which the God of the land is to be worshipped.

Verse 27. *Carry thither one of the priests*] Imperfect as this teaching was, it, in the end, overthrew the idolatry of these people, so that soon after the Babylonish captivity they were found to be as free from idolatry as the Jews themselves, and continue so to the present day. But they are now nearly annihilated.

Verse 29. *Every nation made gods of their own.*] That is,

benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 \*And the Avites made Nibhaz and Tartak, and the Sepharvites <sup>b</sup>burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, \*and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 \*They feared the LORD, and served their own gods, after the manner of the nations, \*whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, <sup>f</sup>whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, \*Ye shall not fear other

gods, nor <sup>h</sup>bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and <sup>1</sup>a stretched-out arm, <sup>1</sup>him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, <sup>k</sup>ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you, <sup>1</sup>ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 \*So these nations feared the LORD, and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day.

\* Ezra iv. 9.—<sup>b</sup> Lev. xviii. 21. Deut. xii. 31.—<sup>c</sup> 1 Kings xii. 31. —<sup>d</sup> Zeph. i. 5.—<sup>e</sup> Or, who carried them away from thence.—(Gen. xxxii. 28. xxxv. 10. 1 Kings xi. 31.—<sup>f</sup> Judg. vi. 10.—<sup>h</sup> Exod. xx.

5.—<sup>1</sup> Exod. vi. 6.—<sup>1</sup> Deut. x. 20.—<sup>h</sup> Deut. v. 32.—<sup>1</sup> Deut. iv. 23.—<sup>m</sup> Ver. 32, 33.

they made gods after the fashion of those which they had worshipped in their own country.

Verse 30. *The men of Babylon made Succoth-benoth*] This, literally, signifies the tabernacles of the daughters or young women, and most evidently refers to those public prostitutions of young virgins at the temple of Melitta or Venus among the Babylonians.

*The men of Cuth made Nergal*] This is supposed to have been the solar orb or light. According to the rabbins, his emblem was a cock.

*The men of Hamath made Ashima*] Perhaps the fire; from *asham*, to make atonement or to purify. Jarchi says this was in the form of a goat.

Verse 31. *The Avites made Nibhaz*] This was supposed to be the same as the Anubis of the Egyptians; and was in form partly of a dog, and partly of a man.

*And Tartak*] This is supposed by some to be another name of the same idol; Jarchi says it was in the shape of an ass. Some think these were the representations of the sun in his chariot; Nibhaz representing the solar orb, and Tartak the chariot.

*Adrammelech*] Probably the sun.

*Anammelech*] Probably the Moloch of the Ammonites. Jarchi says, the first was in the form of a mule, the second in the form of a horse; this was probably the moon. [All these interpretations are doubtful.]

Verse 32. *Of the lowest of them priests*] One priest was not enough for this motley population; and, as the priesthood was probably neither respectable nor lucrative, it was

only the lowest of the people who would enter into the employment.

Verse 33. *They feared the Lord, and served their own gods*] They did not relinquish their own idolatry, but incorporated the worship of the true God with that of their idols.

Verse 36. *But the Lord*] JEHOVAH, the supreme, self-existent, and eternal Being; author of all being and life.

*Who brought you up*] This was a strong reason why they should adore Him only: he had saved them from the hands of their enemies, and he did it in such a way as to show his power to be irresistible; in such a Being they might safely confide.

*Him shall ye fear*] Here is the manner in which he is to be worshipped. Him ye shall reverence as your Lawgiver and Judge; ye shall respect and keep all his commandments; doing what he has enjoined, and avoiding what he has forbidden.

*Him shall ye worship*] Before him ye shall bow the knee; living in the spirit of obedience, and performing every religious act in the deepest humility.

*And to him shall ye do sacrifices*] Ye shall consider that, as ye have sinned, so ye deserve death; ye shall therefore bring your living victims to the altar of the Lord, and let their life's blood be poured out there, as an atonement for your souls.

Verse 41. *So do they unto this day*] This must have been written before the Babylonish captivity; because, after that time, none of the Israelites ever lapsed into idolatry.

## CHAPTER XVIII.

Hezekiah begins to reign; he removes the high places, breaks to pieces the brazen serpent, and walks uprightly before God, 1-6. He endeavours to shake off the Assyrian yoke, and defeats the Philistines, 7, 8. Shalmaneser comes up against Samaria, takes it, and carries the people away into captivity, 9-12. And then comes against Judah, and takes all the fenced cities, 13. Hezekiah sends a message to him at Lachish to desist, with the promise that he will pay any tribute he chooses to impose; in consequence of which Shalmaneser exacts three hundred talents of silver, and thirty talents of gold; to pay which Hezekiah is obliged to take all his own treasures, and those belonging to the temple, 14-16. The king of Assyria sends, notwithstanding, a great host against Jerusalem; and his general Rab-shakeh delivers an insulting and blasphemous message to Hezekiah, 17-35. Hezekiah and his people are greatly afflicted at the words of Rab-shakeh, 36, 37.

**NOW** it came to pass in the third year of Hoshea son of Elah king of Israel, that <sup>a</sup>Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem. His mother's name also was <sup>b</sup>Abi, the daughter of Zachariah.

3 And he did that which was right in the sight of the LORD, according to all that David his father did.

4 <sup>c</sup>He removed the high places, and brake the <sup>d</sup>images, and out down the groves, and brake in pieces the <sup>e</sup>brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it <sup>f</sup>Nehushtan.

5 He <sup>g</sup>trusted in the LORD God of Israel; <sup>h</sup>so that after him was none like him among all the kings of Judah, nor <sup>i</sup>any that were before him.

6 For he <sup>j</sup>clave to the LORD, and departed not <sup>k</sup>from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD <sup>l</sup>was with him; and he <sup>m</sup>prospered whithersoever he went forth: and he <sup>n</sup>rebelled against the king of Assyria, and served him not.

8 <sup>o</sup>He smote the Philistines, even unto <sup>p</sup>Gaza, and the borders thereof, <sup>q</sup>from the tower of the watchmen of the fenced city.

9 And <sup>r</sup>it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: even in the sixth year of Hezekiah, that is <sup>s</sup>the ninth year of Hoshea king of Israel, Samaria was taken.

11 <sup>t</sup>And the king of Assyria did carry away Israel unto Assyria, and put them in <sup>u</sup>Halah and in Habor

by the river of Gozan, and in the cities of the Medes:

12 <sup>v</sup>Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear <sup>w</sup>them, nor do <sup>x</sup>them.

13 Now <sup>y</sup>in the fourteenth year of king Hezekiah did <sup>z</sup>Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed to Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah <sup>aa</sup>gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave <sup>ab</sup>it to the king of Assyria.

17 And the king of Assyria sent Tartan and Rabсарis and Rab-shakeh from Lachish to king Hezekiah with a <sup>ac</sup>great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, <sup>ad</sup>which is in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the <sup>ae</sup>scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, <sup>af</sup>What confidence is this wherein thou trustest?

<sup>a</sup>2 Chron. xxviii. 27. xxix. 1. He is called Ezeekias, Mat. i. 9.—<sup>b</sup>2 Chron. xxix. 1. Abijah.—<sup>c</sup>2 Chron. xxxi. 1.—<sup>d</sup>Heb. statues.—<sup>e</sup>Num. xxi. 9.—<sup>f</sup>That is, a piece of brass.—<sup>g</sup>Ch. xix. 10. Job xlii. 16. Ps. xlii. 5.—<sup>h</sup>Ch. xxiii. 25.—<sup>i</sup>Deut. x. 20. Job. xlii. 8.—<sup>j</sup>Heb. from after him.—<sup>k</sup>2 Chron. xv. 2.—<sup>l</sup>Sam. xviii. 5, 14. Ps. lx. 12.—<sup>m</sup>Ch. xvi. 7.—<sup>n</sup>1 Chron. iv. 41. Isa. xiv. 29.—<sup>o</sup>Heb. Assah.

—<sup>p</sup>Ch. xvii. 9.—<sup>q</sup>Ch. xvii. 3.—<sup>r</sup>Ch. xvii. 6.—<sup>s</sup>Ch. xvii. 6.—<sup>t</sup>1 Chron. v. 26.—<sup>u</sup>Ch. xvii. 7. Dan. ix. 6, 10.—<sup>v</sup>2 Chron. xxxii. 1, &c. Isa. xxvi. 1, &c. Ecclesi. xlviii. 18.—<sup>w</sup>Heb. Sanherib.—<sup>x</sup>Ch. xvi. 8.—<sup>y</sup>Heb. them.—<sup>z</sup>Heb. heavy.—<sup>aa</sup>Isa. vii. 8.—<sup>ab</sup>Or, secretary.—<sup>ac</sup>2 Chron. xxxii. 10, &c.

Verse 3. He did that which was right in the sight of the Lord.] In chap. xix. of the Second Book of Chronicles we have an account of what this pious king did to restore the worship of God.

Verse 4. Brake in pieces the brazen serpent.] The history of this may be seen in Num. xxi. 8, 9; see the notes there.

And he called it Nehushtan.] Not one of the Versions has attempted to translate this word. Jarchi says, "He called it Nechustan, through contempt, which is as much as to say, a brazen serpent." Some have supposed that the word is compounded of nachash, to divine, and tan, a serpent, so it signifies the divining serpent; and the Targum states that it was the people, not Hezekiah, that gave it this name. Nachash signifies to view, eye attentively, observe, to search, inquire accurately, &c.; and hence is used to express divination, augury. As a noun, it signifies brass or copper, filth, verdigris, and some sea animal, Amos ix. 8; see also Job xxvi. 13, and Isa. xxvii. 1. It is also frequently used for a serpent; and most probably for an animal of the genus Simia, in Gen. iii., where see the notes. This has been contested by some, ridiculed by a few, and believed by many.

Verse 5. He trusted in the Lord.] 1. He trusted in the Lord God of Israel; 2. He clave to the Lord; 3. He was steady in his religion; he departed not from following the Lord; 4. He kept God's commandments. And what were the consequences? 1. The Lord was with him; 2. He prospered whithersoever he went.

Verse 8. From the tower of the watchmen.] See the same words, chap. xvii. 9. It seems a proverbial mode of expression: he reduced every kind of fortification; nothing was able to stand before him.

Verse 17. The king of Assyria sent Tartan, &c.] These are not the names of persons, but of offices. Tartan, in the

Greek Version, signifies he who presides over the gifts or tribute; chancellor of the exchequer.

Rabсарis.] The chief of the eunuchs. Rab-shakeh, master or chief over the wine cellar; or he who had the care of the king's drink.

From Lachish.] It seems as if the Assyrian troops had been worsted before Lachish, and were obliged to raise the siege, from which they went and sat down before Libnah. While Sennacherib was there with the Assyrian army, he heard that Tirhakah, king of Ethiopia, had invaded the Assyrian territories. Being obliged therefore to hasten, in order to succour his own dominions, he sent a considerable force under the aforementioned officers against Jerusalem with a most fearful and bloody manifesto, commanding Hezekiah to pay him tribute, to deliver up his kingdom to him, and to submit, he and his people, to be carried away captives into Assyria! This manifesto was accompanied with the vilest insults and the highest blasphemies. God interposed, and the evils threatened against others fell upon himself.

Conduit of the upper pool.] The aqueduct that brought water from the upper or eastern reservoir, near to the valley of Kidron, into the city. Probably they had seized on this in order to distress the city.

The fuller's field.] The place where the washermen stretched out their clothes to dry.

Verse 18. Called to the king.] They wished him to come out, that they might get possession of his person.

Eliakim—over the household.] What we would call lord chamberlain.

Shebna the scribe.] The king's secretary.

Joah—the recorder.] The writer of the public annals.

Verse 19. What confidence is this?] The words are excessively insulting: What little, foolish, or unavailing cause of,

20 Thou <sup>a</sup>sayest, <sup>b</sup>but they are but <sup>c</sup>vain words,) <sup>d</sup>I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 <sup>e</sup>Now, behold, thou <sup>f</sup>trustest upon the staff of this bruised reed, <sup>g</sup>even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he, <sup>h</sup>whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give <sup>i</sup>pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? <sup>j</sup>hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink <sup>k</sup>their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying,

<sup>a</sup>Or, talkest.—<sup>b</sup>Heb. word of the lips.—<sup>c</sup>Or, but counsel and strength are for the war.—<sup>d</sup>Ezek. xxix. 6, 7.—<sup>e</sup>Heb. trustest thee.—<sup>f</sup>Ver. 4. 2 Chron. xxxi. 1. xxxii. 12.—<sup>g</sup>Or, hostages.—<sup>h</sup>Heb. the water of their feet.—<sup>i</sup>2 Chron. xxxii. 15.—<sup>j</sup>Or, Seek my favour.—

confidence is it in which thou trustest? I translate thus, because I consider the word *bahtashon* as a diminutive, intended to express the utmost contempt for Hezekiah's God.

Verse 21. *The staff of this bruised reed*] Egypt had already been greatly bruised and broken through the wars carried on against it by the Assyrians.

Verse 22. *Whose high places and whose altars Hezekiah hath taken away*] This was artfully malicious. Many of the people sacrificed to Jehovah on the high places; Hezekiah had removed them (ver. 4), because they were incentives to idolatry: Rab-shakeh insinuates that by so doing he had offended Jehovah, deprived the people of their religious rights, and he could neither expect the blessing of God nor the co-operation of the people.

Verse 23. *Am I now deliver thee two thousand horses*] Another insult: Were I to give thee two thousand Assyrian horses thou couldst not find riders for them. How then canst thou think that thou shalt be able to stand against even the smallest division of my troops?

Verse 25. *Am I now come up without the Lord*] As Rab-shakeh saw that the Jews placed the utmost confidence in God, he wished to persuade them that by Hezekiah's conduct Jehovah had departed from them, and had become ally to the king of Assyria, and therefore they could not expect any help from that quarter.

Verse 26. *Talk not with us in the Jews' language*] The object of this blasphemous caustic was to stir up the people to sedition, that the city and the king might be delivered into his hand.

Verse 27. *That they may eat their own dung*] That they may be duly apprised, if they hold on Hezekiah's side, Jerusalem shall be most strictly besieged, and they be reduced to such a state of famine as to be obliged to eat their own excrements.

Hear the word of the great king, the king of Assyria: 29 Thus saith the king, <sup>l</sup>Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and the city shall not be delivered into the hand of the king of Assyria.

31 Hearken not unto Hezekiah: for thus saith the king of Assyria, <sup>m</sup>Make <sup>n</sup>an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his <sup>o</sup>cistern:

32 Until I come and take you away to a land like your own land, <sup>p</sup>a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he <sup>q</sup>persuadeth you, saying, The LORD will deliver us.

33 <sup>r</sup>Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 <sup>s</sup>Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and <sup>t</sup>Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries, that have delivered their country, out of mine hand, <sup>u</sup>that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah <sup>v</sup>with their clothes rent, and told him the words of Rab-shakeh.

<sup>l</sup>Heb. Make with me a blessing. Gen. xxxii. 20. xxxiii. 11. Prov. xviii. 16.—<sup>m</sup>Or, pit.—<sup>n</sup>Deut. viii. 7, 8.—<sup>o</sup>Or, deceitful.—<sup>p</sup>Ch. xix. 12. 2 Chron. xxxii. 14. Isa. x. 10, 11.—<sup>q</sup>Ch. xix. 13.—<sup>r</sup>Ch. xvii. 24. Aha.—<sup>s</sup>Dan. iii. 15.—<sup>t</sup>Isa. xxxiii. 7.

Verse 28. *Hear the word of the great king—of Assyria*] This was all intended to cause the people to revolt from their allegiance to the king.

Verse 32. *Until I come and take you away*] This was well calculated to stir up a seditious spirit. Ye cannot be delivered: your destruction, if ye resist, is inevitable; Senacherib will do with you, as he does with all the nations he conquers, lead you captive into another land: but if you will surrender without further trouble, he will transport you into a land as good as your own.

Verse 34. *Where are the gods of Hamath*] The Assyrians have already overthrown the gods of Hamath, Arpad, Hena, and Ivah; therefore, Jehovah shall be like one of them, and shall not be able to deliver Jerusalem out of the hand of my master.

The impudent blasphemy of this speech is without parallel. Hezekiah treated it as he ought; it was not properly against him, but against the LORD; therefore he refers the matter to Jehovah himself, who punishes this blasphemy in the most signal manner.

Verse 36. *Answer him not*] The blasphemy is too barefaced; Jehovah is insulted, not you; let him avenge his own quarrel.

Verse 37. *Then came Eliakim—and Shebna—and Joah—to Hezekiah with their clothes rent*] It was the custom of the Hebrews, when they heard any blasphemy, to rend their clothes, because this was the greatest of crimes, as it immediately affected the Majesty of God; and it was right that a religious people should have in the utmost abhorrence every insult offered to the object of their religious worship. These three ambassadors lay the matter before the king, as God's representative; he lays it before the prophet, as God's minister; and the prophet lays it before God, as the people's mediator.



## CHAPTER XIX.

*Hezekiah is greatly distressed, and sends to Isaiah to pray for him, 1-4. Isaiah returns a comfortable answer, and predicts the destruction of the king of Assyria and his army, 5-8. Sennacherib, hearing that his kingdom was invaded by the Ethiopians, sends a terrible letter to Hezekiah, to induce him to surrender, 9-13. Hezekiah goes to the temple, spreads the letter before the Lord, and makes a most affecting prayer, 14-19. Isaiah is sent to him to assure him that his prayer is heard; that Jerusalem shall be delivered; and that the Assyrians shall be destroyed, 20-34. That very night a messenger of God slays one hundred and eighty-five thousand Assyrians, 35. Sennacherib turns to Nineveh, and is slain by his own sons, 36, 37.*

**AND** <sup>a</sup>it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth and went into the house of the LORD.

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, to <sup>b</sup>Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and <sup>c</sup>blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 <sup>d</sup>It may be the LORD thy God will hear all the words of Rab-shakeh, <sup>e</sup>whom the king of Assyria his master hath sent to reproach the living God; and will <sup>f</sup>reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are <sup>g</sup>left.

5 So the servants of king Hezekiah came to Isaiah.

6 <sup>h</sup>And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the <sup>i</sup>servants of the king of Assyria have blasphemed me.

7 Behold, I will send <sup>j</sup>a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed <sup>k</sup>from Lachish.

9 And <sup>l</sup>when he heard say of Tirhakah king of

Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God <sup>m</sup>in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly: and shalt thou be delivered?

12 <sup>n</sup>Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Harnam, and Rezepah, and the children of <sup>o</sup>Eden which were in Thelasar?

13 <sup>p</sup>Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 <sup>q</sup>And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, <sup>r</sup>thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: <sup>s</sup>open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands.

18 And have <sup>t</sup>cast thy gods into the fire: for

<sup>a</sup> Isa. xxxvii. 1, &c.—<sup>b</sup> Luke iii. 4, called Esaias.—<sup>c</sup> Or, provocation.—<sup>d</sup> 2 Sam. xvi. 12.—<sup>e</sup> Ch. xviii. 35.—<sup>f</sup> Ps. l. 21.—<sup>g</sup> Heb. found.—<sup>h</sup> Isa. xxxvii. 6, &c.—<sup>i</sup> Ch. xviii. 17.—<sup>j</sup> Ver. 35, 36, 37. Jer. li. 1.—<sup>k</sup> Ch. xviii. 14.—<sup>l</sup> See 1 Sam. xxiii. 27.—<sup>m</sup> Ch. xviii. 5.—<sup>n</sup> Ch. xviii.

Verse 2. *To Isaiah the prophet*] His fame and influence were at this time great in Israel; and it was well known that the word of the Lord was with him. Here both the church and the state unite in fervent application to, and strong dependence upon, God; and behold how they succeed!

Verse 3. *The children are come to the birth*] The Jewish state is here represented under the emblem of a woman in travail, who has been so long in the pangs of parturition, that her strength is now entirely exhausted, and her deliverance is hopeless, without a miracle.

Verse 4. *The remnant that are left*] That is, the Jews; the ten tribes having been already carried away captive by the kings of Assyria.

Verse 7. *Behold, I will send a blast—and he shall hear a rumour*] The rumour was, that Tirhakah had invaded Assyria. The blast was that which slew one hundred and eighty-five thousand of them in one night; see ver. 35.

*Cause him to fall by the sword*] Alluding to his death by the hands of his two sons, at Nineveh.

Verse 8. *Libnah—Lachish*] These two places were not

33.—<sup>o</sup> Ezek. xxvii. 23.—<sup>p</sup> Ch. xviii. 34.—<sup>q</sup> Isa. xxxvii. 14, &c.—<sup>r</sup> 1 Sam. iv. 4. Ps. lxxx. 1.—<sup>s</sup> 1 Kings xviii. 39. Isa. xlv. 6. Jer. x. 10, 11, 12.—<sup>t</sup> Ps. xxxi. 2.—<sup>u</sup> 2 Chron. vi. 40.—<sup>v</sup> Ver. 4.—<sup>w</sup> Heb. given.

very distant from each other; they were in the mountains of Judah, southward of Jerusalem.

Verse 10. *Let not thy God in whom thou trustest*] This letter is nearly the same with the speech delivered by Rab-shakeh.

Verse 14. *Spread it before the Lord*] The temple was considered to be God's dwelling-place; and that whatever was there was peculiarly under his eye. Hezekiah spread the letter before the Lord, as he wished him to read the blasphemies spoken against himself.

Verse 15. *Thou art the God, &c.*] Thou art not only God of Israel, but God also of Assyria, and of all the nations of the world.

Verse 21. *The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee*] "So truly contemptible is thy power, and empty thy boasts, that even the young women of Jerusalem, under the guidance of Jehovah, shall be amply sufficient to discomfit all thy forces, and cause thee to return with shame to thine own country, where the most disgraceful death awaits thee." [The virgin personifies the city of Zion.]



they were no gods, but 'the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, 'that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel. 'That which thou hast prayed to me against Sennacherib king of Assyria 'I have heard.

21 This is the word that the LORD hath spoken concerning him; The virgin 'the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem 'hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the 'Holy One of Israel.

23 'By 'thy messengers thou hast reproached the LORD, and hast said, 'With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down 'the tall cedar-trees thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, and into 'the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of 'besieged places.

25 'Hast thou not heard long ago how 'I have done it, and of ancient times that I have formed it? now have I brought it to pass, that 'thou shouldst be to lay waste fenced cities into ruinous heaps:

\* Ps. cxv. 4. Jer. x. 3.—Ps. lxxxiii. 18.—Isa. xxxvii. 21, &c.—Ps. lxxv. 2.—Lam. ii. 13.—Job xvi. 4. Ps. xxii. 7, 8. Lam. ii. 15.—Ps. lxxi. 22. Isa. v. 24. Jer. li. 5.—Heb. By the hand of.—'Ch. xviii. 17.—Ps. xx. 7.—Heb. the tallness, &c.—Or, the forest and his fruitful field. Isa. x. 18.—Or, fenced.—Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?—Isa. xiv. 7.—Ps. ix. 5.—Heb. short of hand.—Ps.

Verse 23. *The tall cedar-trees—the choice fir-trees*] Probably meaning the princes and nobles of the country. *The forest of his Carmel.*] Better in the margin: *the forest and his fruitful field.*

Verse 24. *I have digged and drunk strange waters*] I have conquered strange countries, in which I have digged wells for my army; or I have gained the wealth of strange countries.

*With the sole of my feet*] My infantry have been so numerous that they alone have been sufficient to drink up the rivers of the places I have besieged.

Verse 25. *Hast thou not heard*] Here Jehovah speaks; and shows this boasting king that what he had done was done by the divine appointment; and that of his own counsel and might he could have done nothing.

Verse 26. *I will put my hook in thy nose*] This seems to be an allusion to the method of guiding a buffalo; he has a sort of ring put into his nose, to which a cord or bridle is attached, by which he can be turned to the right, or to the left, or round about, according to the pleasure of his driver.

Verse 27. *This shall be a sign unto thee*] To Hezekiah; for to him this part of the address is made.

*Ye shall eat this year*] Sennacherib had ravaged the country, and seed-time was now over, yet God shows them that he would so bless the land, that what should grow of itself that year would be quite sufficient to supply the inhabitants and prevent all famine; and though the second year was the sabbatical rest, or jubilee for the land, in which it was unlawful to plough or sow; yet even then the land, by an especial blessing of God, should bring forth a sufficiency for its inhabitants; and in the third year they should sow and plant, &c., and have abundance, &c. Now this was to be a sign to Hezekiah, that his deliverance had not been effected by natural or casual means; for as without a

26 Therefore their inhabitants were 'of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as 'the grass on the house tops, and as corn blasted before it be grown up.

27 But 'I know thy 'abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come, up into mine ears; therefore 'I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back 'by the way by which thou camest.

29 And this shall be 'a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 'And 'the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and 'they that escape out of Mount Zion: 'the zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bark against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For 'I will defend this city, to save it for mine own sake, and 'for my servant David's sake.

35 And 'it came to pass that night, that the angel of the LORD went out, and smote in the camp of the

xxxix. 6.—Ps. cxxxix. 1, &c.—Or, sitting.—Job xli. 2. Ezek. xxxix. 4. xxxviii. 4. Amos iv. 2.—Ver. 33, 36, 37.—1 Sam. ii. 34. Ch. xx. 8, 9. Isa. vii. 11, 14. Luke ii. 12.—2 Chron. xxxii. 22, 23.—Heb. the escaping of the house of Judah that remaineth.—Heb. the escaping.—Isa. ix. 7.—Ch. xx. 6.—1 Kings xi. 12, 13.—2 Chron. xxxii. 21. Isa. xxxvii. 36. Eccles. xlviii. 21. 1 Mac. vii. 41. 2 Mac. viii. 19.

miracle the ravaged and uncultivated land could not yield food for its inhabitants, so not without miraculous interference could the Assyrian army be cut off and Israel saved.

Verse 30. *The remnant—shall yet again take root*] As your corn shall take root in the soil, and bring forth, and abundantly multiply, so shall the Jewish people; the population shall be greatly increased, and the desolations occasioned by the sword soon be forgotten.

Verse 31. *Out of Jerusalem shall go forth a remnant*] The Jews shall be so multiplied as not only to fill Jerusalem, but all the adjacent country.

*And they that escape out of Mount Zion*] Some think that this refers to the going forth of the apostles to the Gentile world, and converting the nations by the preaching of the gospel.

Verse 33. *By the way that he came*] Though his army shall not return, yet he shall return to Assyria; for because of his blasphemy, he is reserved for a more ignominious death.

Verse 35. *That night*] The very night after the blasphemous message had been sent, and this comfortable prophecy delivered. [It is more probable that the reference is here to the time when Sennacherib advanced to the siege of Jerusalem, which is to be placed two years after the sending of the message.]

*The angel of the Lord went out*] I believe this angel or messenger of the Lord was simply a suffocating or pestilential WIND; by which the Assyrian army was destroyed, as in a moment, without noise, confusion, or any warning.

*When they arose early*] That is, Sennacherib, and probably a few associates, who were preserved as witnesses and relaters of this most dire disaster. Rab-shakeh, no doubt, perished with the rest of the army.

Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

\* Gen. x. 11.—<sup>b</sup> 2 Chron. xxxii. 21.—<sup>c</sup> Tob. i. 21.

Verse 36. *Dwelt at Nineveh*] This was the capital of the Assyrian empire.

Verse 37. *Nisroch his god*] We know nothing of this deity; he is nowhere else mentioned.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that <sup>b</sup>Adrammelech and Sharezer <sup>c</sup>his sons smote him with the sword: and they escaped into the land of <sup>d</sup>Armenia. And <sup>e</sup>Esarhaddon his son reigned in his stead.

<sup>a</sup> Ver. 7.—<sup>b</sup> Heb. Ararat.—<sup>c</sup> Ezra iv. 2.

*Smote him with the sword*] The rabbins say that his sons had learned that he intended to sacrifice them to this god, and that they could only prevent this by slaying him.

## CHAPTER XX.

*Hezekiah's sickness, and the message of the prophet to him, to prepare for death, 1. His distress and prayer to God, 2, 3. The Lord hears, and promises to add fifteen years to his life, and Isaiah prescribes a means of cure, 4-7. Hezekiah seeks a sign; and, to assure him of the truth of God's promise, the shadow on the dial of Ahaz goes back ten degrees, 8-11. The king of Babylon sends a friendly message to Hezekiah, to congratulate him on his recovery; and to these messengers he ostentatiously shows all his treasures, 12, 13. Isaiah reproves him, and foretells that the Babylonians will come and take away all those treasures, and take the people into captivity; and degrade the royal family of Judah, 14-18. Hezekiah bows to the divine judgment, 19. His acts and death, 20, 21.*

IN <sup>a</sup>those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, <sup>b</sup>Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, <sup>c</sup>remember now how I have <sup>d</sup>walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept <sup>e</sup>sore.

4 And it came to pass, afore Isaiah was gone out into the middle <sup>f</sup>court, that the word of the LORD came to him, saying,

\* 2 Chron. xxxii. 24, &c. Isa. xxxviii. 1, &c.—<sup>b</sup> Heb. Give charge concerning thine house. 2 Sam. xvii. 23.—<sup>c</sup> Neh. xiii. 22.—<sup>d</sup> Gen. xvii. 1. 1 Kings iii. 6.—<sup>e</sup> Heb. with a great weeping.—<sup>f</sup> Or, city.—

Verse 1. *Set thine house in order*] It appears from the text that he was smitten with such a disorder as must terminate in death, without the miraculous interposition of God: and he is now commanded to set his house in order, or to give charge concerning his house; to dispose of his affairs, or, in our words, to make his will; because his death was at hand.

That Hezekiah's sickness happened before the destruction of Sennacherib's army, is asserted by the text itself: see ver. 6.

Verse 3. *I beseech thee, O Lord*] Hezekiah knew that, although the words of Isaiah were delivered to him in an absolute form, yet they were to be conditionally understood; else he could not have prayed to God to reverse a purpose which he knew to be irrevocable.

Hezekiah pleads his uprightness and holy conduct in his own behalf. Was it impious to do so? No; but it certainly did not savour much either of humility, or of a due sense of his own weakness. If he had a perfect heart, who made it such?—God. If he did good in God's sight, who enabled him to do so?—God. Could he therefore plead in his behalf dispositions and actions which he could neither have felt nor practised but by the power of the grace of God? I trow not. But the times of this ignorance God winked at. The gospel teaches us a different lesson.

Wept sore.] How clouded must his prospects of another world have been! But it is said that, as he saw the nation in danger from the Assyrian army which was then invading

5 Turn again, and tell Hezekiah <sup>a</sup>the captain of my people, Thus saith the LORD, the God of David thy father, <sup>b</sup>I have heard thy prayer, I have seen <sup>c</sup>thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and <sup>d</sup>I will defend this city for mine own sake, and for my servant David's sake.

7 And <sup>e</sup>Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

8 And Hezekiah said unto Isaiah, <sup>f</sup>What shall be

<sup>a</sup> 1 Sam. ix. 16. x. 1.—<sup>b</sup> Ch. xix. 20. Ps. lxxv. 2.—<sup>c</sup> Ps. xxxix. 12. lvi. 8.—<sup>d</sup> Ch. xix. 34.—<sup>e</sup> Isa. xxxviii. 21.—<sup>f</sup> See Judg. vi. 17, 37, 89. Isa. vii. 11, 24. xxxviii. 22.

it, and threatened to destroy the religion of the true God, he was greatly affected at the news of his death, as he wished to live to see the enemies of God overthrown.

Verse 6. *I will add unto thy days fifteen years*] This is the first and only man who was ever informed of the term of his life. And was this a privilege? Surely no. If Hezekiah was attached to life, as he appears to have been, how must his mind be affected to mark the sinking years! He must necessarily feel a thousand deaths in fearing one. I believe there would be nothing wanting to complete the misery of men, except the place of torment, were they informed of the precise time in which their lives must terminate. God, in his abundant mercy, has hidden this from their eyes.

Verse 7. *Take a lump of figs—and laid it on the boil*] We cannot exactly say in what Hezekiah's malady consisted. *Shechin* signifies any inflammatory tumor, boil, abscess, &c. The Versions translate it sore, wound, and such like. Some think it was a pleurisy; others, that it was the plague; others, the elephantiasis; and others, that it was a quinsy. A poultice of figs might be very proper to mature a boil, or to discuss any obstinate inflammatory swelling. But we cannot pronounce on the propriety of the application, unless we were certain of the nature of the malady. This, however, was the natural means which God chose to bless to the recovery of Hezekiah's health; and without this interposition he must have died.

Verse 8. *What shall be the sign*] He wished to be fully

the sign that the LORD will heal me, and that I shall go up unto the house of the LORD the third day?

9 And Isaiah said, 'This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and <sup>b</sup> he brought the shadow ten degrees backward, by which it had gone down in the <sup>c</sup> dial of Ahaz.

12 <sup>d</sup> At that time <sup>e</sup> Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And <sup>f</sup> Hezekiah hearkened unto them, and shewed them all the house of his <sup>g</sup> precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his <sup>h</sup> armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And

Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, <sup>i</sup> All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, <sup>k</sup> shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, <sup>l</sup> shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, <sup>m</sup> Good is the word of the LORD which thou hast spoken. And he said, <sup>n</sup> Is it not good, if peace and truth be in my days?

20 <sup>p</sup> And the rest of the acts of Hezekiah, and all his might, and how he <sup>q</sup> made a pool, and a conduit, and <sup>r</sup> brought water into the city, are they not written in the book of the chronicles of the kings of Judah.

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

<sup>a</sup> See Isa. xxxviii. 7, 8.—<sup>b</sup> See Josh. x. 12, 14. Isa. xxxviii. 8. Ecclus. xlviii. 23.—<sup>c</sup> Heb. degrees.—<sup>d</sup> Isa. xxxix. 1, &c.—<sup>e</sup> Or, Merodach-baladan.—<sup>f</sup> 2 Chron. xxxii. 27, 31.—<sup>g</sup> Or, *spicery*.—<sup>h</sup> Or, *jewels*.—<sup>i</sup> Heb. *vessels*.—<sup>j</sup> Ver. 13.—<sup>k</sup> Ch. xxiv. 13. xlv. 13. Jer.

xxvii. 21, 22. Mi. 17.—<sup>l</sup> Ch. xxiv. 12. 2 Chron. xxxiii. 11.—<sup>m</sup> Fulfilled, Dan. i. 8. 1 Sam. iii. 18. Job i. 21. Ps. xxxix. 9.—<sup>n</sup> Or, *Shall there not be peace and truth, &c.*—<sup>o</sup> 2 Chron. xxxii. 32.—<sup>p</sup> Neh. iii. 16.—<sup>q</sup> 2 Chron. xxxii. 30.—<sup>r</sup> 2 Chron. xxxii. 33.

convinced that his cure was to be entirely supernatural.

Verse 11. *He brought the shadow ten degrees backward*] We cannot suppose that these ten degrees meant ten hours; there were ten divisions of time on this dial: and perhaps it would not be right to suppose that the sun went ten degrees back in the heavens, or that the earth turned back upon its axis from east to west, in a contrary direction to its natural course. But the miracle might be effected by means of refraction, for a ray of light we know can be varied or refracted from a right line by passing through a dense medium; and we know also, by means of the refracting power of the atmosphere, the sun, when near rising and setting, seems to be higher above the horizon than he really is; and, by horizontal refraction, we find that the sun appears above the horizon when he is actually below it, and literally out of sight: therefore, by using dense clouds or vapours, the rays of light in that place might be refracted from their direct course ten, or any other number of degrees; so that the miracle might have been wrought by occasioning this extraordinary refraction, rather than by disturbing the course of the earth, or any other of the celestial bodies.

Verse 12. *At that time Berodach-Baladan*] He is called *Merodach-baladan*, Isa. xxxix. 1, which is the true reading.

*Sent letters and a present*] It appears that there was friendship between the king of Babylon and Hezekiah, when the latter and the Assyrians were engaged in a destructive war. The king of Babylon had not only heard of his sickness, but he had heard of the miracle; as we learn from 2 Chron. xxxii. 31.

Verse 13. *Hezekiah hearkened unto them*] Instead of

*vaiyishma, he hearkened, vaiyishmach, he rejoiced or was glad*, is the reading of twelve of Kennicott's and De Rossi's MSS., the parallel place, Isa. xxxix. 2, the Septuagint, Syriac, Vulgate, Arabic, some copies of the Targum, and the Babylonian Talmud.

*All the house of his precious things*] Interpreters are not well agreed about the meaning of the original which we here translate *precious things*, and in the margin *spicery or jewels*. I suppose the last to be meant. [Or better still, his *treasure-house*.]

*There was nothing in his house*] He showed them, through a spirit of folly and exultation, all his treasures, and no doubt those in the house of the Lord.

Verse 17. *Behold, the days come*] This was fulfilled in the days of the latter Jewish kings, when the Babylonians had led the people away into captivity, and stripped the land, the temple, &c., of all their riches.

Verse 18. *They shall be eunuchs*] Perhaps this means no more than that they should become household servants to the kings of Babylon.

Verse 19. *Good is the word of the Lord*] *He has spoken right, I have done foolishly. I submit to his judgments.*

*Is it not good if truth and peace be in my days?*] I believe Hezekiah inquires whether there shall be peace and truth in his days. And the question seems to be rather of an interested nature. He does not appear to deplore the calamities that were coming on the land, provided peace and truth might prevail in his days.

Verse 20. *The rest of the acts of Hezekiah*] See the parallel places in Isaiah and in 2 Chronicles.

## CHAPTER XXI.

*Manasseh succeeds his father Hezekiah, reigns fifty-five years, and fills Jerusalem and the whole land with abominable idolatry and murder, 1-9. God denounces the heaviest judgments against him and the land, 10-15. Manasseh's acts and death, 16-18. Amon his son succeeds him, and reigns two years; is equally profligate with his father; is slain by his servants, and buried in the garden of Uzza; and Josiah his son reigns in his stead, 19-26.*

**MANASSEH** <sup>1</sup>was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.

2 And he did *that which was evil* in the sight of the LORD, <sup>2</sup>after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places <sup>3</sup>which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, <sup>4</sup>as did Ahab king of Israel; and <sup>5</sup>he worshipped all the host of heaven, and served them.

4 And <sup>6</sup>he built altars in the house of the LORD, of which the LORD said, <sup>7</sup>In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 <sup>8</sup>And he made his son pass through the fire, and observed <sup>9</sup>times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, <sup>10</sup>In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 <sup>11</sup>Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh <sup>12</sup>seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 And the LORD spake by his servants the prophets, saying,

11 <sup>13</sup>Because Manasseh king of Judah hath done these abominations, <sup>14</sup>and hath done wickedly above all that the Amorites did, which were before him, and <sup>15</sup>hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both <sup>16</sup>his ears shall tingle.

13 And I will stretch over Jerusalem <sup>17</sup>the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, <sup>18</sup>wiping it, and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was evil* in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt even unto this day.

16 <sup>19</sup>Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem <sup>20</sup>from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was evil* in the sight of the LORD.

<sup>1</sup>2 Chron. xxxiii. 1, &c.—<sup>2</sup>Ch. xvi. 3.—<sup>3</sup>Ch. xviii. 4.—<sup>4</sup>1 Kings xvi. 32, 33.—<sup>5</sup>Deut. iv. 19. xvi. 3. Ch. xvii. 16.—<sup>6</sup>Jer. xxxii. 34.—<sup>7</sup>2 Sam. vii. 13. 1 Kings viii. 29. ix. 8.—<sup>8</sup>Lev. xviii. 21. xx. 2. Ch. xi. 3. xvii. 17.—<sup>9</sup>Lev. xix. 26, 31. Ch. xvii. 17. Deut. xviii. 10, 11.—<sup>10</sup>2 Sam. vii. 13. 1 Kings viii. 29. ix. 3. Ch. xxiii. 27. Ps.

xxxiii. 13, 14. Jer. xxxii. 34.—<sup>11</sup>2 Sam. vii. 10.—<sup>12</sup>Prov. xxix. 12.—<sup>13</sup>Ch. xxiii. 28, 27. xxi. 3, 4. Jer. xv. 4.—<sup>14</sup>1 Kings xxi. 26.—<sup>15</sup>Ver. 9.—<sup>16</sup>1 Sam. iii. 11. Jer. xix. 3.—<sup>17</sup>See Isa. xxxiv. 11. Lam. ii. 8. Amos vii. 7, 8.—<sup>18</sup>Heb. he wipeth and turneth it upon the face thereof.—<sup>19</sup>Ch. xxiv. 4.—<sup>20</sup>Heb. from mouth to mouth.

Verse 1. *Manasseh was twelve years old*] He was born about three years after his father's miraculous cure; he was carried captive to Babylon, repented, was restored to his kingdom, put down idolatry, and died at the age of sixty-seven years.

Verse 2. *After the abominations of the heathen*] He exactly copied the conduct of those nations which God had cast out of that land.

Verse 3. *Made a grove*] He made *Asherah*, the Babylonian Melitta or Roman Venus.

*Worshipped all the host of heaven*] All the stars and planets, but particularly the sun and the moon.

Verse 4. *Built altars*] He placed idolatrous altars even in the temple.

Verse 6. *Made his son pass through the fire*] Consecrated him to Moloch.

*Observed times*] He practised divination by the clouds; by observing their course at particular times, their different kinds, contrary directions, &c., &c.

*Used enchantments*] Incantations, spells, and charms.

*Dealt with familiar spirits*] He was a necromancer; was a raiser of spirits, whom he endeavoured to press into his service; he had a Python.

*And wizards*] *Knowing ones*, the white witches, and such like; see on Lev. xix. 26-31, where most of these terms are particularly explained and illustrated.

Verse 7. *He set a graven image of the grove that he had made in the house*] Every one may see that *Asherah* here must signify an idol, and not a grove.

Verse 8. *Neither will I make the feet of Israel*] Had they been faithful to God's testimonies they never had gone into captivity, and should even at this day have been in possession of the promised land.

Verse 9. *Seduced them to do more evil*] He did all he could to pervert the national character, and totally destroy the worship of the true God; and he succeeded.

Verse 10. *The Lord spake by—the prophets*] The prophets were Hosea, Joel, Nahum, Habakkuk, and Isaiah.

These five following verses contain the sum of what these prophets spoke. It is said that Isaiah not only prophesied in those days, but also that he was put to death by Manasseh, being *sawn asunder* by a wooden saw.

Verse 12. *Both his ears shall tingle.*] This is the consequence of having the ears suddenly pierced with a loud and shrill noise; the ears seem to ring for some time after. The prophets spoke to them vehemently, so that the sound seemed to be continued even when they had left off speaking.

Verse 13. *The line of Samaria*] I will treat Jerusalem as I have treated Samaria. Samaria was taken, pillaged, ruined, and its inhabitants led into captivity; Jerusalem shall have the same measure.

*And the plummet of the house of Ahab*] Jerusalem shall have the same weight as well as the same measure as Samaria, because it has copied all the abominations which brought that kingdom to total destruction.

*I will wipe Jerusalem as a man wipeth a dish*] This is a metaphor taken from the ancient method of writing; they traced their letters with a stile on boards thinly spread over with wax; for this purpose one end of the stile was sharp, the other end blunt and smooth, with which they could rub out what they had written, and so smooth the place and spread back the wax, as to render it capable of receiving any other word. But the idea of emptying out and wiping a dish expresses the same meaning equally well. Jerusalem shall be emptied of all its wealth, and of all its inhabitants, as truly as a dish turned up is emptied of all its contents; and it shall be turned upside down, never to be filled again.

Verse 14. *I will forsake the remnant of mine inheritance*] One part (the ten tribes) was already forsaken, and carried into captivity; the remnant (the tribe of Judah) was now about to be forsaken.

Verse 16. *Shed innocent blood very much*] Like the deities he worshipped, he was fierce and cruel; an unprincipled and merciless tyrant; he slew innocent people and God's prophets.

17 Now \*the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah?

18 \*And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his stead.

19 \*Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemoth, the daughter of Haruz of Jotbah.

20 And he did that which was evil in the sight of the LORD, \*as his father Manasseh did.

21 And he walked in all the way that his father

\* 2 Chron. xxxiii. 11-19.—\* 2 Chron. xxxiii. 20.—  
\* 2 Chron. xxxiii. 21-23.

Verse 18. *In the garden of his own house*] It was probably a burying-place made for his own family, for Amon his son is said to be buried in the same place, ver. 26.

Verse 19. *He reigned two years in Jerusalem.*] The sons of those kings who were idolaters, and who succeeded their fathers, seldom reigned more than two years. So Nadab, the son of Jeroboam, 1 Kings xv. 25; Elah, the son of Baasha, 1 Kings xvi. 8; Ahaziah, the son of Ahab, 1 Kings

walked in, and served the idols that his father served, and worshipped them:

22 And he \*forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 \*And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead;

25 Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and \*Josiah his son reigned in his stead.

\* Ver. 2, &c.—\* 1 Kings xi. 33.—\* 2 Chron. xxxiii. 24, 25.—  
\* Mat. i. 10, called Josias.

xxii. 51; and Amon, the son of Manasseh, as mentioned here, ver. 19.

Verse 23. *The servants of Amon conspired*] What their reason was for slaying their king we cannot tell. It does not seem to have been a popular act, for the people of the land rose up and slew the regicides.

Verse 26. *The garden of Uzza*] The family sepulchre or burying-place.

## CHAPTER XXII.

*Josiah succeeds Amon his father, and reigns thirty-one years, 1, 2. He repairs the breaches of the temple, 3-7. Hilkiah finds the book of the law in the temple, 8. It is read by Shaphan the scribe, before the king and his servants, 9, 10. The king, greatly affected, sends to inquire of Huldah the prophetess, 11-13. She delivers an afflictive prophecy concerning the evils that were coming upon the land, 14-17. But promises Josiah that these evils shall not come in his time, 18-20.*

**JOSIAH** \*was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of <sup>b</sup>Boscath.

2 And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and \*turned not aside to the right hand or to the left.

3 \*And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high-priest, that he may sum the silver which is \*brought into the house of the LORD, which 'the keepers of the \*doors have gathered of the people:

\* 2 Chron. xxxiv. 1.—\* Josh. xv. 89.—\* Deut. v. 32.—\* 2 Chron. xxxiv. 8, &c.—\* Ch. xii. 4.—\* Ch. 89. Ps. lxxiv. 10.—\* Heb.

Verse 1. *Josiah was eight years old*] He was one of the best, if not the best, of all the Jewish kings since the time of David. He began well, continued well, and ended well.

Verse 4. *That he may sum the silver*] As Josiah began to seek the Lord as soon as he began to reign, we may naturally conclude that the worship of God that was neglected and suppressed by his father, was immediately restored; and the people began their accustomed offerings to the temple. Ten years, therefore, had elapsed since these offerings began; no one had, as yet, taken account of them; nor were they applied to the use for which they were given, viz., the repairing the breaches of the temple.

Verse 8. *I have found the book of the law*] Was this the autograph of Moses? It is very probable that it was, for in the parallel place, 2 Chron. xxxiv. 14, it is said to be the

5 And let them <sup>b</sup>deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stones to repair the house.

7 Howbeit 'there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 And Hilkiah the high-priest said unto Shaphan the scribe, 'I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants

threshold.—\* Ch. xii. 11, 12, 14.—\* Ch. xii. 15.—\* Deut. xxxi. 24, &c. 2 Chron. xxxiv. 14, &c.

book of the law of the Lord by Moses. It is supposed to be that part of Deuteronomy (xxviii., xxix., xxx., and xxxi.) which contains the renewing of the covenant in the plains of Moab, and the most terrible invectives against the corrupters of God's word and worship.

It is scarcely reasonable to suppose that this was the only copy of the law that was found in Judea. Manasseh endeavoured after his conversion to restore every part of the divine worship, and in this he could have done nothing without the Pentateuch; and the succeeding reign of Amon was too short to give him opportunity to undo every thing that his penitent father had reformed. Add to all these considerations, that, in the time of Jehoshaphat, teaching from the law was universal in the land, for he set on foot an itinerant ministry, in order to instruct the people fully;



have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest has delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king, saying,

13 Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

<sup>a</sup> Heb. melted.—<sup>b</sup> Abdon, 2 Chron. xxiv. 20.—<sup>c</sup> Or, Micah.—<sup>d</sup> Deut. xxix. 27.—<sup>e</sup> Tirkath, 2 Chron. xxiv. 22.—<sup>f</sup> Or, Harrah.—<sup>g</sup> Heb. garments.—<sup>h</sup> Or, in the second part.—<sup>i</sup> Deut. xix. 27. Dan.

see 2 Chron. xvii. 7-9. And if there be anything wanting to show the improbability of the thing, it must be this, that the transactions mentioned here took place in the *eighteenth* year of the reign of Josiah, who had, from the time he came to the throne, employed himself in the restoration of the pure worship of God; and it is not likely that during these eighteen years he was without a copy of the Pentateuch. The simple fact seems to be this, that this was the original of the covenant renewed by Moses with the people in the plains of Moab, and which he ordered to be laid up beside the ark (Deut. xxxi. 26); and now being unexpectedly found, its antiquity, the occasion of its being made, the present circumstances of the people, the imperfect state in which the reformation was as yet, after all that had been done, would all concur to produce the effect here mentioned on the mind of the pious Josiah.

Verse 14. *Went unto Huldah the prophetess*] At this time Jeremiah was certainly a prophet in Israel, but it is likely he now dwelt at Anathoth, and could not be readily consulted; Zephaniah also prophesied under this reign, but probably he had not yet begun; Hilkiah was high-priest, and the priest's lips should retain knowledge. Shaphan was scribe, and must have been conversant in sacred affairs to have been at all fit for his office; and yet Huldah, a prophetess, of whom we know nothing but by this circumstance, is consulted on the meaning of the book of the law; for the secret of the Lord was neither with Hilkiah the high-priest, Shaphan the scribe, nor any other of the servants of the king or ministers of the temple! We find from this, and we have many facts in all ages to corroborate it, that a pontiff, a pope, a bishop, or a priest, may, in some cases, not possess the true knowledge of God; and that a simple woman, possessing the life of God in her soul, may have

15 And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

ix. 11, 12, 13, 14.—Deut. xxix. 25, 26, 27.—2 Chron. xxxiv. 26, &c.—Ps. li. 17. Isa. lvii. 15.—1 Kings xxi. 29.—Lev. xxvi. 31, 32.—Jer. xxvi. 8. xlvii. 22.—Psa. xxxvii. 37. Isa. lvii. 1, 2.

more knowledge of the divine testimonies than many of those whose office it is to explain and enforce them.

Verse 17. *My wrath shall be kindled*] The decree is gone forth; Jerusalem shall be delivered into the hands of its enemies; the people will revolt more and more; towards them long-suffering is useless; the wrath of God is kindled, and shall not be quenched. This was a dreadful message.

Verse 19. *Because thine heart was tender*] Because thou hast feared the Lord and trembled at his word, and hast wept before me, I have heard thee so far that these evils shall not come upon the land in thy life-time.

Verse 20. *Thou shalt be gathered into thy grave in peace*] But was Josiah gathered to the grave in peace? Is it not said, chap. xxiii. 29, that Pharaoh-necho slew him at Megiddo? On this we may remark that the Assyrians and the Jews were at peace; that Josiah might feel it his duty to oppose the Egyptian king going against his friend and ally, and endeavour to prevent him from passing through his territories; and that in his endeavours to oppose him he was mortally wounded at Megiddo: but certainly was not killed there; for his servants put him in his second chariot and brought him to Jerusalem, where he died in peace. See 2 Chron. xxxv. 24. So that, however we take the place here, we shall find that the words of Huldah were true: he did die in peace, and was gathered to his fathers in peace.

It seems as if the Egyptian king had brought his troops by sea to Cæsarea, and wished to cross the Jordan about the southern point of the sea of Tiberias, that he might get as speedily as possible into the Assyrian dependencies; and that he took this road, for God, as he said, had commanded him to make haste.

## CHAPTER XXIII.

Josiah reads in the temple to the elders of Judah, the priests, the prophets, and the people, the book of the covenant which had been found, 1, 2. He makes a covenant, and the people stand to it, 3. He destroys the vessels of Baal and Asherah, and puts down the idolatrous priests; breaks down the houses of the sodomites, and the high places; defiles Topheth; takes away the horses of the sun; destroys the altars of Ahas; breaks in pieces the



images; and breaks down and burns Jeroboam's altar at Beth-el, 4-15. *Fulfills the word of the prophet, who cried against the altar at Beth-el, 16-18. Destroys the high places in Samaria, slays the idolatrous priests, and celebrates a great passover, 19-23; and puts away all the dealers with familiar spirits, &c., 24. His eminent character; he is mortally wounded at Megiddo, and buried at Jerusalem, 25-30. Jehoahaz reigns in his stead, and does evil in the sight of the Lord, 31, 32. Is dethroned by Pharaoh-nechoh; and Eliahim his brother, called also Jehoiakim, made king in his stead; the land is laid under tribute by the king of Egypt, and Jehoiakim reigns wickedly, 33-37.*

**AND** the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah,

and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

\* 2 Chron. xxiv. 29, 30, &c.—<sup>b</sup> Heb. from small even unto great.—<sup>c</sup> Ch. xxii. 8.—<sup>d</sup> Ch. xi. 14, 17.—<sup>e</sup> Ch. xxi. 3, 7.—<sup>f</sup> Heb. caused to cease.—<sup>g</sup> Heb. chemarim. <sup>h</sup> Ios. x. 5. Foretold, Zeph. i. 4.—<sup>i</sup> Or. twelve signs or constellations.—<sup>j</sup> Ch. xxi. 3.—<sup>k</sup> Ch. xxi. 7.—<sup>l</sup> 2 Chron.

xxxiv. 4.—<sup>m</sup> 1 Kings xiv. 24. xv. 12.—<sup>n</sup> Ezek. xvi. 16.—<sup>o</sup> Heb. houses.—<sup>p</sup> 1 Kings xv. 22.—<sup>q</sup> See Ezek. xlv. 10-14.—<sup>r</sup> 1 Sam. ii. 36.—<sup>s</sup> Isa. xxx. 33. Jer. vii. 31. xix. 6, 11, 12, 13.—<sup>t</sup> Josh. xv. 8.—<sup>u</sup> Lev. xviii. 21. Deut. xviii. 10. Ezek. xiii. 37, 39.

Verse 2. *The king went up into the house of the Lord*] Here is another very singular circumstance. The high-priest, scribes, priest, and prophets are gathered together, with all the elders of the people, and the king himself reads the book of the covenant which had been lately found! It is likely that the king considered himself a mediator between God and them, and therefore read and made the covenant.

Verse 3. *Stood by a pillar*] Upon the stairs or pulpit. This is what is called the brazen scaffold or pulpit which Solomon made, and on which the kings were accustomed to stand when they addressed the people.

*Made a covenant*] This was expressed, 1. In general. To walk after Jehovah; to have no gods besides him. 2. To take his law for the regulation of their conduct. 3. In particular. To bend their whole heart and soul to the observance of it, so that they might not only have religion without, but piety within. To this all the people stood up, thus giving their consent, and binding themselves to obedience.

Verse 4. *The priests of the second order*] These were probably such as supplied the place of the high-priest when he was prevented from fulfilling the functions of his office. But the words may refer to those of the second course or order established by David: though it does not appear that those orders were now in use, yet the distinction was continued even to the time of our Lord.

*All the vessels*] These had been used for idolatrous purposes; the king is now to destroy them; for although no longer used in this way, they might, if permitted to remain, be an incentive to idolatry at a future time.

Verse 5. *The idolatrous priests*] Probably they were an order made by the idolatrous kings of Judah, and called kemarim, from camar, which signifies to be scorched, shrivelled together, made dark or black, because their business was constantly to attend sacrificial fires, and probably they wore black garments; hence the Jews in derision call Christian ministers kemarim, because of their black clothes

and garments. [It has been clearly shown that in ancient times priests of idols and high places wore white robes.]

*Unto Baal, to the sun*] Though Baal was certainly the sun, yet here they are distinguished; Baal being worshipped under different forms and attributes, Baal-peor, Baal-zephon, Baal-zebub, &c.

*The planets*] The Vulgate translate this the twelve signs, i.e. the zodiac. This is as likely as any of the other conjectures which have been published relative to this word.

Verse 6. *He brought out the grove*] He brought out the idol Asherah.

*Upon the graves of the children of the people*] I believe this means the burial-place of the common people.

Verse 7. *The houses of the sodomites*] The word implies all kinds of prostitutes, as well as abusers of themselves with mankind.

*Wove hangings for the grove*] For Asherah; curtains or tent coverings for the places where the rites of the impure goddess were performed.

Verse 8. *The gate of Joshua*] The place where he, as governor of the city, heard and decided causes. Near this we find there were public altars, where sometimes the true God, at other times false gods, were honoured.

Verse 9. *The priests of the high places came not up*] As these priests had offered sacrifices on the high places, though it was to the true God, yet they were not thought proper to be employed immediately about the temple; but as they were acknowledged to belong to the priesthood, they had a right to their support; therefore a portion of the tithes, offerings, and unleavened bread, shew-bread, &c., was appointed to them for their support.

Verse 10. *He defiled Topheth*] The valley of the son of Hinnom, or Gehenna, was in one part; here it appears the sacred rites of Molech were performed, and to this all the filth of the city was carried, and perpetual fires were kept up in order to consume it. Hence it has been considered a type of hell; and in this sense it is used in the New Testament.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the <sup>a</sup> chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that *were* <sup>b</sup> on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which <sup>c</sup> Manassch had made in the two courts of the house of the LORD, did the king beat down, and <sup>d</sup> brake them down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of <sup>e</sup> the mount of corruption, which <sup>f</sup> Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he <sup>g</sup> brake in pieces the <sup>h</sup> images, and cut down the groves, and filled their places with the bones of men.

15 Moreover the altar that *was* at Beth-el, and the high place <sup>i</sup> which Jeroboam the son of Nebat who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the <sup>j</sup> word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, It *is* <sup>k</sup> the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones <sup>l</sup> alone, with the

bones of <sup>m</sup> the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* <sup>n</sup> in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And <sup>o</sup> he <sup>p</sup> slew all the priests of the high places that *were* there upon the altars, and <sup>q</sup> burned men's bones upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, <sup>r</sup> Keep the passover unto the LORD your God, <sup>s</sup> as it is written in the book of this covenant.

22 Surely <sup>t</sup> there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

24 Moreover <sup>u</sup> the workers with familiar spirits, and the wizards, and the <sup>v</sup> images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of <sup>w</sup> the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 <sup>x</sup> And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there <sup>y</sup> any like him.

26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, <sup>z</sup> because of all the <sup>aa</sup> provocations that Manassch had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as <sup>bb</sup> I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, <sup>cc</sup> My name shall be there.

<sup>a</sup> Or, eunuch or officer. — <sup>b</sup> See Jer. xix. 18. Zeph. i. 5. — <sup>c</sup> Ch. xxi. 5. — <sup>d</sup> Or, ran from thence. — <sup>e</sup> That is, the mount of Olives. — <sup>f</sup> 1 Kings xi. 7. — <sup>g</sup> Exod. xxiii. 24. Deut. vii. 5, 25. — <sup>h</sup> Heb. statues. — <sup>i</sup> 1 Kings xii. 28, 33. — <sup>j</sup> 1 Kings xlii. 2. — <sup>k</sup> 1 Kings xlii. 1, 30. — <sup>l</sup> Heb. to escape. — <sup>m</sup> 1 Kings xlii. 31. — <sup>n</sup> See 2 Chron. xxiv. 6, 7. — <sup>o</sup> 1 Kings xlii. 2. — <sup>p</sup> Or, sacrificed. — <sup>q</sup> Exod. xxii. 20. 1 Kings xviii. 40. Ch. xi. 18. — <sup>r</sup> 2 Chron. xxxiv. 5. — <sup>s</sup> 2 Chron. xxxv. 1. 1 Esd.

It is here said that Josiah defiled this place that no man might make his son or his daughter to pass through the fire. He destroyed the image of Molech, and so polluted the place where he stood, or his temple, that it was rendered in every way abominable.

Verse 11. The horses that the kings of Judah had given to the sun] Throughout the East the horse, because of his swiftness and utility, was dedicated to the sun; and the Greeks and Romans feigned that the chariot of the sun was drawn by four horses.

Whether these were living or sculptured horses, we cannot tell; the latter is the more reasonable supposition.

Verse 12. On the top of the upper chamber] Altars built on the flat roof of the house. Such altars were erected to the sun, moon, stars, &c.

Verse 13. Mount of corruption] This was the Mount of Olives, for this is the mount *hammishchah*, of *unction*; but because of the idolatrous purposes for which it was used, the scripture changed the appellation to the mount *hammashchith*, of *corruption*.

Verse 14. Filled their places with the bones of men.] This was allowed to be the utmost defilement to which any thing could be exposed.

Verse 16. And as Josiah turned himself] This verse is much more complete in the Septuagint, and in the Hecaplar Syriac Version at Paris.

Verse 17. What title is that] There was either a stone,

i. 1. — <sup>1</sup> Exod. xii. 3. Lev. xxiii. 5. Num. ix. 2. Deut. xvi. 2. — <sup>2</sup> 1 Chron. xxxv. 18, 19. His eighteenth year ending. — <sup>3</sup> Ch. xxi. 6. — <sup>4</sup> Or, teraphim, Gen. xxxi. 19. — <sup>5</sup> Lev. xix. 31. xx. 27. Deut. xviii. 11. — <sup>6</sup> Ch. xviii. 5. — <sup>7</sup> Ch. xxi. 11, 12. xxiv. 3, 4. Jer. xv. 4. — <sup>8</sup> Heb. anger. — <sup>9</sup> Ch. xvii. 18, 20. xviii. 11. xxi. 18. — <sup>10</sup> 1 Kings viii. 28. ix. 8. Ch. xxi. 4, 7.

an image, or an inscription here: the old prophet no doubt took care to have the place made sufficiently remarkable.

Verse 19. That were in the cities of Samaria] Israel had now no king; and Josiah, of the blood royal of Judah, had certainly a direct right to the kingdom; he had, at this time, an especial commission from God, to reform every abuse through the whole land—all that ground that was given by the Lord as an inheritance to the twelve sons of Jacob. Therefore he had every right to carry his plans of reformation into the Samaritan states.

Verse 20. Slew all the priests] The lives of these, as corrupters of the people, were forfeited to the law.

Verse 22. Surely there was not holden such a passover] Not one on purer principles, more heartily joined in by the people present, more literally consecrated, or more religiously observed. The words do not apply to the number present, but to the manner and spirit.

Verse 25. Like unto him was there no king] Perhaps not one from the time of David; and, morally considered, including David himself, none ever set on the Jewish throne, so truly exemplary in his own conduct, and so thoroughly zealous in the work of God, David was a greater but not a better man than Josiah.

Verse 26. The Lord turned not] It was of no use to try this fickle and radically depraved people any longer. They were respite merely during the life of Josiah.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 <sup>a</sup>In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at <sup>b</sup>Megiddo, when he <sup>c</sup>had seen him.

30 <sup>d</sup>And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And <sup>e</sup>the people of the land took Jehoahaz the son of Josiah and anointed him, and made him king in his father's stead.

31 <sup>f</sup>Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was <sup>g</sup>Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was evil* in the sight of the LORD, according to all that his fathers had done.

<sup>a</sup>2 Chron. xxxv. 20.—<sup>b</sup>Zech. xii. 11.—<sup>c</sup>Ch. xiv. 8.—<sup>d</sup>2 Chron. xxxv. 24.—<sup>e</sup>2 Chron. xxxvi. 1.—<sup>f</sup>Called Shallum, 1 Chron. iii. 15. Jer. xxii. 11.—<sup>g</sup>Ch. xxiv. 18.—<sup>h</sup>Ch. xxv. 6. Jer. lii. 27.—<sup>i</sup>Or, because he ruled upon.—<sup>j</sup>Heb. set a might upon the land. 2 Chron.

Verse 29. *In his days Pharaoh-nechoh*] Nechoh is supposed to have been the son of Psammetichus, king of Egypt; and the Assyrian king, whom he was now going to attack, was the famous Nabopolassar. What the cause of this quarrel was, is not known. Some say it was on account of Carchemish, a city on the Euphrates, belonging to the Egyptians, which Nabopolassar had seized.

Verse 30. *Dead from Megiddo*] The word *meth* should here be considered as a participle, *dying*, for it is certain he was not dead: he was mortally wounded at Megiddo, was carried in a *dying state* to Jerusalem, and there he died and was buried. See 2 Chron. xxxv. 24.

Verse 31. *Jehoahaz was twenty and three years old*] This was not the eldest son of Josiah, which is evident from this, that he was *twenty-three years old* when he began to reign; that he reigned but *three months*; that, being dethroned, his brother Eliakim was put in his place, who was then *twenty-five years of age*. Eliakim, therefore, was the eldest brother; but Jehoahaz was probably raised to the throne by the people, as being of a more active and martial spirit.

Verse 33. *Nechoh put him in bands*] But what was the cause of his putting him in bands? It is conjectured, and not without reason, that Jehoahaz, otherwise called Shallum, raised an army, met Nechoh in his return from Carchemish, fought, was beaten, taken prisoner, put in chains, and taken into Egypt, where he died; ver. 34, and Jer. xxii. 11, 12. *Riblah* or *Diblah*, the place of this battle, was prob-

33 And Pharaoh-nechoh put him in bands <sup>a</sup>at Riblah in the land of Hamath, <sup>b</sup>that he might not reign in Jerusalem; and <sup>c</sup>put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And <sup>d</sup>Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and <sup>e</sup>turned his name to <sup>f</sup>Jehoiakim, and took Jehoahaz away: <sup>g</sup>and he came to Egypt, and died there,

35 And Jehoiakim gave <sup>h</sup>the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 <sup>i</sup>Jehoiakim was twenty and five years old when he began to reign: and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiiah of Rumah.

37 And he did *that which was evil* in the sight of the LORD, according to all that his fathers had done.

xxvi. 3.—<sup>j</sup>2 Chron. xxxvi. 4.—<sup>k</sup>See ch. xxiv. 17. Dan. i. 7.—<sup>l</sup>Mut. i. 11, called Jakim.—<sup>m</sup>Jer. xxii. 11, 12. Ezek. xix. 3, 4.—<sup>n</sup>Ver. 33.—<sup>o</sup>2 Chron. xxxvi. 5.

ably a town in Syria, in the land or district of Hamath.

Verse 34. *Turned his name to Jehoiakim*] These names are precisely the same in signification: ELIAKIM is, *God shall arise*; JEHOIAKIM, *Jehovah shall arise*: or the *resurrection of God*; the *resurrection of Jehovah*. That is, God's rising again to show his power, justice, &c. The change of the name was to show Nechoh's supremacy, and that Jehoiakim was only his vassal or viceroy. Proofs of this mode of changing the name when a person of greater power put another in office under himself, may be seen in the case of Mattaniah, changed into Zedekiah; Daniel, Mishaël, Hananiah, and Azariah into Belteshazzar, Shadrach, Meshach, and Abed-nego; and Joseph into Zaphnath-paaneah.

Verse 35. *Jehoiakim gave the silver and the gold*] Nechoh had placed him there as viceroy, simply to raise and collect his taxes.

*Every one according to his taxation*] That is, each was assessed in proportion to his property: that was the principle avowed; but there is reason to fear that this bad king was not governed by it.

Verse 37. *He did that which was evil in the sight of the Lord*] He was a most unprincipled and oppressive tyrant. Jeremiah gives us his character at large, chap. xxii. 18-19, to which the reader will do well to refer. Jeremiah was at that time in the land, and was an eye-witness of the abominations of this cruel king.

## CHAPTER XXIV.

Nebuchadnezzar brings Jehoiakim under subjection; who, after three years, rebels, 1. Bands of Chaldeans, Syrians, Moabites, and Ammonites, invade the land, 2-4. Jehoiakim dies, and Jehoiachin his son reigns in his stead, 5, 6. The Babylonians overcome the Egyptians, 7. Nebuchadnezzar takes Jehoiachin and his family, and all his treasures, and those of the temple, and all the chief people and artificers, and carries them to Babylon, 8-16; and makes Mattaniah brother of Jehoiakim king, who reigns wickedly, and rebels against the king of Babylon, 17-20.

IN <sup>a</sup>his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

<sup>a</sup>2 Chron. xxxvi. 6. Jer. xxv. 1, 9. Dan. i. 1.—<sup>b</sup>Ezek. xix. 8. Jer. xxv. 9. xxiii. 28.

Verse 1. *Nebuchadnezzar*] This man, so famous in the writings of the prophets, was son of Nabopolassar. He was sent by his father against the rulers of several provinces that had revolted; and he took Carchemish, and all that belonged to the Egyptians, from the Euphrates to the Nile. Jehoi-

2 <sup>b</sup>And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, <sup>c</sup>according

<sup>a</sup>Ch. xx. 17. xxi. 12, 13, 14. xxiii. 27.

him, who was tributary to Nechoh, king of Egypt, he attacked and reduced; and obliged him to become tributary to Babylon. At the end of *three years* he revolted; and then a mixed army of Chaldeans, Syrians, Moabites, and Ammonites was sent against him, who ravaged the country,

to the word of the LORD, which he spake \* by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, <sup>b</sup> for the sins of Manasseh, according to all that he did;

4 \* And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 \* So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And \* the king of Egypt came not again any more out of his land: for <sup>c</sup> the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 \* Jehoiachin <sup>b</sup> was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 <sup>a</sup> At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city <sup>c</sup> was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 \* And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his <sup>c</sup> officers: \* and the king of Babylon <sup>a</sup> took him <sup>c</sup> in the eighth year of his reign.

\* Heb. by the hand of.—<sup>a</sup> Ch. xxi. 2, 11. xxi. 26.—<sup>c</sup> Ch. xxi. 16.—<sup>d</sup> See 2 Chron. xxxvi. 6, 8. Jer. xxii. 18, 19. xxxvi. 30.—<sup>e</sup> See Jer. xxxvi. 6, 7.—<sup>f</sup> Jer. xiv. 2.—<sup>g</sup> Called Jeconiah, 1 Chron. iii. 16. Jer. xxiv. 1, and Coniah, Jer. xxii. 24, 28.—<sup>h</sup> 2 Chron. xxxvi. 9.—<sup>i</sup> Dan. i. 1.—<sup>j</sup> Heb. came into siege.—<sup>k</sup> Jer. xxi. 1. xxi. 1, 2. Ezek. xvii. 12.—<sup>l</sup> Or, sunuacha.—<sup>m</sup> Nebuchadnezzar's eighth year, Jer. xxv. 1.—<sup>n</sup> See ch. xxv. 27.—<sup>o</sup> See Jer. iii. 23.—<sup>p</sup> Ch. xx. 17. Isa. xxxix.

and took *three thousand and twenty-three* prisoners, whom they brought to Babylon, Jer. lii. 28.

Verse 2. *According to the word of the Lord*] See what Huldah predicted, chap. xxi. 16, and see chap. xiv., xv., and xvi. of Jeremiah.

Verse 6. *Jehoiachin his son*] As this man reigned only *three months*, and was a mere vassal to the Babylonians, his reign is scarcely to be reckoned; and therefore Jeremiah says of Jehoiakim, *He shall have none to sit upon the throne of David*, chap. xxxvi. 30, for at that time it belonged to the king of Babylon, and Jehoiachin was a mere viceroy or governor. Jehoiachin is called *Jeconias* in Mat. i. 11.

Verse 7. *The king of Egypt came not again*] He was so crushed by the Babylonians that he was obliged to confine himself within the limits of his own states, and could no more attempt any conquests. The text tells us how much he had lost by the Babylonians. See on ver. 1.

Verse 8. *Jehoiachin was eighteen years old*] He is called *Jeconiah*, 1 Chron. iii. 16, and *Coniah*, Jer. xxii. 24. In 2 Chron. xxxvi. 9, he is said *to be* only eight years of age, but this must be a mistake; for we find that, having reigned only *three months*, he was carried captive to Babylon, and there he had *wives*; and it is very improbable that a child between *eight and nine* years of age could have *wives*; and of such a tender age, it can scarcely be said that, as a king, he did *that which was* evil in the sight of the Lord. The place in Chronicles must be corrupted.

That he was a grievous offender against God, we learn from Jer. xxii. 24, and in the man's punishment, see his crimes.

Verse 12. *Jehoiachin—went out*] Surrendered himself, hoping to obtain better terms.

13 \* And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and <sup>a</sup> cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, \* as the LORD had said.

14 And \* he carried away all Jerusalem, and all the princes, and all the mighty men of valour, <sup>c</sup> even ten thousand captives, and <sup>b</sup> all the craftsmen and smiths: none remained, save <sup>d</sup> the poorest sort of the people of the land.

15 And \* he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his <sup>e</sup> officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And <sup>f</sup> all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all that *were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 And \* the king of Babylon made Mattaniah <sup>g</sup> his father's brother king in his stead, and <sup>h</sup> changed his name to Zedekiah.

18 <sup>i</sup> Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was <sup>j</sup> Hamutal, the daughter of Jeremiah of Eibnah.

19 <sup>k</sup> And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, <sup>l</sup> that Zedekiah rebelled against the king of Babylon.

6.—<sup>a</sup> See Dan. v. 2, 3.—<sup>b</sup> Jer. xx. 5.—<sup>c</sup> Jer. xxiv. 1.—<sup>d</sup> See Jer. lii. 28.—<sup>e</sup> See 1 Sam. xiii. 19, 22.—<sup>f</sup> Ch. xxv. 12. Jer. xl. 7.—<sup>g</sup> 2 Chron. xxxvi. 10. Eth. ii. 6. Jer. xxiv. 24. <sup>h</sup> Or, sunuacha.—<sup>i</sup> See Jer. lii. 28.—<sup>j</sup> Jer. xxxvii. 1.—<sup>k</sup> 1 Chron. iii. 15. 2 Chron. xxxvii. 10.—<sup>l</sup> So ch. xxxii. 34. 2 Chron. xxxvi. 4.—<sup>m</sup> 2 Chron. xxxvi. 11. Jer. xxxvii. 1. Hi. 1.—<sup>n</sup> Ch. xxxii. 31.—<sup>o</sup> 2 Chron. xxxvi. 12.—<sup>p</sup> 2 Chron. xxxvi. 13. Ezek. xvii. 15.

Verse 13. *He carried out thence all the treasures*] It has been remarked that Nebuchadnezzar spoiled the temple *three times*:—1. He took away the greater part of those treasures when he took Jerusalem under Jehoiakim: and the vessels that he took then he placed in the temple of his god, Dan. i. 2. And these were the vessels which Belshazzar profaned, Dan v. 2; and which Cyrus restored to Ezra, when he went up to Jerusalem, Ezra i. 2. It was at this time that he took Daniel and his companions. 2. He took the remaining part of those vessels, and broke them or cut them in pieces, when he came the second time against Jerusalem under Jeconiah; as is mentioned here, ver. 18. 3. He pillaged the temple, took away all the brass, the brazen pillars, brazen vessels, and vessels of gold and silver, which he found there when he besieged Jerusalem under Zedekiah, chap. xxv. 13-17.

Verse 14. *He carried away all Jerusalem*] That is, all the chief men, the nobles, and artificers. Among these there were of mighty men *seven thousand*; of craftsmen and smiths, *one thousand*.

Verse 17. *Made Mattaniah his father's brother king in his stead*] He was the son of Josiah, and brother to Jehoiakim.

Verse 19. *He did—evil*] How astonishing is this! not one of them takes warning by the judgments of God, which fell on their sinful predecessors.

Verse 20. *Zedekiah rebelled*] This was in the eighth year of his reign: and he is strongly reproved for having violated the oath he took to the king of Babylon; see 2 Chron. xxxvi. 13. This was the filling up of the measure of iniquity; and now the wrath of God descends upon this devoted king, city and people, to the uttermost.

CHAPTER XXV.

*Nebuchadnezzar besieges Jerusalem; it is taken, after having being sorely reduced by famine, &c.; and Zedekiah, endeavouring to make his escape, is made prisoner, his sons slain before his eyes; then, his eyes being put out, he is put in chains, and carried to Babylon, 1-7. Nebuzar-adan burns the temple, breaks down the walls of Jerusalem, and carries away the people captives, leaving only a few to till the ground, 8-12. He takes away all the brass, and all the vessels of the temple, 13-17. Several of the chief men and nobles, found in the city, he brings to Nebuchadnezzar at Riblah, who puts them all to death, 18-21. Nebuchadnezzar makes Geduliah governor over the poor people that were left, against whom Ishmael rises, and slays him, and others with him; on which the people in general, fearing the resentment of the Chaldeans, flee to Egypt, 22-26. Evil-merodach, king of Babylon, releases Jehoiachin out of prison, treats him kindly, and makes him his friend, 27-30.*

**AND** it came to pass, <sup>a</sup> in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth day of the <sup>b</sup> fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 And <sup>c</sup> the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which <sup>d</sup> is by the king's garden; (now the Chaldees were against the city round about;) and <sup>e</sup> the king went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon <sup>f</sup> to Riblah: and they <sup>g</sup> gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and <sup>h</sup> put <sup>i</sup> out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 And in the fifth month, <sup>j</sup> on the seventh day of the month, which <sup>k</sup> is <sup>l</sup> the nineteenth year of king Nebuchadnezzar king of Babylon, <sup>m</sup> came Nebuzar-adan, <sup>n</sup> captain of the guard, a servant of the king of Babylon, unto Jerusalem:

<sup>a</sup> 2 Chron. xxxvi. 17. Jer. xxxiv. 2. xxxix. 1. lli. 4, 5. Ezek. xxxiv. 1. <sup>b</sup> Jer. xxxix. 2. lli. 6. <sup>c</sup> Jer. xxxix. 2. lli. 7. &c. <sup>d</sup> Jer. xxxix. 4-7. lli. 7. Ezek. xli. 12. <sup>e</sup> Ch. xxlii. 38. Jer. lli. 9. <sup>f</sup> Heb. spake judgment with him. <sup>g</sup> Heb. made blind. <sup>h</sup> Jer. xxxix. 7. Ezek. xli. 13. <sup>i</sup> See Jer. lli. 12-14. <sup>j</sup> See ch. xxiv. 12. Ver. 27. <sup>k</sup> Jer. xxxix. 9. <sup>l</sup> Or, chief marshal. <sup>m</sup> 2 Chron. xxxvi. 19. Ps.

Verse 1. *In the ninth year of his reign.*] Zedekiah, having revolted against the Chaldeans, Nebuchadnezzar, wearied with his treachery, and the bad faith of the Jews, determined the total subversion of the Jewish state. Having assembled a numerous army, he entered Judea on the tenth day of the tenth month of the ninth year of the reign of Zedekiah. On the very day, as Archbishop Usher computes, the siege and utter destruction of Jerusalem were revealed to Ezekiel the prophet, then in Chaldea, under the type of a seething pot; and his wife died in the evening, and he was charged not to mourn for her, because of the extraordinary calamity that had fallen upon the land.

Jeremiah, having predicted the same calamities, Jer. xxiv. 1-7, was by the command of Zedekiah shut up in prison, xxiii. 1-16.

Pharaoh Hophra, or Vaphris, hearing how Zedekiah was pressed, and fearing for the safety of his own dominions should the Chaldeans succeed against Jerusalem, determined to succour Zedekiah. Finding this, the Chaldeans raised the siege of Jerusalem, and went to meet the Egyptian army, which they defeated and put to flight.

Verse 2-4. *And the city was besieged, &c.*] Nebuchadnezzar, having routed the Egyptian army, returned to Jerusalem, and besieged it so closely that, being reduced by famine,

9 <sup>a</sup> And he burnt the house of the LORD, <sup>b</sup> and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, <sup>c</sup> brake down the walls of Jerusalem round about.

11 <sup>d</sup> Now the rest of the people that were left in the city, and the <sup>e</sup> fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard <sup>f</sup> left of the poor of the land to be vine-dressers and husbandmen.

13 And <sup>g</sup> the <sup>h</sup> pillars of brass that were in the house of the LORD, and <sup>i</sup> the bases, and <sup>j</sup> the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And <sup>k</sup> the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, <sup>l</sup> one sea, and the bases which Solomon had made for the house of the LORD; <sup>m</sup> the brass of all these vessels was without weight.

17 <sup>n</sup> The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the

xxxix. 1. <sup>a</sup> Jer. xxxix. 8. Amos ii. 5. <sup>b</sup> Neh. i. 3. Jer. lli. 14. <sup>c</sup> Jer. xxxix. 9. lli. 15. <sup>d</sup> Heb. fallen away. <sup>e</sup> Ch. xxiv. 14. Jer. xxxix. 10. xl. 7. lli. 16. <sup>f</sup> Ch. xx. 17. Jer. xxvii. 19, 22. lli. 17. &c. <sup>g</sup> 1 Kings vii. 15. <sup>h</sup> 1 Kings vii. 27. <sup>i</sup> 1 Kings vii. 23. <sup>j</sup> Exod. xxvii. 8. 1 Kings vii. 45, 50. <sup>k</sup> Heb. the one sea. <sup>l</sup> 1 Kings vii. 47. <sup>m</sup> 1 Kings vii. 15. Jer. lli. 21.

and a breach made in the wall, the Chaldeans entered it on the ninth day of the fourth month, Zedekiah and many others endeavouring to make their escape by night.

Verse 5. *The army of the Chaldees pursued*] Zedekiah was taken, and brought captive to Riblah in Syria, where Nebuchadnezzar then lay, who ordered his sons to be slain before his face, and then put out his eyes; and having loaded him with chains, sent him to Babylon; thus fulfilling the prophetic declarations, *that his eyes should see the eyes of the king of Babylon*, Jer. xxxii. 4, and xxxiv. 3; but *Babylon he should not see*, though he was to die there; Ezek. xli. 13.

Verse 8. *In the fifth month.*] On the seventh day of the fifth month, Nebuzar-adan made his entry into the city; and having spent two days in making provision, on the tenth day of the same month, he set fire to the temple and the king's palace, and the houses of the nobility, and burnt them to the ground; Jer. lli. 13, compared with xxxix. 8. Thus the temple was destroyed four hundred and twenty-four years three months and eight days from the time in which Solomon laid its foundation-stone.

Verse 10. *Brake down the walls*] In the same fifth month, Jer. i. 3, the walls of Jerusalem being razed to the ground, all that were left in the city, and all that had fled over

height of the chapter three cubits; and the wreathen work and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work:

18 \* And the captain of the guard took <sup>b</sup> Seraiah the chief priest, and <sup>c</sup> Zephaniah the second priest, and the three keepers of the <sup>d</sup> door:

19 And out of the city he took an <sup>e</sup> officer, that was set over the men of war, and <sup>f</sup> five men of them that <sup>g</sup> were in the king's presence, which were found in the city, and the <sup>h</sup> principal scribe of the host, which mustered the people of the land, and three-score men of the people of the land that were found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. <sup>i</sup> So Judah was carried away out of their land.

22 <sup>j</sup> And ~~for~~ the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the <sup>k</sup> captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

\* Jer. lii. 24, &c.—<sup>b</sup> 1 Chron. vi. 14. Ezra vii. 1.—<sup>c</sup> Jer. xxi. 1. xxix. 25.—<sup>d</sup> Heb. threshold.—<sup>e</sup> Or, sunuoh.—<sup>f</sup> See Jer. lii. 25.—<sup>g</sup> Heb. saw the king's face. Esth. i. 14.—<sup>h</sup> Or, scribe of the captain of the host.—<sup>i</sup> Lev. xxvi. 33. Deut. xxviii. 36,

formerly to Nebuchadnezzar, and all the common people of the city, with all the king's treasures, those of the nobles, and the whole furniture of the temple, did Nebuzar-adan carry off to Babylon.

Verse 18. *Seraiah the chief priest—Zephaniah*] The person who is here called the *second priest* was what the Jews call *sagan*, a sort of *deputy*, who performed the functions of the high-priest when he was prevented by any infirmity from attending the temple service.

Verse 19. *And five men of them that were in the king's presence*] These were principal counsellors, and confidential officers.

In Jer. lii. 25, it is said he took *seven* men who were near the king's person. Probably they were no more than *five* at first, or, perhaps Jeremiah reckoned with the *five* the officer that was set over the men of war, and the *principal* scribe of the host mentioned here, as *two* with the *five*; and thus made *seven* in the whole.

Verse 21. *The king of Babylon smote them*] He had, no doubt, found that these had counselled Zedekiah to revolt.

Verse 22. *Made Gedaliah—ruler*] This was no *regal* dignity; he was only a sort of *hind* or *overseer* appointed to regulate the *husbandmen*.

Verse 23. *To Mizpah*] This is said to have been situated on the east side of the river Jordan, and most contiguous to Babylon, and therefore the most proper for the residence of Gedaliah, because nearest to the place from which he was to receive his instructions. But there were several places of

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But <sup>l</sup> it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed <sup>m</sup> royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, <sup>n</sup> and came to Egypt: for they were afraid of the Chaldees.

27 <sup>o</sup> And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, <sup>p</sup> did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake <sup>q</sup> kindly to him, and set his throne above the throne of the kings that were with him in Babylon;

29 And changed his prison garments: and he did <sup>r</sup> eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

64. Ch. xxiii. 27.—<sup>l</sup> Jer. xl. 5.—<sup>m</sup> Jer. xl. 7, 8, 9.—<sup>n</sup> Jer. xli. 1, 2.—<sup>o</sup> Heb. of the kingdom.—<sup>p</sup> Jer. xliii. 4, 7.—<sup>q</sup> Jer. lii. 31, &c.—<sup>r</sup> See Gen. xl. 13, 30.—<sup>s</sup> Heb. good things with him.—<sup>t</sup> 2 Sam. ix. 7.

this name, and we do not exactly know where this was situated.

Verse 24. *Gedaliah sware to them*] He pledged himself in the most solemn manner to encourage and protect them.

Verse 25. *Smote Gedaliah*] This was at an entertainment which Gedaliah had made for them; see Jer. xli. 1, &c. *Baalis*, king of the *Ammonites*, had sent Ishmael to murder Gedaliah; and of this he was informed by Johanan, who offered to prevent it, by taking away the life of this murderer. But Gedaliah could not believe that he harboured such foul designs, and therefore took no precaution to save his life.

Verse 27. *And it came to pass*] Nebuchadnezzar was just now dead; and Evil-merodach, his son, succeeded to the kingdom in the *thirty-seventh year of the captivity of Jehoiachin*: and on the *seven and twentieth day* he brought the long captivated Jewish king out of prison; treated him kindly; and ever after, during his life, reckoned him among the king's friends.

Verse 30. *A continual allowance given him of the king*] He lived in a *regal style*, and had his *court* even in the city of Babylon, being supplied with every requisite by the munificence and friendship of the king. In about *two years* after this, Evil-merodach was slain in a conspiracy: and it is supposed that Jehoiachin, then about *fifty-eight years* of age, fell with his friend and protector. This terminates the catastrophe of the Jewish kings, people, and state; the consequence of unheard-of rebellions and provocations against the Majesty of Heaven.



## PREFACE TO THE TWO BOOKS

OF

## CHRONICLES

**A**NCIENTLY these *two* books were considered but as *one*: for this we have <sup>not</sup> only the testimony of St. Jerome, but also that of the *Masoretes*, who gave the *sum* of all the sections, chapters, and verses, under one *notation* at the end of the second book, without mentioning any division:

Concerning the *author* of these books, nothing certain is known. Some think they are the works of *different* authors; but the uniformity of the style, the connexion of the facts, together with the recapitulations and reflections which are often made, prove that they are the work of *one* and the *same person*.

The Jews, and Christian interpreters in general, believe they were the work of EZRA, assisted by the prophets *Haggai*, *Zechariah*, and *Malachi*. That EZRA was the author is, on the whole, the most probable opinion. That he lived at the conclusion of the Babylonish captivity is well known; and the Second Book of Chronicles terminates at that period, barely reciting the *decree of Cyrus* to permit the return of the captivated Israelites to their own land: which subject is immediately taken up in the *Book of Ezra*, in which the operation of that decree is distinctly marked.

We are not to suppose that these books are the *Chronicles of the kings of Judah and Israel* so often referred to in the historical books of the Old Testament; these have been long lost, and the books before us can only be abridgments, either of such chronicles, or of works of a similar kind.

The real object of the author of these books is not very easy to be ascertained. But it is evident that he never could have intended them as a *supplement* to the preceding books, as he relates many of the same circumstances which occur in them, and often in *greater detail*; and, except by way of *amplification*, adds very little that can be called *new*, and omits many things of importance, not only in the ancient history of the Israelites, but even of those mentioned in the preceding books of Samuel and Kings. *Nine chapters* of his work are occupied with extensive *genealogical tables*, but even these are far from being *perfect*. His history, properly speaking, does not begin till the *tenth chapter*, and then it commences abruptly with the last unsuccessful battle of Saul and his death, but not a word of his history.

The principal design of the writer appears to have been this: to point out, from the public registers, which were still preserved, what had been the state of the different families previously to the captivity, that at their return they might enter on and repossess their respective inheritances. He enters particularly into the functions, genealogies, families, and orders of the *priests* and *Levites*; and this was peculiarly necessary after the return from the captivity, to the end that the worship of God might be conducted in the same way as before, and by the proper legitimate persons.

He is also very particular relative to what concerns religion, the worship of God, the temple and its utensils, the kings who *authorised* or *tolerated* idolatry, and those who maintained the worship of the true God. In his distribution of praise and blame, these are the qualities which principally occupy his attention, and influence his pen.



# THE FIRST BOOK

## OF THE

# CHRONICLES

### CHAPTER I.

*The genealogy of Adam to Noah, 1-3. Of Noah to Abraham, 4-27. The sons of Abraham, Ishmael, and Isaac, 28. The sons of Ishmael, 29, 33. The sons of Esau, 34-42. A list of the kings of Edom, 43-50. A list of the dukes of Edom, 51-54.*

**A**DAM, <sup>a</sup> Sheth, Enosh,  
                   2 Kenan, Mahalaleel, Jered,  
                   3 Henoch, Methuselah, Lamech,  
                   4 Noah, Shem, Ham, and Japheth.  
   5 <sup>b</sup> The sons of Japheth; Gomer, and Magog, and  
   Madai, and Javan, and Tubal, and Meshech, and  
   Tiras.  
   6 And the sons of Gomer; Ashchenaz, and  
   <sup>c</sup> Riphath, and Togarmah.  
   7 And the sons of Javan; Elishah, and Tarshish,  
   Kittim, and <sup>d</sup> Dodanim.  
   8 <sup>e</sup> The sons of Ham; Cush, and Mizraim, Put,  
   and Canaan.  
   9 And the sons of Cush; Seba, and Havilah, and  
   Sabta, and Raamah, and Sabtecha. And the sons  
   of Raamah; Sheba, and Dedan.  
   10 And Cush <sup>f</sup> begat Nimrod: he began to be  
   mighty upon the earth.  
   11 And Mizraim begat Ludim, and Anamim, and  
   Lehabim, and Naphtuhim,  
   12 And Pathrusim, and Casluhim (of whom came  
   the Philistines,) and <sup>g</sup> Capthorim.  
   13 And <sup>h</sup> Canaan begat Zidon his first-born, and  
   Heth.  
   14 The Jebusite also, and the Amorite, and the  
   Girgashite.  
   15 And the Hivite, and the Arkite, and the Sinite,  
   16 And the Arvadite, and the Zemarite, and the  
   Hamathite.  
   17 The sons of <sup>i</sup> Shem; Elam, and Asshur, and  
   Arphaxad, and Lud, and Aram, and Uz, and Hul,  
   and Gether, and <sup>j</sup> Meshech.

18 And Arphaxad begat Shelah, and Shelah begat  
   Eber.  
   19 And unto Eber were born two sons: the name  
   of the one was <sup>k</sup> Peleg; because in his days the  
   earth was divided: and his brother's name was  
   Joktan.  
   20 And <sup>l</sup> Joktan begat Almodad, and Sheleph,  
   and Hazarmaveth, and Jerah,  
   21 Hadoram also, and Uzal, and Diklah,  
   22 And Ebal, and Abimael, and Sheba,  
   23 And Ophir, and Havilah, and Jobab. All  
   these were the sons of Joktan.  
   24 <sup>m</sup> Shem, Arphaxad, Shelah,  
   25 <sup>n</sup> Eber, Peleg, Reu,  
   26 Serug, Nahor, Terah,  
   27 <sup>o</sup> Abram; the same is Abraham.  
   28 The sons of Abraham; <sup>p</sup> Isaac, and <sup>q</sup> Ish-

29 These are their generations: The <sup>r</sup> first-born  
   of Ishmael, Nebaioth; then Kedar, and Adbeel, and  
   Mibsam,  
   30 Mishma, and Dumah, Massa, <sup>s</sup> Hadad, and  
   Tema,  
   31 Jetur, Naphish, and Kedemah. These are the  
   sons of Ishmael.  
   32 Now <sup>t</sup> the sons of Keturah, Abraham's concu-  
   bine: she bare Zimran, and Jokshan, and Medan,  
   and Midian, and Ishbak, and Shuah. And the sons  
   of Jokshan; Sheba, and Dedan.  
   33 And the sons of Midian; Ephah, and Ephher,  
   and Henoah, and Abida, and Eldaah. All these are  
   the sons of Keturah.

<sup>a</sup> Gen. iv. 25, 26. v. 3, 9.—<sup>b</sup> Gen. x. 2, &c.—<sup>c</sup> Or, Diphath, as it is in some copies.—<sup>d</sup> Or, Rodanim, according to some copies.—<sup>e</sup> Gen. x. 8, 18, &c.—<sup>f</sup> Deut. ii. 23.—<sup>g</sup> Gen. x. 15, &c.—<sup>h</sup> Gen. x. 22. xi. 10.—<sup>i</sup> Or, Mash, Gen. x. 28.—<sup>j</sup> That is, Division,

Gen. x. 25.—<sup>k</sup> Gen. x. 26.—<sup>l</sup> Gen. xi. 10, &c. Luke iii. 34, &c.—<sup>m</sup> Gen. xi. 15.—<sup>n</sup> Gen. xvii. 5.—<sup>o</sup> Gen. xxi. 2, 3.—<sup>p</sup> Gen. xvi. 1, 15.—<sup>q</sup> Gen. xxv. 13-16.—<sup>r</sup> Or, Kedar, Gen. xxv. 15.—<sup>s</sup> Gen. xxv. 1, 2.

Verse 1. *Adam, Sheth, Enosh*] That is, Adam was the father of Sheth or Seth, Seth was the father of Enosh, Enosh the father of Kenan, and so on. No notice is taken of *Cain* and *Abel*, or of any of the other sons of Adam. One line of patriarchs, from Adam to Noah, is what the historian intended to give; and to have mentioned the posterity of *Cain* or *Abel* would have been useless, as Noah

was not the immediate descendant of either. Besides, all their posterity had perished in the deluge, none remaining of the Adamic family but Noah and his children; and from these all the nations of the earth sprang.

Verse 32. *Keturah, Abraham's concubine*] Abraham's ..., or wife of the second rank; she was neither *whore*, it, nor concubine, in our sense of these words.

34 And <sup>a</sup> Abraham begat Isaac. <sup>b</sup> The sons of Isaac; Esau and Israel.

35 The sons of <sup>c</sup> Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, <sup>d</sup> Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 <sup>e</sup> And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and <sup>f</sup> Homam; and Timna was Lotan's sister.

40 The sons of Shobal; <sup>g</sup> Alian, and Manahath, and Ebal, <sup>h</sup> Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; <sup>i</sup> Dishon. And the sons of Dishon; <sup>j</sup> Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and <sup>k</sup> Jakan. The sons of Dishan; Uz, and Aran.

43 Now these are the <sup>l</sup> kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor; and the name of his city was Dinhabah.

<sup>a</sup> Gen. xxi. 2. <sup>b</sup> Gen. xxv. 25, 26. <sup>c</sup> Gen. xxxvi. 9, 10. <sup>d</sup> Or, Zepho, Gen. xxxvi. 11. <sup>e</sup> Gen. xxxvi. 20. <sup>f</sup> Or, Heman, Gen. xxxvi. 22. <sup>g</sup> Or, Alvan, Gen. xxxvi. 23. <sup>h</sup> Or, Shepho, Gen. xxxvi. 23. <sup>i</sup> Gen. xxxvi. 25. <sup>j</sup> Or, Hemdan, Gen. xxxvi. 26. <sup>k</sup> Or, Akan, Gen.

Verse 43. *Before any king reigned over—Israel*] See Gen. xxxvi. 31, &c., where these same verses occur, as I have supposed borrowed from this place; and see the notes there.

Verse 44. *Jobab the son of Zerah*] Supposed by some to be the same as Job, whose book forms a part of the canon of scripture. But in their names there is no similarity; Job being written *ayob*; Jobab, *yobab*.

Verse 46. *Smote Midian*] Nothing is known of this war.

Verse 50. *Daughter of Mezahab*] This word, *mey zahab*,

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 <sup>m</sup> And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, <sup>n</sup> Hadad reigned in his stead: and the name of his city was <sup>o</sup> Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 Hadad died also. And the <sup>p</sup> dukes of Edom were; duke Timnah, duke <sup>q</sup> Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinou,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

xxxvi. 27. <sup>l</sup> Gen. xxxvi. 31, &c. <sup>m</sup> Gen. xxxvi. 37. <sup>n</sup> Or, Hadar, Gen. xxxvi. 39. <sup>o</sup> Or, Pau, Gen. xxxvi. 39. <sup>p</sup> Gen. xxxvi. 40. <sup>q</sup> Or, Aluah.

is literally the *golden waters*; or *What is gold*? The Targumist paraphrases thus: "Mehetabel, the daughter of Matred, was so earnest and diligent in business that she became immensely rich; but when she was converted, she said, *What is this silver*, and *What is this gold*? That is, They are of no real worth."

For various particulars in this chapter, see Gen. x. and xxxvi., and the parallel places.

## CHAPTER II.

*The twelve sons of Jacob, 1, 2. The posterity of Judah, down to David, 3-15. The posterity of the children of Jesse and Caleb, 16-55.*

**THESE** are the sons of <sup>a</sup> Israel; <sup>b</sup> Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 The sons of <sup>c</sup> Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of <sup>d</sup> Shua the Canaanitess. And <sup>e</sup> Er, the first-born of Judah, was evil in the sight of the Lord: and he slew him.

4 And <sup>f</sup> Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.

5 The sons of <sup>g</sup> Pharez; Hezron, and Hamul.

6 And the sons of Zerah; <sup>h</sup> Zimri, <sup>i</sup> and Ethan, and Heman, and Calcol, and <sup>j</sup> Dara: five of them in all.

<sup>a</sup> Or, Jacob. <sup>b</sup> Gen. xxix. 32. xxx. 5. xxxv. 18, 23. xlii. 8, &c. <sup>c</sup> Gen. xxxviii. 3. xlii. 18. Num. xxvi. 19. <sup>d</sup> Gen. xxxviii. 2. <sup>e</sup> Gen. xxxviii. 7. <sup>f</sup> Gen. xxxviii. 29, 30. Mat. i. 8. <sup>g</sup> Gen. xlii. 18. Ruth iv. 18. <sup>h</sup> Or, Lebdi, Josh. vii. 1. <sup>i</sup> 1 Kings iv. 31. <sup>j</sup> Or,

Verse 1. *These are the sons of Israel*] For this genealogy see the parallel places pointed out in the margin.

7 And the sons of <sup>k</sup> Carmi; <sup>l</sup> Achar, the troubler of Israel, who transgressed in the thing <sup>m</sup> accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and <sup>n</sup> Ram, and <sup>o</sup> Chelubai.

10 And Ram <sup>p</sup> begat Amminadab; and Amminadab begat Nahshon, <sup>q</sup> prince of the children of Judah;

11 And Nahshon begat <sup>r</sup> Salma, and Salma begat Boaz.

12 And Boaz begat Obed, and Obed begat Jesse,

13 <sup>s</sup> And Jesse begat his first-born Eliab, and Abinadab the second, and <sup>t</sup> Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters were Zeruiah, and Abigail.

Darda. <sup>u</sup> See ch. iv. 1. <sup>v</sup> Or, Achan. <sup>w</sup> Josh. vi. 18. vii. 1. <sup>x</sup> Or, Aram, Mat. i. 8. <sup>y</sup> Or, Caleb, ver. 18, 42. <sup>z</sup> Ruth iv. 19, 20. Mat. i. 4. <sup>aa</sup> Num. i. 7. ii. 8. <sup>ab</sup> Or, Salmon, Ruth iv. 21. Mat. i. 4. <sup>ac</sup> 2 Sam. xvi. 6. <sup>ad</sup> Or, Shammah, 1 Sam. xvi. 9.

Verse 20. *Uri begat Bezaleel*] This was probably the famous artist mentioned Exod. xxxi. 2, &c., where see the notes.

\* And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And <sup>b</sup> Abigail bare Amasa: and the father of Amasa was <sup>c</sup> Jether the Ishmeelite.

18 And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons are these; Jeshur, and Shobah, and Ardon.

19 And when Azubah was dead, Caleb took unto him <sup>d</sup> Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat <sup>e</sup> Bezaleel.

21 And afterward Hezron went in to the daughter of <sup>f</sup> Machir the father of Gildad, whom he <sup>g</sup> married when he was threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 <sup>h</sup> And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these belonged to the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Caleb-eph-ratah, then Abiah Hezron's wife bare him <sup>i</sup> Ashur the father of Tekoa.

25 And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And <sup>j</sup> the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat <sup>k</sup> Zabad.

37 And Zabad begat Ephlal, and Ephlal begat Obed.

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his first-born, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam; and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibca: and the daughter of Caleb was <sup>l</sup> Achsa.

50 These were the sons of Caleb the son of Hur, the first-born of <sup>m</sup> Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; <sup>n</sup> Haroeh, and <sup>o</sup> half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, <sup>p</sup> Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the <sup>q</sup> Kenites that came of Hemath, the father of the house of <sup>r</sup> Rechab.

19.—<sup>a</sup> Or, Reaiah, ch. iv. 2.—<sup>b</sup> Or, half of the Menuchites or Hatsi-hammenuchoth.—<sup>c</sup> Or, Asarites or crowns of the house of Joab.—<sup>d</sup> Judg. i. 18.—<sup>e</sup> Jer. xxxv. 2.

son of Caleb, son of Jephunneh; but this is probably fanciful. In this chapter many names of cities are given as the names of men.

\* 2 Sam. ii. 18.—<sup>b</sup> 2 Sam. xvii. 25.—<sup>c</sup> 2 Sam. xvii. 25, Ithra an Israelite.—<sup>d</sup> Ver. 50.—<sup>e</sup> Exod. xxxi. 2.—<sup>f</sup> Num. xxvii. 1.—<sup>g</sup> Heb. took.—<sup>h</sup> Num. xxxii. 41. Deut. iii. 14. Josh. xiii. 30.—<sup>i</sup> Ch. iv. 5.—<sup>j</sup> See ver. 34, 35.—<sup>k</sup> Ch. xi. 41.—<sup>l</sup> Josh. xv. 17.—<sup>m</sup> Or, Ephrath, ver.

Verse 42. Now the sons of Caleb] This was not Caleb the son of Jephunneh, but Caleb the son of Hezron, ver. 18, 50. But some think that Caleb the son of Hezron was the grand-

## CHAPTER III.

The children of David which were born to him in Hebron, 1-4. Those born to him in Jerusalem, 5-9. The regal line from Solomon, 10-24.

**NOW** these were the sons of David, which were born unto him in Hebron; the first-born \*Amnon, of Ahinoam the <sup>b</sup>Jezreelitess; the second, <sup>c</sup>Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by <sup>d</sup>Eglah his wife.

4 *These* six were born unto him in Hebron; and <sup>e</sup>there he reigned seven years and six months; and <sup>f</sup>in Jerusalem he reigned thirty and three years.

5 <sup>g</sup>\* And these were born unto him in Jerusalem; <sup>h</sup>Shimea, and Shobab, and Nathan, and <sup>i</sup>Solomon, four, of <sup>j</sup>Bath-shua the daughter of <sup>k</sup>Ammiel:

6 Ithar also, and <sup>l</sup>Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and <sup>m</sup>Eliada, and Eliphelet, <sup>n</sup>nine.

9 *These were* all the sons of David, beside the sons of the concubines, and <sup>o</sup>Tamar their sister.

10 And Solomon's son was <sup>p</sup>Rehoboam, <sup>q</sup>Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, <sup>r</sup>Ahaziah his son, Joash his son,

12 Amaziah his son, <sup>s</sup>Azariah his son, Jotham his son.

\* 2 Sam. iii. 2.—<sup>1</sup>Josh. xv. 56.—<sup>2</sup>Or, *Chileab*, 2 Sam. iii. 3.—<sup>2</sup>2 Sam. iii. 5.—<sup>3</sup>2 Sam. ii. 11.—<sup>4</sup>2 Sam. v. 5.—<sup>5</sup>2 Sam. v. 14. Ch. xiv. 4.—<sup>6</sup>Or, *Shammua*, 2 Sam. v. 14.—<sup>7</sup>2 Sam. xii. 24.—<sup>8</sup>Or, *Bath-sheba*, 2 Sam. xi. 3.—<sup>9</sup>Or, *Eliam*, 2 Sam. xi. 3.—<sup>10</sup>Or, *Elishua*, 2 Sam. v. 15.—<sup>11</sup>Or, *Beiliada*, ch. xiv. 7.—<sup>12</sup>See 2 Sam. v. 14, 15, 10.—<sup>13</sup>2 Sam. xiii. 1.—<sup>14</sup>1 Kings xi. 43. xv. 6.—<sup>15</sup>Or, *Abijam*, 1 Kings xv.

Verse 1. *The second, Daniel*] In 2 Sam. iii. 3, this person is called *Chileab*: he probably had two names.

Verse 3. *By Eglah his wife*.] The *Targum*, *Jarchi*, and others, maintain that this was *Michal*, the daughter of Saul; but this does not well agree with 2 Sam. vi. 23: *Michal had no child to the day of her death*. Yet she might have had a child before the time that is mentioned above.

Verse 5. *Shimea, and Shobab*] Solomon is mentioned last, though he was the eldest of these four sons, because the genealogy was to be continued from him. *Bath-shua* is the same as *Bath-sheba*.

Verse 6. *Elishama, and Eliphelet*] In this and the eighth verse these two names occur twice; some think this is a mistake, but others suppose that two persons of these names died young, and that the next born received the name of the deceased.

Verse 8. *Nine*.] There are *thirteen* if we count the four sons of Bath-sheba, and *nine* without them; and in the Second Book of Samuel there are *eleven*, reckoning the above four, and without them only *seven*. In the Book of Samuel probably only those who were *alive* were reckoned, while the author of the *Chronicles* comprises those also who were *dead*, in his enumeration. *Jarchi* supposes that the duplicate *Elishama* and *Eliphelet* are those which increase the regular number *seven* to *nine*; and that the dead without posterity, as well as the living, are mentioned to increase the number of David's descendants: for, says he, the whole book is written for the honour of David and his seed.

Verse 9. *And Tamar their sister*.] This is the only daughter of David whose name is on record; and yet he is said to have had both sons and daughters, 2 Sam. v. 18.

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born <sup>a</sup>Johanan, the second <sup>b</sup>Jehoiakim, the third <sup>c</sup>Zedekiah, the fourth Shallum.

16 And the sons of <sup>d</sup>Jehoiakim; <sup>e</sup>Jeconiah his son, Zedekiah <sup>f</sup>his son.

17 And the sons of Jeconiah; Assir, <sup>g</sup>Salathiel <sup>h</sup>his son.

18 Malchiram also, and Pedaiiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiiah were, Zerubbabel, and Shimei; and the sons of Zerubbabel, Meshullam, and Hananiah, and Sehelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; <sup>i</sup>Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and <sup>j</sup>Hezekiah, and Azrikam, three,

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiiah, and Akkub, and Johanan, and Dalaiiah, and Anani, seven.

1.—<sup>1</sup>Or, *Asariah*, 2 Chron. xxii. 6; or *Jehoahas*, 2 Chron. xxi. 17.—<sup>2</sup>Or, *Uzziah*, 2 Kings xv. 30.—<sup>3</sup>Or, *Jehoahaz*, 2 Kings xlii. 30.—<sup>4</sup>Or, *Eliakim*, 2 Kings xxiii. 34.—<sup>5</sup>Or, *Mattaniah*, 2 Kings xxiv. 17.—<sup>6</sup>Mat. i. 11.—<sup>7</sup>Or, *Jehoiachin*, 2 Kings xxiv. 6; or, *Coniah*, Jer. xxii. 24.—<sup>8</sup>2 Kings xxiv. 17, being his uncle.—<sup>9</sup>Heb. *Shealtiel*.—<sup>10</sup>Mat. i. 12.—<sup>11</sup>Ezra viii. 2.—<sup>12</sup>Heb. *Hiskijahu*.

Verse 15. *Jehoiakim*] For the difference of several names in these lists, see the *marginal readings and references*.

Verse 16. *Zedekiah his son*.] If this be the same who was the last king of Judah before the captivity, the word *son* must be taken here to signify *successor*; for it is certain that Zedekiah was the successor of Jeconiah, and that Zedekiah was the son of Josiah, and not of Jehoiakim.

Verse 17. *The sons of Jeconiah*] Jeremiah has said (chap. xxii. 30) that Jeconiah, or, as he calls him, *Coniah*, should be *childless*; but this must refer to his posterity being deprived of the throne, and indeed thus the prophet interprets it himself: *For no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah*.

*Assir*] *Salathiel* was not the son of *Assir*, but of Jeconiah, Mat. i. 12. Who then was *Assir*? Possibly *nobody*; for as the Hebrew *assir* signifies a *prisoner*, it may be considered as an epithet of Jeconiah, who we know was a very long time prisoner in Babylon.

Verse 18. *Malchiram also*] Calmet supposes we should read here, *And the sons of Salathiel were Malchiram and Pedaiiah, &c.*

Verse 19. *The sons of Pedaiiah*] *Pedaiiah* is wanting in the Arabic and Syriac. If this be omitted, Zerubbabel will appear to be the son of *Salathiel*, according to Mat. i. 12, and not the son of *Pedaiiah*, as here stated.

Verse 22. *The sons of Shemaiah—six*.] Five only are found in the text, and the *Versions* give us no assistance; neither do the MSS. correct the place. If the *father* be not here included with his *sons*, some *name* must be lost out of the text.

## CHAPTER IV.

A second genealogy of Judah, 1-23. The account of Jabez, 9, 10. The genealogy of Simeon, 24-27. Their cities 28-31. Their villages, and where situated, 32, 33. The heads of the families, 34-38. Where they settled; and what was their occupation, 39-43.



**THE** sons of Judah; \* Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And \* Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazeleponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of \* Hur, the first-born of Ephratah, the father of Beth-lehem.

5 And \* Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These were the sons of Naarah.

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 And Jabez was 'more honourable than his brethren: and his mother called his name \* Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, 'Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest 'keep me from evil, that it may not grieve me! And God granted him that which he requested.

11 And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of 'Ir-nahash. These are the men of Rechab.

13 And the sons of Kenaz; \* Othniel and Seraiah; and the sons of Othniel; 'Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of 'the 'valley of \* Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, \* even Kenaz.

\* Gen. xxxviii. 29. xlii. 12.—b Or, Chelubai, ch. ii. 9, or Caleb, ch. ii. 18.—c Or, Harosh, ch. ii. 52.—d Ch. ii. 50.—e Ch. ii. 24.—f Gen. xxiv. 19.—g That is, sorrowful.—h Heb. If thou wilt, &c.—i Heb. do me.—Or, the city of Nahash.—k Josh. xv. 17.—l Or, Hathath, and Meonothai, who begat, &c.—m Neh. xi. 35.—n Or, inhabitants of the

Verse 1. *The sons of Judah*] A genealogy of this tribe has already been given in the second chapter. It is here introduced again, with some variations. Probably there were different copies in the public registers; and the writer of this book, finding that this second one contained some remarkable particulars, thought proper to insert it in this place: and no reader will regret the insertion, when he carefully considers the matter.

Verse 7. *And Ethnan.*] After this word we should, with the Targum, read Coz, whose posterity is mentioned in the next verse. Coz was probably the same as Kenaz.

Verse 8. *The son of Harum.*] Jabez should be mentioned at the end of this verse, else he is a consequent without an antecedent.

Verse 9. *And Jabez was more honourable*] This whole account is variously understood by some of the principal Versions.

Of this honourable person we know nothing but what is here mentioned, nor does the same occur in any other part of scripture, except in chap. ii. 55, where it appears to be the name of a place, but is understood by the Chaldees to be the name of a person, as here.

Verse 15. *Caleb the son of Jephunneh*] We have already met with this eminent person in Num. xiii. 6, 30, xiv. 24, and elsewhere; and seen his courageous piety and inflexible integrity.

16 And the sons of Jehaleleel; Ziph, and Ziphai, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon; and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife \*Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of his wife \*Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

21 The sons of Shelah \*the sons of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

23 These were the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work.

24 The sons of Simeon were, \* Nemuel, and Jamin, \* Jarib, Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, \* like the children of Judah.

28 And they dwelt at \* Beer-sheba, and Moladah, and Hazar-shual,

29 And at \* Bilhah, and at Ezem, and at \* Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and \* Hazarsusim,

valley.—That is, craftsmen.—p Or, Uknaz.—q Or, the Jews.—r Or, Jehudijah, mentioned before.—s Gen. xxxviii. 1, 5. xlii. 12.—t Or, Jemuel, Gen. xlii. 16. Exod. vi. 15. Num. xxvi. 12.—u Or, Jaahin, Zohar.—v Heb. unto.—w Josh. xix. 2.—x Or, Balak, Josh. xix. 3.—y Or, Eltolad, Josh. xix. 4.—z Or, Hazar-susah, Josh. xix. 5.

Verse 24. *The sons of Simeon*] This genealogy is very different from that given in Gen. xlii. 10, and Num. xxvi. 12. This may be occasioned by the same person having several names, one list taking one name, another list some other, and so on: to reconcile is impossible; to attempt it, useless.

Verse 27. *Neither did all their family multiply*] In Num. i. 23 the number of all the families of Simeon was fifty-nine thousand three hundred; and that of Judah was, ver. 27, not less than seventy-four thousand six hundred. When the next census was made, Num. xxvi., the tribe of Judah amounted to seventy-six thousand five hundred, an increase of one thousand nine hundred; while the tribe of Simeon amounted only to twenty-two thousand two hundred, a decrease of thirty-seven thousand one hundred. It was at that time the smallest tribe in Israel.

Verse 31. *These were their cities unto the reign of David.*] It appears that David took some of the cities of the Simeonites, and added them to Judah; Ziklag for instance, 1 Sam. xvii. 6.

As the tribe of Simeon had withdrawn their allegiance from the house of David, the kings of Judah extended their domination as far as possible into the territories of that tribe, so that they were obliged to seek pasture for their flocks at Gedor, and in the mountains of Seir, as we find ver. 89-92.

and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were*, \* Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all the villages that *were* round about the same cities, unto <sup>b</sup> Baal. These *were* their habitations, and <sup>c</sup> their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shippi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These <sup>d</sup> mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

\* Or, *Ether*, Josh. xix. 7.—<sup>b</sup> Or, *Baalath-beer*, Josh. xix. 8.—<sup>c</sup> Or, *as they divided themselves by nations among them*.

Verse 40. They of Ham had dwelt there of old.] These were probably either *Philistines* or *Egyptians*, who dwelt at Gedor, which was situated in the environs of Joppa and Samnia.

Those whom the five hundred Simeonites expelled from Seir were Amalekites, ver. 43.

Verse 43. They smote the rest of the Amalekites.] Those who had escaped in the war which Saul made against them (see 1 Sam. xiv. 48); and from David, who had attacked them afterwards, 2 Sam. viii. 12.

There are several things in the account of Jabez that are very instructive:—

1. He appears to have been a child brought into the world with great difficulty, at the risk of his own life and that of his mother.

2. To perpetuate the merciful interposition of God she gave him a name that must have recalled to her and his remembrance the danger to which both their lives were exposed, and from which they could not have been extricated but by the especial help of God.

3. He was brought up in the fear of God; and he showed the sincerity of his faith by frequent and earnest prayer.

39 And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable: for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and <sup>e</sup> smote their tents and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there* *was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to Mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote <sup>f</sup> the rest of the Amalekites that were escaped, and dwelt there unto this day.

<sup>e</sup> Heb. *coming*.—2 Kings xviii. 8.—<sup>f</sup> See 1 Sam. xv. 8. xxx. 17. 2 Sam. viii. 12.

4. His prayer was at once both *enlightened* and *pius*. He had *piety* towards God, and therefore he *trusted* in him; he *knew* that he was the fountain of all good, and therefore he sought all necessities both for body and soul from him.

5. Both the *matter* and *manner* of his prayer were excellent. His heart was deeply impressed with its wants, and therefore he was *earnest* and  *fervent*.

6. He prays for the things necessary for the *body* as well as for the *soul*: *And enlarge my coasts*—grant me as much territory as may support my family.

7. He is conscious that without the continual support of God he must fail; and therefore he prays to be upheld by his power: *That thy hand might be with me*.

8. He dreads both *sin* and *suffering*, and therefore prays against both. We can never *offend* God without *injuring ourselves*; he that *sins* must *suffer*. *Thorns* and *scorpions* are every where in the way to *perdition*; and he that walks in it must be *torn* and *stung*. He alone is *happy* who walks in the ways of God.

9. Prayers that have a *right aim* will have a *right answer*; Jabez did not pray in vain, for God granted him that which he requested.

## CHAPTER V.

The genealogies of Reuben, 1-10. Of Gad, 11-17. The exploits of Reuben, Gad, and the half tribe of Manasseh, 18-22. The genealogy of the half tribe of Manasseh, 23, 24. The idolatry of these tribes, and their captivity by the Assyrians, 25, 26.

**N**OW the sons of Reuben the first-born of Israel, (for <sup>a</sup> he was the first-born; but, forasmuch as he <sup>b</sup> defiled his father's bed, <sup>c</sup> his birth-right was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right.

2 For <sup>d</sup> Judah prevailed above his brethren, and of him came the <sup>e</sup> chief <sup>f</sup> ruler; but the birth-right was Joseph's:)

3 The sons, I say, of <sup>g</sup> Reuben the first-born of Israel were, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom <sup>h</sup> Tilgath-pileser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, <sup>i</sup> when the

<sup>a</sup> Gen. xxix. 32. xlix. 3.—<sup>b</sup> Gen. xxxv. 22. xlix. 4.—<sup>c</sup> Gen. xlviii. 15, 22.—<sup>d</sup> Gen. xlix. 8, 10. Ps. lx. 7. cviii. 8.—<sup>e</sup> Mic. v. 2. Mat.

Verse 1. The sons of Reuben the first-born.] As Reuben was the eldest son of Jacob, why was not his genealogy reviewed first? This verse answers the question; he lost the birth-right because of the transgression mentioned Gen. xxxv. 22 and xlix. 4, and the *precedency* was given to Judah; from him therefore came the chief ruler. This appears to be the meaning of the phrase.

ii. 6.—<sup>f</sup> Or, *prince*.—<sup>g</sup> Gen. xli. 9. Exod. vi. 14. Num. xxvi. 5.—<sup>h</sup> Or, *Tilgath-pileser*, 2 Kings xv. 29: xvi. 7.—<sup>i</sup> See ver. 17.

Verse 2. And of him came the chief ruler.] This is, by both the Syriac and Arabic, understood of *Christ*: "From Judah the king Messiah shall proceed."

Verse 6. Beerah his son.] After their separation from the house of David, the ten tribes continued to have princes of the tribes; and this continued till the time that Tiglath-pileser carried them captives into Assyria. At that time

genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of <sup>a</sup> Shema, the son of Joel, who dwelt in <sup>b</sup> Aroer, even unto Nebo and Baal-meon :

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates : because their cattle were multiplied <sup>c</sup> in the land of Gilead.

10 And in the days of Saul they made war <sup>d</sup> with the Hagarites, who fell by their hand : and they dwelt in their tents <sup>e</sup> throughout all the east *land* of Gilead.

11 And the children of Gad dwelt over against them in the land of <sup>f</sup> Bashan unto Salcah :

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were* Michael, and Meshullam, and Shoba, and Jorai, and Jachan, and Zia, and Heber, seven,

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz ;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of <sup>g</sup> Sharon, upon <sup>h</sup> their borders.

17 All these were reckoned by genealogies in the days of <sup>i</sup> Jotham king of Judah, and in the days of <sup>j</sup> Jeroboam king of Israel,

18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, <sup>k</sup> of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand

seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with <sup>l</sup> Jetur, and Nephish, and Nodab.

20 And <sup>m</sup> they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them : for they cried to God in the battle, and he was entreated of them ; because they <sup>n</sup> put their trust in him.

21 And they <sup>o</sup> took away their cattle ; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of <sup>p</sup> men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until <sup>q</sup> the captivity.

23 And the children of the half tribe of Manasseh dwelt in the land : they increased from Bashan unto Baal-hermon and Senir, and unto Mount Hermon.

24 And these *were* the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, <sup>r</sup> famous men, and heads of the house of their fathers.

25 And they transgressed against the God of their fathers, and went <sup>s</sup> a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of <sup>t</sup> Pul king of Assyria, and the spirit of <sup>u</sup> Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto <sup>v</sup> Halah, and Habor, and Hara, and to the river Gozan, unto this day.

<sup>a</sup> Or, Shemaiah, ver. 4.—<sup>b</sup> Josh. xlii. 15, 16.—<sup>c</sup> Josh. xxii. 9.—<sup>d</sup> Gen. xxv. 12.—<sup>e</sup> Heb. upon all the face of the east.—<sup>f</sup> Josh. xlii. 11, 24.—<sup>g</sup> Ch. xxvii. 29.—<sup>h</sup> Heb. their goings forth.—<sup>i</sup> 2 Kings xv. 6, 32.—<sup>j</sup> 2 Kings xiv. 16, 28.—<sup>k</sup> Heb. sons of valour.—<sup>l</sup> Gen. xxv. 15. Ch. i.

Beerah was their prince or chief ; and with him this species of dominion or precedence terminated.

Verse 8. *Who dwelt in Aroer*] This town was situated on the river Arnon ; and Nebo was both a city and a mountain in the same country. They both lay on the other side of Jordan.

Verse 10. *And they dwelt in their tents*] The Hagarites were tribes of Nomade or Scenite Arabs ; people who lived in tents, without any fixed dwellings, and whose property consisted in cattle. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place.

Verse 16. *The suburbs of Sharon*] There were three places of this name : that mentioned here was a district in the country of Bashan beyond Jordan (see Josh. xii. 18) ; there was another that lay between Caesarea of Palestine and Joppa ; and there was a third between Mount Tabor and the Sea of Tiberias.

31.—<sup>m</sup> See ver. 22.—<sup>n</sup> Ps. xxii. 4, 5.—<sup>o</sup> Heb. led captive.—<sup>p</sup> Heb. souls of men : as Num. xxxi. 35.—<sup>q</sup> 2 Kings xv. 29. xvii. 6.—<sup>r</sup> Heb. men of names.—<sup>s</sup> 2 Kings xv. 7.—<sup>t</sup> 2 Kings xv. 19.—<sup>u</sup> 2 Kings xv. 29.—<sup>v</sup> 2 Kings xvii. 6. xviii. 11.

Verse 19. *They made war with the Hagarites*] This is probably the same war that is mentioned ver. 10.

Verse 21. *They took away their cattle*] This was a war of extermination as to the political state of the people, which nothing could justify but an especial direction of God ; and this he could never give against any, unless the cup of their iniquity had been full. The Hagarites were full of idolatry : see ver. 25.

Verse 22. *For there fell down many slain*] The hundred thousand men mentioned above were probably made slaves, and were not slain.

Verse 25. *The gods of the people of the land*] We see the reason why God delivered the Hagarites into the hands of these tribes ; they were abominable idolaters, and therefore God destroyed them.

Verse 26. *Tilgath-pilneser*] Many MSS. have Tiglath instead of Tilgath. The Syriac, the Septuagint, and the Chaldees, have the same reading as in 2 Kings xv. 29, &c.

## CHAPTER VI.

*The genealogy of Levi and Aaron, 1-30. The office of the priests and Levites, 31-63. The cities assigned them, 64-81.*

**THE** sons of Levi; <sup>a</sup>Gershon, <sup>b</sup>Kohath, and Merari.

2 And the sons of Kohath; Amram, <sup>c</sup>Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; <sup>d</sup>Nadab, and Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerachiah, and Zerachiah begat Meraioth,

7 And Meraioth begat Amariah, and Amariah begat Ahitub,

8 And <sup>e</sup>Ahitub begat Zadok, and <sup>f</sup>Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he it is <sup>g</sup>that executed the priest's office <sup>h</sup>in the temple that Solomon built in Jerusalem:)

11 And <sup>i</sup>Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat <sup>j</sup>Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat <sup>k</sup>Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went into captivity, <sup>l</sup>when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 The sons of Levi; <sup>m</sup>Gershon, <sup>n</sup>Kohath, and Merari.

17 And these <sup>o</sup>be the names of the sons of Gershon; Libni, and Shimei.

18 And the sons of Kohath <sup>p</sup>were, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these <sup>q</sup>are the families of the Levites according to their fathers.

20 Of Gershon; Libni his son, Jahath his son, <sup>r</sup>Zimnah his son,

21 <sup>s</sup>Joah his son, <sup>t</sup>Iddo his son, Zerah his son, <sup>u</sup>Jeaterai his son.

<sup>a</sup> Gen. xlii. 11. Exod. vi. 16. Num. xvi. 57. Ch. xxiii. 6.—<sup>b</sup> Or, Gershon, ver. 16.—<sup>c</sup> See ver. 22.—<sup>d</sup> Lev. x. 1.—<sup>e</sup> 2 Sam. viii. 17.—<sup>f</sup> 2 Sam. xv. 27.—<sup>g</sup> See 2 Chron. xxvi. 17, 18.—<sup>h</sup> Heb. in the house.—<sup>i</sup> 1 Kings vi. 2 Chron. iii.—<sup>j</sup> See Ezra vii. 3.—<sup>k</sup> Or, Meshullam, ch. ix. 11.—<sup>l</sup> Neh. xi. 11.—<sup>m</sup> 2 Kings xxv. 18.—<sup>n</sup> Exod. vi. 16.—<sup>o</sup> Or, Gershon, ver. 1.—<sup>p</sup> Ver. 42.—<sup>q</sup> Or, Ethan, ver. 42.—

Verse 1. *The sons of Levi*] It has been well remarked that the genealogy of Levi given here is more ample and correct than that of any of the others. And this is perhaps an additional proof that the author was a priest, felt much for the priesthood, and took care to give the genealogy of the Levitical and sacerdotal families, from the most correct tables; for with such tables we may presume he was intimately acquainted.

Verse 4. *Eleazar begat Phinehas*] As the high-priesthood continued in this family for a long time, the sacred historian confines himself to this chiefly, omitting Nadab and Abihu, and even the family of Ithamar.

Verse 8. *Ahitub begat Zadok*] Through this person the high-priesthood came again into the family of Eleazar.

Verse 10. *Johanan*] Supposed to be the same as Jehoiada. *Executed the priest's office*] Probably this refers to the dignified manner in which Azariah opposed king Uziah, who wished to invade the priest's office, and offer incense in the temple. See 2 Chron. xxvi. 17, 18.

Verse 14. *Seraiah*] He was put to death by Nebuchadnezzar, 2 Kings xxv. 18, 21.

Verse 20. *The first-born Vashni, and Abiah*] There is a

22 The sons of Kohath; <sup>v</sup>Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, <sup>w</sup>Uriel his son, Uziah his son, and Shaul his son.

25 And the sons of Elkanah; <sup>x</sup>Amasai and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; <sup>y</sup>Zophai his son, and <sup>z</sup>Nahath his son,

27 <sup>aa</sup>Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born <sup>ab</sup>Vashni, and Abiah.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimei his son, Haggiah his son, Asaiah his son.

31 And these <sup>ac</sup>are they whom David set over the service of song in the house of the Lord, after that the <sup>ad</sup>ark had rest.

32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and <sup>ae</sup>then they waited on their office according to their order.

33 And these <sup>af</sup>are they that <sup>ag</sup>waited with their children. Of the sons of the Kohathites: Heman, a singer, the son of Joel, the son of Shemuel.

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of <sup>ah</sup>Toah,

35 The son of <sup>ai</sup>Zuph, the son of Elkanah, the son of Mahath, the son of Amasai.

36 The son of Elkanah, the son of <sup>aj</sup>Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of <sup>ak</sup>Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, <sup>al</sup>even Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaschiah, the son of Malchiah.

41 The son of <sup>am</sup>Ethni, the son of Zerah, the son of Adaiah,

<sup>v</sup> Or, Adaiab, ver. 41.—<sup>w</sup> Or, Eihai, ver. 41.—<sup>x</sup> Or, Ishar, ver. 2, 18.—<sup>y</sup> Or, Zephaniah, Azariah, Joel, ver. 36.—<sup>z</sup> See ver. 35, 36.—<sup>aa</sup> Or, Zuph, ver. 35. 1 Sam. i. 1.—<sup>ab</sup> Ver. 34, Toah.—<sup>ac</sup> Ver. 34, Eliel.—<sup>ad</sup> Called also Joel, ver. 33. 1 Sam. viii. 2.—<sup>ae</sup> Ch. xvi. 1.—<sup>af</sup> Heb. stood.—<sup>ag</sup> Ver. 26, Nahath.—<sup>ah</sup> Or, Zophai.—<sup>ai</sup> Ver. 24, Shaul, Ussiah. Uriel.—<sup>aj</sup> Exod. vi. 24.—<sup>ak</sup> See ver. 21.—

great mistake in this verse: in 1 Sam. viii. 2 we read, *Now the name of his (Samuel's) first-born was Joel; and the name of his second Abiah*. The word Joel is lost out of the text in this place, and *veshemi*, which signifies *the second*, and which refers to Abiah, is made here into a proper name.

These, Joel and Abiah, were the two sons of Samuel, who administered justice so badly that the people, being oppressed, began to murmur, and demanded a king. See 1 Sam. viii. 1, &c.

Verse 32. *According to their order*.] This order is specified below.

Verse 39. *Asaph*] This person, with Heman, the sons of Korah, Ethan, Jeduthun, &c., are celebrated in these books, and in the Psalms, for their skill in singing, and the part they performed in the public worship of God.

It is very likely that their singing was only a kind of recitative or chanting, such as we still find in the synagogues. It does not appear that God had especially appointed these singers, much less any musical instruments (the silver trumpets excepted), to be employed in his service. Musical instruments in the house of God are, at least under the

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari stood on the left hand: \*Ethan the son of <sup>b</sup> Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

49 But Aaron and his sons offered \*upon the altar of the burnt-offering, and <sup>d</sup> on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these are the sons of Aaron; Eleazar his son, Phinehas <sup>c</sup>his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son, 52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son,

54 \* Now these are their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 <sup>f</sup> And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 \* But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And <sup>h</sup> to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Esh-temoa, with her suburbs,

58 And <sup>i</sup> Hilan with her suburbs, Debir with her suburbs,

59 And <sup>j</sup> Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and <sup>k</sup> Alemeth with her suburbs, and Anathoth, with her suburbs. All their cities throughout their families were thirteen cities.

61 And unto the sons of Kohath, <sup>l</sup> which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, <sup>m</sup> by lot, ten cities.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the

tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, <sup>n</sup> twelve cities.

64 And the children of Israel gave to the Levites these cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

66 And <sup>o</sup> the residue of the families of the sons of Kohath had the cities of their coasts out of the tribe of Ephraim.

67 <sup>p</sup> And they gave unto them, of the cities of refuge, Shechem in Mount Ephraim with her suburbs; they gave also Gezer with her suburbs,

68 And <sup>q</sup> Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Ajalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar: Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 \* Kedemoth also with her suburbs, and Me-phaaath with her suburbs:

80 And out of the tribe of \*Gad; Ramoth in Gilead with her suburbs, and Mahanaim, with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

\* Called *Jeduthun*, ch. ix. 16. xxv. 1, 3. 6.—<sup>b</sup> Or, *Kushaiah*, ch. xv. 17.—<sup>c</sup> Lev. i. 9.—<sup>d</sup> Exod. xxx. 7.—<sup>e</sup> Josh. xxi. 11, 12.—<sup>f</sup> Josh. xiv. 13. xv. 13.—<sup>g</sup> Josh. xxi. 13.—<sup>h</sup> Or, *Helon*, Josh. xxi. 15.—<sup>i</sup> Or, *Ain*, Josh. xxi. 16.—<sup>j</sup> Or, *Almon*, Josh. xxi. 18.—<sup>k</sup> Ver.

66.—<sup>m</sup> Josh. xxi. 5.—<sup>n</sup> Josh. xxi. 7, 84.—<sup>o</sup> Ver. 61.—<sup>p</sup> Josh. xxi. 21.—<sup>q</sup> See Josh. xxi. 22-25, where many of these cities have other names.—<sup>r</sup> Josh. xxi. 37.—<sup>s</sup> Josh. xxi. 38, 39.

gospel, repugnant to the spirit of Christianity, and tend not a little to corrupt the worship of God.

Verse 50. *These are the sons of Aaron*.] We have already had a list of these (see ver. 8-16); this is a second, but less extensive, and is a proof that the writer of this book had several lists before him, from which he borrowed as he judged proper.

Verse 54. *Theirs was the lot*.] All the tribes and families obtained their respective inheritances by lot, but to the sons of Aaron was the first lot; and so the Syriac and Arabic have understood this place.

Verse 60. *All their cities—were thirteen*.] But there are only eleven reckoned here, *Gibeon* and *Jutta* being omitted, and the names of some of the others changed. None of the Versions give the full number of names, although they all give the whole sum, *thirteen*.

Verse 65. *Which are called by their names*.] Probably each family gave its own name to the city that fell to its lot.

Verse 69. *Ajalon with her suburbs*.] There are two cities wanting here, *Eltekeh* and *Gibbethon*. See Josh. xxi. 23.

Verses 71-77. We shall see from Josh. xxi. 28, &c., that several of these cities have different names.

How barren to us is this register, both of incident and interest! and yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth and the establishment of the Church of Christ. Therefore, no one that fears God will either despise or lightly esteem them.

# I. CHRONICLES.

## CHAPTER VII.

*The genealogy of Issachar, 1-5. Of Benjamin, 6-12. Of Naphtali, 13. Of Manasseh, 14-19. Of Ephraim, 20-29. And of Asher, 30-40.*

**N**OW the sons of Issachar were, \*Tola, and <sup>b</sup>Puah, Jashub, and Shimrom, four.

2 And the sons of Tola; Uzzi, and Re-phaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house to wit, of Tola: they were valiant men of might in their generations; \*whose number was in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah; and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.

5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 The sons of <sup>a</sup>Benjamin; Bela, and Becher, and Jedaiel, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.

10 The sons also of Jedaiel; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jedaiel, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle.

12 \*Shuppim also, and Huppim, the children of <sup>c</sup>Ir, and Hushim, the sons of <sup>d</sup>Aher.

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and <sup>e</sup>Shallum, the sons of Bilhah.

14 The sons of Manasseh; Ashriel, whom she

bare: (but his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters.

16 And Naachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh: and his sons were Ulam and Rakem.

17 And the sons of Ulam; <sup>f</sup>Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and <sup>g</sup>Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 And <sup>h</sup>the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,

26 Loadan his son, Ammihud his son, Elishama his son,

27 <sup>i</sup>Non his son, Jehoshuah his son.

28 And their possessions and habitations were, Beth-el and the towns thereof, and eastward <sup>j</sup>Naaran, and westward Gezer, with the <sup>k</sup>towns thereof; Shechem also and the towns thereof, unto <sup>l</sup>Gaza and the towns thereof:

29 And by the borders of the children of <sup>m</sup>Manasseh, Beth-shean and her towns, Taanach and her towns, <sup>n</sup>Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

\*Gen. xlii. 13. Num. xvi. 23.—<sup>a</sup>Or, Phuvah, Job.—<sup>2</sup>Sam. xlii. 1, 2. Ch. xxvii. 1.—<sup>4</sup>Gen. xlii. 21. Num. xvi. 28. Ch. vii. 1. &c.—<sup>5</sup>Num. xxvi. 89. Shupham and Eupham.—<sup>6</sup>Or, Iri, ver. 7.—<sup>7</sup>Or, Ashram, Num. xvi. 28.—<sup>8</sup>Gen. xlii. 24. Shilleu.—<sup>1</sup>Sam.

xli. 11.—<sup>1</sup>Num. xxvi. 30. Jezer.—<sup>2</sup>Num. xxvi. 35.—<sup>3</sup>Or, Nun, Num. xlii. 8, 16.—<sup>4</sup>Josh. xvi. 7. Naarath.—<sup>5</sup>Heb. daughters.—<sup>6</sup>Or, Adasa, 1 Mac. vii. 45.—<sup>7</sup>Josh. xvii. 17.—<sup>8</sup>Josh. xvii. 11.

Verse 2. *Whose number was in the days of David*] Whether this was the number returned by Joab and his assistants, when they made that census of the people with which God was so much displeased, we know not. It is worthy of remark that we read here the sum of three tribes, Benjamin, Issachar, and Asher, under the reign of David, which is mentioned nowhere else; and yet we have no account here of the other tribes, probably because the author found no public registers in which such enumeration was recorded.

Verse 3. *The sons of Izrahiah*—five] There are, however, only four names in the text. Instead of five, the Syriac and Arabic read four. If five be the true reading, then Izrahiah must be reckoned with his four sons.

Verse 6. *The sons of Benjamin; Bela, and Becher, and Jedaiel*] In Gen. xlii. 21, ten sons of Benjamin are reckoned. In Num. xvi. 28, &c., five only are mentioned; and Ard and Naaman are there said to be the sons of Bela; consequently grandsons of Benjamin. In many cases grandsons are called sons, and both are often confounded in the genealogical tables. To attempt to reconcile such discrepancies would be a task as endless as it would be useless.

Verse 21. *Whom the men of Gath—slew*] We know nothing of this circumstance but what is related here.

Verse 24. *His daughter was Sherah*] That is, remnant: "called so," says the Targum, "because she was the remnant that escaped from the slaughter mentioned above."



30 \*The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith.

32 And Heber begat Japhlet, and <sup>b</sup> Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet.

34 And the sons of <sup>c</sup> Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

\*Gen. xlv. 17. Num. xxvi. 44.

Verse 32. And Shua their sister.] It is very rarely that women are found in the Jewish genealogies, and they are never inserted but for especial reasons.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

<sup>b</sup> Ver. 34, Shamer.—<sup>c</sup> Ver. 32, Shomer.

Verse 40. The children of Asher] The rabbins say that the daughters of Asher were very beautiful, and were all matched with kings or priests.

## CHAPTER VIII.

The genealogy of Benjamin down to Saul, 1-32. The children and descendants of Saul, 33-40.

**N**OW Benjamin begat <sup>a</sup> Bela his first-born, Ashbel the second, and Aharah the third.

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, <sup>b</sup> Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah.

5 And Gera, and <sup>c</sup> Shephuphan, and Hiram.

6 And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to <sup>d</sup> Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud,

8 And Shaharaim begat children in the country of Moab, after he had sent them away: Hushim and Baara were his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and <sup>e</sup> Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

\*Gen. xlv. 21. Num. xxvi. 38. Ch. vii. 6.—<sup>b</sup> Or, Ard, Gen. xlv. 21.—<sup>c</sup> Or, Shupham, Num. xxvi. 39. See ch. vii. 12.—<sup>d</sup> Ch. ii.

Verse 9. He begat of Hodesh his wife] In the preceding verse it is said that Hushim and Baara were his wives; and here it is said he begat of Hodesh his wife, &c. And then his children by Hushim, are mentioned, but not a word of Baara! It is likely therefore that Hodesh was another name for Baara, and this is asserted by the Targum: And he begot of Baara, that is Hodesh, his wife: so called because he espoused her anew. It is supposed that he had put her away before, and now re-married her.

Verse 20. And at Gibeon] This passage to the end of the 38th verse is found, with a little variety in the names, chap. ix. 35-44.

14 And Ahio, Shashak, and Jeremoth, 15 And Zebadiah, and Arad, and Ader, 16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal:

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of <sup>f</sup> Shimhi;

22 And Ishpan, and Hebor, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak; 26 And Shamsheai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.

29 And at Gibeon dwelt the <sup>g</sup> father of Gibeon: whose <sup>h</sup> wife's name was Maachah:

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and <sup>i</sup> Zacher.

32 And Mikloth begat <sup>j</sup> Shimeah. And these

52.—<sup>a</sup> Ver. 21.—<sup>b</sup> Or, Shema, ver. 13.—<sup>c</sup> Called Jehiel, ch. ix. 35.—<sup>d</sup> Ch. ix. 35.—<sup>e</sup> Or, Zechariah, ch. ix. 37.—<sup>f</sup> Or, Shimeam, ch. ix. 38.

The rabbins say that Ezra, having found two books that had these passages with a variety in the names, as they agreed in general, thought best to insert them both, not being able to discern which was the best.

His general plan was to collate all the copies he had, and to follow the greater number when he found them to agree: those which disagreed from the majority were thrown aside as spurious; and yet, in many cases, probably the rejected copies contained the true text.

If Ezra proceeded as R. Sol. Jarohi says, he had a very imperfect knowledge of true criticism; and it is no wonder that he has left so many faults in his text.

also dwell with their brethren in Jerusalem over against them.

33 And <sup>a</sup>Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and <sup>b</sup>Abinadab, and <sup>c</sup>Eah-baal.

34 And the son of Jonathan was <sup>d</sup>Merib-baal; and Merib-baal begat <sup>e</sup>Michah.

35 And the sons of Michah were, Pithon, and Melech, and <sup>f</sup>Tarea, and Ahaz.

36 And Ahaz begat <sup>g</sup>Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

<sup>a</sup>1 Sam. xiv. 51.—<sup>b</sup>1 Sam. xiv. 49, *Ishui*.—<sup>c</sup>Or, *Ish-bosheth*, 2 Sam. ii. 8.—<sup>d</sup>Or, *Mephibosheth*, 2 Sam. iv. 4. ix. 6, 10.—<sup>e</sup>2 Sam. ix. 12.—<sup>f</sup>Or, *Tahrea*, ch. ix. 41.—<sup>g</sup>*Jarah*, ch. ix. 42.—<sup>h</sup>Ch. ix. 43.

Verse 34. *Merib-baal*] The same as *Mephibosheth*; for, as the Israelites detested *Baal*, which signifies *worship*, they

37 And Moza begat Binea: <sup>a</sup>Rapha was his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

39 And the sons of Eshek his brother were, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

*Raphaiah*.—<sup>a</sup>Judg. vi. 12. 1 Kings xi. 28. 2 Kings v. 1. Ch. xii. 28. 2 Chron. xvii. 17.

changed it into *bosheth*, which signifies *shame* or *reproach*.

## CHAPTER IX.

All Israel reckoned by genealogies, 1. The first inhabitants of Jerusalem, after their return from their captivity, who were chiefs of the fathers, 2-9. Of the priests, 10-13; Levites, 14-16; porters, their work, lodgings, &c., 17-29; other officers, 30-32; the singers, 33, 34. A repetition of the genealogy of Saul and his sons, 35-44.

SO <sup>a</sup>all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

2 <sup>b</sup>Now the first inhabitants that dwell in their possessions in their cities were, the Israelites, the priests, Levites, and <sup>c</sup>the Nethinims.

3 And in <sup>d</sup>Jerusalem dwell of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

<sup>a</sup>Ezra ii. 59.—<sup>b</sup>Ezra ii. 70. Neh. vii. 73.—<sup>c</sup>Josh. ix. 27. Ezra ii. 43. viii. 20.

Verse 2. *Now the first inhabitants*] This is spoken of those who returned from the Babylonian captivity, and of the time in which they returned; for it is insinuated here that other persons afterwards settled at Jerusalem, though these mentioned here were the first on the return from the captivity. Properly speaking, the divisions mentioned in this verse constituted the whole of the Israelitish people, who were, ever since the days of Joshua, divided into the four following classes: 1. The priests. 2. The Levites. 3. The common people, or simple Israelites. 4. The Nethinims, or slaves of the temple, the remains of the Gibeonites who, having deceived Joshua, were condemned to this service, Josh. ix. 21, &c. In David's time it is probable that other conquered people were added, as the successors of the Gibeonites were not sufficient to perform all the drudgery of the temple service.

Verse 3. *And in Jerusalem dwell*] Several of the tribes of Judah, Benjamin, Ephraim, and Manasseh, took advantage of the proclamation of Cyrus to return to Jerusalem, and so mingled with the Israelites, and those to whom Jerusalem had previously appertained; and this was neces-

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibniyah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

10 <sup>a</sup>And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And <sup>b</sup>Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiah the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and three-score; <sup>c</sup>very able men for the work of the service of the house of God.

<sup>a</sup>Neh. xi. 1.—<sup>b</sup>Neh. xi. 10, &c.—<sup>c</sup>Neh. xi. 11, *Seraiah*.—<sup>d</sup>Heb. mighty men of valour.

sary in order to provide a sufficient population for so large a city.

Verse 4. *Uthai the son of Ammihud*] The list here is nearly the same with those found in *Ezra* and *Nehemiah*, and contains those who returned to Jerusalem with Zerubbabel; but the list in *Nehemiah* is more ample, probably because it contains those who came afterwards. The object of the sacred writer here was to give the list of those who came first.

Verse 11. *The ruler of the house of God*] The high-priest at this time was *Jeshua*, the son of *Josadak* (*Ezra* iii. 8); and *Seraiah* (*Neh.* xi. 11), called here *Azariah*, was the ruler of the house; the person next in authority to the high-priest, and who probably had the guard of the temple and command of the priests, Levites, &c. It is likely that the person here was the same as is called the second priest, 2 Kings xxv. 18, who was the *sagan*, or high-priest's deputy.

Verse 13. *And their brethren*] What a prodigious number of ecclesiastics to perform the divine service of one temple! no less than one thousand seven hundred and eighty able-bodied men! and this number is reckoned inde-

14 And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mataniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;

18 Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.

21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

23 So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, which were in their villages, were to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

\* Heb. thresholds.—Num. xxxi. 6.—Ch. xxvi. 1, 2.—<sup>41</sup> Sam. ix. 9.—<sup>42</sup> Heb. founded.—<sup>43</sup> Or, trust.—2 Kings xi. 5.—<sup>44</sup> Or, trust.—<sup>45</sup> Or, store-houses.—<sup>46</sup> Heb. bring them in by tale, and carry them out by tale.—<sup>47</sup> Or, vessels.—Exod. xxx. 23.—<sup>48</sup> Or, trust.—<sup>49</sup> Lev. ii. 5.

pendently of the two hundred and twelve porters who served at the gates of the house of the Lord, ver. 22.

Verse 18. *The king's gate*] That by which the kings of Judah went to the temple; see 2 Kings xvi. 18.

Verse 19. *Keepers of the entry*.] Whose business it was to suffer no person to come to the tabernacle but the priests during the performance of the sacred service.

Verse 30. *The sons of the priests made the ointment*] Only the priests were permitted to make this ointment; all others were forbidden to do it on pain of death; see Exod. xxx. 34-38.

Verse 35. *Whose wife's name was Maachah*] Here our translators have departed from the original, for the word is *echotho*, his sister; but the Vulgate, Septuagint, Syriac,

28 And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests made the ointment of the spices.

31 And Mattithiah, one of the Levites, who was the first-born of Shallum the Korahite, had the set office over the things that were made in the pans.

32 And other of their brethren, of the sons of the Kohathites, were over the shew-bread, to prepare it every sabbath.

33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.

34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab.

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleusah his son, Azel his son.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

vi. 21.—<sup>4</sup> Or, on flat plates or skios.—<sup>5</sup> Lev. xxiv. 8.—<sup>6</sup> Heb. bread of ordering.—<sup>7</sup> Ch. vi. 31. xxv. 1.—<sup>8</sup> Heb. upon them.—<sup>9</sup> Ch. viii. 29.—<sup>10</sup> Ch. viii. 33.—<sup>11</sup> Ch. viii. 35.

Arabic, and Chaldee have WIFE; to which may be added, chap. viii. 29, the parallel place. There is most certainly a fault somewhere, for Maachah could not be both the sister and wife of Jehiel. Whether, therefore, chap. viii. 29 has been altered from this, or this altered from that, who can tell?

Verse 41. And Ahaz.] This is added by our translators from chap. viii. 35, but such liberties should only be taken in a note; for although the words are now sufficiently distinguished from the text by being printed in italics, yet it is too much to expect that every editor of a Bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.

# I. CHRONICLES.

## CHAPTER X.

*A fatal battle between the Israelites and Philistines in Gilboa, in which Saul is mortally wounded, and his three sons slain, 1-6. The Israelites being totally routed, the Philistines, coming to strip the dead, find Saul and his three sons among the slain: they cut off Saul's head, and send it and his armour about the country to the idol temples; and then fix them up in the house of Dagon, 7-10. The men of Jabesh-gilead come by night, and take away the bodies of Saul and his three sons, and bury them in Jabesh, 11, 12. The reason of Saul's tragical death; the kingdom is transferred to David, 13, 14.*

**NOW** <sup>a</sup>the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down <sup>b</sup>slain in Mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and <sup>c</sup>Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the <sup>d</sup>archers <sup>e</sup>hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and <sup>f</sup>abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

<sup>a</sup> 1 Sam. xxxi. 1, 2.—<sup>b</sup> Or, wounded.—<sup>c</sup> Or, Ithai. 1 Sam. xiv. 40.  
<sup>d</sup> Heb. shooters with bows.—<sup>e</sup> Heb. found him.—<sup>f</sup> Or, mock me.—  
<sup>g</sup> 1 Sam. xxxi. 10.—<sup>h</sup> Heb. transgressed.—<sup>i</sup> 1 Sam. xiii. 13. xv. 23.—

Verse 1. *Now the Philistines fought against Israel*] The reader will find the same history, in almost the same words, in 1 Sam. xxxi. 1-18, to the notes on which he is referred for every thing important in this.

Verse 6. *So Saul died—and all his house*] Every branch of his family that had followed him to the war was cut off; his three sons are mentioned as being the chief.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in Mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 <sup>a</sup>And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days,

13 So Saul died for his transgression which he <sup>b</sup>committed against the LORD, <sup>c</sup>even against the word of the LORD, which he kept not, and also for asking *counsel of one that had a familiar spirit*, <sup>d</sup>to inquire of it;

14 And inquired not of the LORD: therefore he slew him, and <sup>e</sup>turned the kingdom unto David the son of <sup>f</sup>Jesse.

<sup>g</sup> 1 Sam. xxviii. 7.—<sup>h</sup> 1 Sam. xv. 28. 2 Sam. iii. 9, 10. v. 3.—Heb. Isai.

Verse 11. *When all Jabesh-Gilead heard*] For a general account of the principles of heroism and gratitude from which this action of the men of Jabesh-gilead proceeded, see the note on 1 Sam. xxxi. 11, 12.

Verse 13. *Saul died for his transgression*] See the concluding observations on the First Book of Samuel.

## CHAPTER XI.

*David is anointed king in Hebron, 1-3. He wars against the Jebusites, and takes their cities, 4-9. An account of David's three mightiest heroes; and particularly of their hazardous exploit in bringing water from the well of Beth-Ichem, 10-19. A list of the rest, and an account of their acts, 20-47.*

**THEN** <sup>a</sup>all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

2 And moreover <sup>b</sup>in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt <sup>c</sup>feed <sup>d</sup>my people Israel, and thou shalt be ruler over my people Israel.

<sup>e</sup> 2 Sam. v. 1.—<sup>f</sup> Heb. both yesterday and the third day.—  
<sup>g</sup> Or, rule.—<sup>h</sup> Ps. lxxviii. 71.

Verse 1. *Then all Israel gathered themselves to David*] See 2 Sam. v. 1-10, for the history contained in the first nine verses of this chapter, and the notes there.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and <sup>a</sup>they anointed David king over Israel, according to the word of the LORD <sup>b</sup>by <sup>c</sup>Samuel.

4 And David and all Israel <sup>d</sup>went to Jerusalem, which is Jebus; <sup>e</sup>where the Jebusites were, the inhabitants of the land.

<sup>f</sup> 2 Sam. v. 3.—<sup>g</sup> Heb. by the hand of.—<sup>h</sup> 1 Sam. xvi. 1, 12, 13.—  
<sup>i</sup> 2 Sam. v. 6.—Judg. i. 21. xix. 10.

Verse 11. *The number of the mighty men*] See 2 Sam. xxiii. 8, &c., and the notes there.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

9 So David waxed greater and greater: for the LORD of hosts was with him.

10 These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel to make him king, according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

12 And after him was Eleazar the son of Dodo the Ahohite, who was one of the three mighty men.

13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD.

19 And said, my God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three, he was more honourable than

the two; for he was their captain: howbeit he attained not to the first three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite.

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeon, that pertained to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite.

33 Azmaveth the Baharumite, Eliahba the Shaalbomite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahim the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachab, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaites.

*deeds.*—2 Sam. xxiii. 20.—<sup>1</sup> Heb. a man of measure.—2 Sam. xxiii. 24.—<sup>2</sup> Or, Shammoth.—<sup>3</sup> Or, Harodite, 2 Sam. xxiii. 25.—<sup>4</sup> Or, Palite, 2 Sam. xxiii. 26.—<sup>5</sup> Or, Mebunnat.—<sup>6</sup> Or, Zulmon.—<sup>7</sup> Or, Heleb.—<sup>8</sup> Or, Hiddai.—<sup>9</sup> Or, Abialbon.—<sup>10</sup> Or, Jashen. See 2 Sam. xxiii. 32, 33.—<sup>11</sup> Or, Shavar.—<sup>12</sup> Or, Eliphelet.—<sup>13</sup> Or, Ahasbai.—<sup>14</sup> Or, Hazzai.—<sup>15</sup> Or, Paarai the Arvite.—<sup>16</sup> Or, the Haggerite.—<sup>17</sup> Or, Shimrite.

*slew him with his own spear.*] See the note on 2 Sam. xxiii. 21. For other particulars, see the notes on the parallel places where the subject is further considered.

<sup>a</sup> Heb. head.—<sup>b</sup> That is, Zion, 2 Sam. v. 7.—<sup>c</sup> Heb. revised.—<sup>d</sup> Heb. went in going and increasing.—<sup>e</sup> 2 Sam. xxiii. 8.—<sup>f</sup> Or, held strongly with him.—<sup>g</sup> 1 Sam. xvi. 1, 12.—<sup>h</sup> Or, son of Hachmoni.—<sup>i</sup> Or, Ephes-dammim, 1 Sam. xvii. 1.—<sup>j</sup> Or, stood.—<sup>k</sup> Or, salvation.—<sup>l</sup> Or, three captains over the thirty.—<sup>m</sup> 2 Sam. xxiii. 13.—<sup>n</sup> Ch. xiv. 8.—<sup>o</sup> Heb. with their lives.—<sup>p</sup> 2 Sam. xxiii. 18, &c.—<sup>q</sup> 2 Sam. xxiii. 19, &c.—<sup>r</sup> Heb. great of

Verse 17. David longed] See the notes on 2 Sam. xxiii. 15-17.

Verse 23. Plucked the spear out of the Egyptian's hand, and

## CHAPTER XII.

*The different persons, captains, &c., who joined themselves to David at Ziklag, 1-22. Those who joined him at Hebron, out of the different tribes; Judah, Simeon, Levi, the house of Aaron, Benjamin, Ephraim, Manasseh, Issachar, Zebulun, Naphtali, Dan, Asher, Reuben, &c., to the amount of an hundred and twenty thousand, 23-37. Their unanimity, and the provisions they brought for his support, 38-40.*

**NOW** \*these are they that came to David to Ziklag, \*while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and \*the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of \*Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men \*of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were \*as \*swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: \*one of the least was over an hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it had \*overflowed all his \*banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out \*to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall \*be knit unto you: but if ye be come to betray me to mine

enemies, seeing there is no \*wrong in mine hands, the God of our fathers look thereon, and rebuke it.

18 Then \*the spirit came upon \*Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers: for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, \*when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, \*He will fall to his master Saul \*to the jeopardy of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David \*against \*the band of the rovers; for they were all mighty men of valour, and were captains in the host.

22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

23 And these are the numbers of the \*bands \*that were ready armed to the war, and \*came to David to Hebron, to \*turn the kingdom of Saul to him, \*according to the word of the Lord.

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready \*armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And \*Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the \*kindred of Saul, three thousand: for hitherto \*the \*greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, \*famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen

\* 1 Sam. xxvii. 2.—1 Sam. xxvii. 6.—Heb. being yet shut up.—  
\* Judg. xx. 18.—Or, Haamash.—Heb. of the host.—2 Sam. ii. 18.—  
\* Heb. as the roes upon the mountains to make haste.—Or, one that was least could resist an hundred, and the greatest a thousand.—  
\* Heb. filled over.—Joth. iii. 15.—Heb. before them.—Heb. be one.—Or, violence.—Heb. the spirit clothed Amasai.—See Judg. vi.

Verse 1. Came to David to Ziklag] Achish, king of Gath, had given Ziklag to David, as a safe retreat from the wrath of Saul.

Verse 8. And were as swift as the roes] That swiftness was considered to be a grand accomplishment in a warrior, appears from all ancient writings which treat of military affairs.

Verse 15. In the first month] Perhaps this was the month Nisan, which answers to a part of our March and April.

34.—2 Sam. xvii. 25.—1 Sam. xxix. 2.—1 Sam. xxix. 4.—Heb. on our heads.—Or, with a band.—1 Sam. xxx. 1, 9, 10.—Or, captains; or, men.—Heb. heads.—2 Sam. ii. 3, 4, v. 1. Ch. xi. 1.—Ch. x. 14.—1 Sam. xvi. 1, 8.—Or, prepared.—2 Sam. viii. 17.—Heb. brethren, Gen. xxii. 28.—Heb. a multitude of them.—2 Sam. ii. 8, 9.—Heb. men of names.

This was probably before the snows on the mountains were melted, just as Jordan began to overflow its banks; or, if we allow that it had already overflowed its banks, it made their attempt more hazardous, and afforded additional proof of their heroism.

Verse 28. And came to David to Hebron] That is, after the death of Ish-bosheth, Saul's son. See 2 Sam. iv. 5.

Verse 27. Jehoiada was the leader of the Aaronites]



thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, <sup>a</sup> which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

33 Of Zebulun, such as went forth to battle, <sup>b</sup> expert in war, with all instruments of war, fifty thousand, which could <sup>c</sup> keep rank: they were <sup>d</sup> not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, <sup>e</sup> expert in war, forty thousand.

<sup>a</sup> Esth. i. 13.—<sup>b</sup> Or, rangers of battle, or ranged in battle.—  
<sup>c</sup> Or, set the battle in array.

Abiathar was then high-priest and Jehoiada captain over the warriors of the house of Aaron.

Verse 32. *Children of Issachar*] According to the Targum they were all astronomers and astrologers. It appears that in their wisdom, experience, and skill, their brethren had the fullest confidence; and nothing was done but by their direction and advice.

Verse 39. *They were with David three days*] These were the deputies of the different people mentioned here: it is not possible that all the thousands mentioned above could

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and <sup>f</sup> meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

<sup>d</sup> Heb. without a heart and a heart, Ps. xii. 2.—<sup>e</sup> Or, keeping their rank.—<sup>f</sup> Or, victual of meal.

have feasted with David for three days; and yet it appears there was even of these a great number, for the men of Issachar, Zebulun, and Naphtali, who were nearest to this place of rendezvous, had brought all the necessaries for such a feast. From the whole it appears most evident that the great majority of the tribes of Israel wished to see the kingdom confirmed in the hands of David; nor was there ever in any country a man more worthy of the public choice.

## CHAPTER XIII.

*David consults with his officers, and resolves to bring back the ark from the house of Abinadab, 1-4. They place it on a new cart, and Uzza and Ahio drive the cart; the oxen stumbling, Uzza puts forth his hand to save the ark from falling, and he is smitten by the Lord, 5-10. David is displeased, and orders the ark to be carried to the house of Obed-edom the Gittite, 11-13. The ark abides there three months, and the Lord blesses Obed-edom, 14.*

**AND** David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, <sup>a</sup> let us send abroad unto our brethren every where, that are <sup>b</sup> left in all the land of Israel, and with them also to the priests and Levites which are <sup>c</sup> in their cities and suburbs, that they may gather themselves unto us:

3 And let us <sup>d</sup> bring again the ark of our God to us: <sup>e</sup> for we inquired not at it in the days of Saul.

4 And all the congregation said that they would

<sup>a</sup> Heb. let us break forth and send.—<sup>b</sup> 1 Sam. xxxi. 1. Isa. xxxvii. 4.—<sup>c</sup> Heb. in the cities of their suburbs.—<sup>d</sup> Heb. bring about.—<sup>e</sup> 1 Sam. vii. 1, 2.—1 Sam. vii. 1. 2 Sam. vi. 1.—Josh. xiii. 8.—1 Sam.

Verse 1. *David consulted*] Having taken the stronghold of Zion from the Jebusites, organized his army, got assurances of the friendly disposition of the Israelites towards him, he judged it right to do what he could for the establishment of religion in the land; and, as a first step, consulted on the propriety of bringing the ark from an obscure village, where it had remained during the reign of Saul, to the royal city or seat of government.

do so; for the thing was right in the eyes of all the people.

5 So <sup>f</sup> David gathered all Israel together from <sup>g</sup> Shihor of Egypt even unto the entering of Hemath, to bring the ark of God <sup>h</sup> from Kirjath-jearim.

6 And David went up, and all Israel, to <sup>i</sup> Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up from thence the ark of God the Lord, <sup>j</sup> that dwelleth between the cherubims, whose name is called on it.

7 And they <sup>k</sup> carried the ark of God <sup>l</sup> in a new cart <sup>m</sup> out of the house of Abinadab: and Uzza and Ahio drove the cart.

vi. 21. vii. 1.—Josh. xv. 9, 60.—1 Sam. iv. 4. 2 Sam. vi. 2.—<sup>h</sup> Heb. made the ark to ride.—<sup>i</sup> See Num. iv. 15. Ch. xv. 2, 13.—<sup>j</sup> 1 Sam. vii. 1.

Verse 6. *Whose name is called on it.*] His name was not called on it, but invoked at it.

Verse 7. *In a new cart*] Lest it should be profaned by being placed on any carriage that had been employed about common uses.

*Uzza and Ahio*] All the Versions understand *achyo* as signifying brother or brothers.

## I. CHRONICLES.

8 \*And David and all Israel played before God with all *their* might, and with <sup>b</sup>singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 And when they came unto the threshing-floor of <sup>c</sup>Chidon, Uzza put forth his hand to hold the ark: for the oxen <sup>d</sup>stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, \*because he put his hand to the ark: and there he <sup>e</sup>died before God.

11 And David was displeased, because the LORD

\*2 Sam. vi. 5.—<sup>b</sup>Heb. *songs*.—<sup>c</sup>Called Nachon, 2 Sam. vi. 6.—<sup>d</sup>Heb. *shook it*.—Num. iv. 15. Ch. xv. 13, 15.—<sup>e</sup>Lev. x. 2.—

Verse 9. *Uzza put forth his hand*] See this transaction explained 2 Sam. vi. 6, &c.

Verse 14. *The Lord blessed the house of Obed-edom*] That this man was only a sojourner at Gath, whence he was

had made a breach upon Uzza: wherefore that place is called \*Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David <sup>b</sup>brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 <sup>1</sup>And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed <sup>1</sup>the house of Obed-edom, and all that he had.

\*That is, *The breach of Uzza*.—<sup>b</sup>Heb. *removed*.—<sup>1</sup>2 Sam. vi. 11.—<sup>1</sup>As Gen. xxx. 27. Ch. xxvi. 5.

termed Gittite, and that he was originally a *Levite*, is evident from ch. xv. 17, 18.

For other remarks see on 2 Sam. vi. 1. &c.

## CHAPTER XIV.

*Hiram sends artificers and materials to David, to build him a house, 1, 2. David's wives and children, 3-7. He defeats the Philistines in two battles: one in the valley of Rephaim, 8-12, and the other at Gibeon and Gazer, 13-16. His fame goes out into all the surrounding nations, 17.*

**NOW** \*Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 And David took <sup>b</sup>more wives at Jerusalem: and David begat more sons and daughters.

4 Now <sup>c</sup>these are the names of his children which he had in Jerusalem; Shamunua, and Shobab, Nathan, and Solomon,

5 And Ibhaz, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and <sup>d</sup>Beeliada, and Eliphalet.

8 And when the Philistines heard that \*David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

9 And the Philistines came and spread themselves <sup>e</sup>in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto

\*2 Sam. v. 11, &c.—<sup>b</sup>Heb. *yet*.—<sup>c</sup>Ch. iii. 5.—<sup>d</sup>Or, *Eliada*, 2 Sam. v. 16.—<sup>e</sup>2 Sam. v. 17.—<sup>f</sup>Ch. xi. 15.—<sup>g</sup>That is, a place of breaches.—

Verse 1. *Now Hiram king of Tyre*] See the transactions of this chapter related 2 Sam. v. 11-25.

Verse 4. *These are the names of his children*] In 2 Sam. v. 14-16, eleven persons only are mentioned in the Hebrew text, but the Septuagint have twenty-four; here there are thirteen, and all the Versions have exactly

him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place \*Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 <sup>1</sup>And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God; and God said unto him, Go not after them; turn away from them, <sup>1</sup>and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from <sup>1</sup>Gibeon even to Gazer.

17 And <sup>1</sup>the fame of David went out into all lands; and the LORD <sup>1</sup>brought the fear of him upon all nations.

<sup>1</sup>2 Sam. v. 23.—<sup>2</sup>2 Sam. v. 23.—<sup>3</sup>2 Sam. v. 25. *Geba*.—<sup>4</sup>Josh. vi. 27. 2 Chron. xxvi. 8.—<sup>5</sup>Deut. ii. 25. xi. 25.

the same number, with certain varieties in the names.

Verse 8. *The Philistines went up to seek David*.] See on 2 Sam. v. 17.

Verse 17. *Into all lands*] That is, all the surrounding or neighbouring lands and nations, for no others can possibly be intended.

CHAPTER XV.

*David prepares to bring home the ark, and musters the Levites, 1-11. They sanctify themselves, and bear the ark upon their shoulders, 12-15. The solemnities observed on the occasion, 16-26. David dances before the ark, and is despised by his wife Michal, 27-29.*

**AND** David made him houses in the city of David, and prepared a place for the ark of God, \* and pitched for it a tent.

2 Then David said, <sup>b</sup> None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever.

3 And David <sup>a</sup> gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom: Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of <sup>c</sup> Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of <sup>d</sup> Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab.

12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it.

13 For <sup>e</sup> because ye did it not at the first, <sup>f</sup> the Lord our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

15 And the children of the Levites bare the ark

\* Ch. xvi. 1.—<sup>a</sup> Heb. It is not to carry the ark of God, but for the Levites.—Num. iv. 2, 15. Deut. x. 8. xxxi. 2.—<sup>b</sup> 1 Kings viii. 1. Ch. xlii. 5.—<sup>c</sup> Or, kinsmen.—<sup>d</sup> Exod. vi. 22.—<sup>e</sup> Exod. vi. 18.—<sup>f</sup> 2 Sam. vi. 3. Ch. xlii. 7.—<sup>g</sup> Ch. xlii. 10, 11.—<sup>h</sup> Exod. xxv. 14. Num. iv. 15. vii. 9.—<sup>i</sup> Ch. vi. 33.—<sup>j</sup> Ch. vi. 39.—<sup>k</sup> Ch. vi. 44.—

Verse 1. *Made him houses*] One for himself, and one for the ark; in the latter was a tent, under which the ark was placed.

Verse 2. *None ought to carry the ark—but the Levites*] It was their business; and he should have thought of this sooner, and then the unfortunate breach on Uzza would have been prevented; see ver. 13.

Verse 15. *Upon their shoulders*] That is, the staves which went through the rings rested on their shoulders, but the ark itself rested on the staves like a sedan on its poles.

*As Moses commanded*] See Num. iv. 5, 15.

Verse 17. *Heman—Asaph—Ethan*] These were the three chief musicians in the time of David; see chap. vi. 31.

Verse 20. *With psalteries on Alamoth*] Some suppose that the word signifies virgins or women singers, the persons mentioned here being appointed to accompany them with psalteries, and preside over them.

Verse 21. *On the Sheminith*] According to the Targum, this signifies an instrument that sounded an octave, or, according to others, an instrument with eight strings. The Syriac and Arabic have it, instruments to sing with daily,

of God upon their shoulders with the staves thereon, as <sup>l</sup> Moses commanded according to the word of the Lord.

16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed <sup>m</sup> Heman the son of Joel; and of his brethren, <sup>n</sup> Asaph the son of Berechiah; and of the sons of Merari their brethren, <sup>o</sup> Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphele, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and <sup>p</sup> Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries <sup>q</sup> on Alamoth;

21 And Mattithiah, and Eliphele, and Mikneiah, and Obed-edom, and Jeiel, and Azariah, with harps <sup>r</sup> on the Sheminith to excel.

22 And Chonaniah, chief of the Levites, <sup>s</sup> was for song: he instructed about the song, because he was skilful.

23 And Berechiah and Elkanah were door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nathaneel, and Amasai, and Zechariah, and Benaiah, and Eliczer, the priests, <sup>t</sup> did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were door-keepers for the ark.

25 So <sup>u</sup> David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the

<sup>a</sup> Ver. 18, Jaaziel.—<sup>b</sup> Ps. xlii. title.—<sup>c</sup> Or, on the eighth to oversee, Ps. vi. title.—<sup>d</sup> Or, was for the carriage: he instructed about the carriage.—<sup>e</sup> Heb. lifting up.—<sup>f</sup> Num. x. 8. Ps. lxxxi. 8.—<sup>g</sup> 2 Sam. vi. 12, 13, &c. 1 Kings viii. 1.

at the third, sixth, and ninth hour; the Vulgate, an octave, for a song of victory: some think the eighth band of the musicians is intended, who had the strongest and most sonorous voices; and that it is in this sense that *shelomith* and *lenatseach* should be understood.

Verse 22. *Chonaniah—he instructed about the song*] This appears to have been the master-singer; he gave the key and the time, for he presided, *benassa*, in the elevation, probably meaning what is called *pitching the tune*, for he was skilful in music, and powerful in his voice, and well qualified to lead the band: he might have been precentor.

Verse 26. *God helped the Levites*] When they saw that God had made no breach among them, as he had in the case of Uzza, in gratitude for their preservation, and his acceptance of their labour, they sacrificed seven bullocks and seven rams.

Verse 27. *A robe of fine linen*] A robe made of *buts*, probably the tuft or beard of the Pinna Magna, a species of mussel found everywhere on the shores of the Mediterranean, growing sometimes to a foot and a half in length. The *buts*

## I. CHRONICLES.

Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the \*song with the singers: David also *had* upon him an ephod of linen.

28 <sup>b</sup> Thus all Israel brought up the ark of the

\*Or, carriage.—<sup>b</sup> Ch. xlii. 8.

or byssus was not heard of in Israel before the time of David; after that it is frequently mentioned.

Verse 29. *Michal—saw—David dancing—and she despised*

covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 And it came to pass, \*as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

\* 2 Sam. vi. 16.

*him]* See this whole business explained, 2 Sam. vi. 20, &c., where David's conduct is vindicated, and the nature of Michal's disgrace and punishment hinted at.

## CHAPTER XVI.

*David brings the ark into its tent; and offers sacrifices, peace-offerings, and burnt-offerings, 1, 2; and gives portions to the people of Israel, 3. He appoints proper ministers and officers for the ark, 4-6. He delivers a solemn thanksgiving on the occasion, 7-36. How the different officers served at the ark, 37-42. The people return home, 43.*

SO \* they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 And he appointed certain of the Levites to minister before the ark of the LORD, and to <sup>b</sup> record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel <sup>c</sup> with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 Then on that day David delivered <sup>d</sup> first *this psalm*, to thank the LORD, into the hand of Asaph and his brethren.

8 \* Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations.

16 *Even of the 'covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, \* the lot of your inheritance;

19 When ye were but <sup>a</sup> few, <sup>a</sup> even a few, and strangers in it.

20 And *when* they went from nation to nation, and from one kingdom to another people;

21 He suffered no man to do them wrong; yea, he <sup>b</sup> reprov'd kings for their sakes,

22 *Saying*, <sup>c</sup> Touch not mine anointed, and do my prophets no harm.

23 <sup>d</sup> Sing unto the LORD, all the earth; shew forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods <sup>e</sup> of the people *are* idols: but the LORD made the heavens.

\* 2 Sam. vi. 17-19.—<sup>b</sup> Ps. xxxviii. and lxx. title.—<sup>c</sup> Heb. with instruments of psalteries and harps.—<sup>d</sup> See 2 Sam. xxlii. 1.—<sup>e</sup> Ps. cv. 1-15.—<sup>f</sup> Gen. xvii. 2. xxvi. 8. xxviii. 18. xxxv. 11.—<sup>g</sup> Heb. the cords.

Verse 3. *To every one a loaf of bread]* A whole cake. See 2 Sam. vi. 18-20.

Verse 5. *Asaph]* See the preceding chapter, ver. 17, &c.

Verse 7. *David delivered first this psalm]* I believe the meaning in this place to be this: David made the psalm on the occasion above specified; and delivered it to Asaph, who was the musician, and to his brethren, to be sung by them in honour of what God had done in behalf of his people.

—<sup>a</sup> Heb. men of number.—<sup>b</sup> Gen. xxiv. 30.—<sup>c</sup> Gen. xii. 17. xx. 8. Exod. vii. 15-18.—<sup>d</sup> Ps. cv. 15.—<sup>e</sup> Ps. xvi. 1, &c.—<sup>f</sup> Lev. xix. 4.

Verse 12. *Remember his marvellous works]* The whole of the Psalm refers to God's wondrous actions among the nations in behalf of Israel.

Verse 22. *Touch not mine anointed]* By this title the patriarchs are generally understood: they had a royal and sacerdotal power in the order of God. But the title may be applied to all the Jewish people, who were the anointed, as they were the elect and peculiar people of God.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 \* O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

35 <sup>b</sup> And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

36 <sup>c</sup> Blessed be the LORD God of Israel for ever and ever. And all <sup>d</sup> the people said, Amen, and praised the LORD.

\* Ps. cvi. 1. cviii. 1. cxviii. 1. cxxxvii. 1.—<sup>b</sup> Ps. cvi. 47. 48.—<sup>c</sup> 1 Kings viii. 15.—<sup>d</sup> Deut. xxvii. 15.—<sup>e</sup> Ch. xxi. 29. 2 Chron. i. 3.—<sup>f</sup> 1 Kings iii. 4.—<sup>g</sup> Exod. xxix. 38. Num. xxviii. 3.—<sup>h</sup> Heb. *in*

Verse 35. *Save us, O God of our salvation*] To pray to God under the *attribute*, the influence of which we need, serves to inspire much confidence. I am *weak*; *Almighty God, help me*! I am *ignorant*; O thou *Father of lights, teach me*! I am *lost*; O *merciful God, save me*! &c.

Verse 39. *Zadok the priest*] Both Zadok and Abiathar were high-priests at this time: the former David established at *Gibeon*, or Gibeon, where the ark had been all the days of Saul; and the latter he established at Jerusalem, where the ark now was: so there were *two high-priests* and two distinct services; but there *was* only *one ark*. How long the service at Gibeon was continued we cannot tell; the principal functions were no doubt performed at Jerusalem.

Verse 42. *Musical instruments of God*.] *Query*, Did God ever ordain *instruments of music* to be used in his worship?

37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, three-score and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:

39 And Zadok the priest, and his brethren the priests, \* before the tabernacle of the LORD, 'in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offerings continually, ' morning <sup>b</sup> and evening, and to *do* according to all that is written in the law of the LORD, which he commanded Israel: .

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, 'because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were <sup>c</sup> porters.

43 <sup>d</sup> And all the people departed every man to his house: and David returned to bless his house.

the morning, and in the evening.—<sup>a</sup> Ver. 34. 2 Chron. v. 13. vii. 3. Ezra iii. 11. Jer. xxxiii. 11.—<sup>b</sup> Heb. *for the gate*.—<sup>c</sup> 2 Sam. vi. 19, 20.

Can they be used in *Christian assemblies* according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used any where in the *apostolic church*? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? If these and similar questions cannot be answered in the affirmative; then, *query*, Is not the introduction of such instruments into the worship of God antichristian, and calculated to debase and ultimately ruin the spirit and influence of the gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion lift up their hand, their influence, and their voice against them? The argument from their use in the *Jewish service* is futile in the extreme when applied to *Christianity*.

## CHAPTER XVII.

*David consults Nathan about building a temple for God, 1, 2. God sends him an answer by Nathan, informing him that Solomon shall build the house, 3-14. David receives the divine purpose with humility and joy, and gives God praise, 15-27.*

**NOW** \* it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day

that I brought up Israel unto this day; but <sup>b</sup> have gone from tent to tent, and from *one tabernacle* to another.

6 Whosoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, *even* <sup>c</sup> from following the sheep, that thou shouldst be ruler over my people Israel:

\* 2 Sam. vii. 1, &c.—<sup>a</sup> Heb. *have been*.

Verse 1. *Now it came to pass*] See every thing recorded in this chapter amply detailed in the notes on 2 Sam. vii. 1, &c.

\* Heb. *from after*.

Verse 9. *Neither shall the children of wickedness*] They shall no more be brought into *servitude* as they were in the time they sojourned in Egypt. This is what is here referred to.

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 \* I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee.

14 But <sup>b</sup> I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 <sup>c</sup> And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

\* 2 Sam. vii. 14, 15.—<sup>b</sup> Luke i. 33.—<sup>c</sup> 2 Sam. vii. 18.—  
<sup>d</sup> Heb. greatnesses.

Verse 12. *I will stablish his throne for ever.*] David was a type of Christ; and concerning him the prophecy is literally true. See Isa. ix. 7, where there is evidently the same reference.

Verse 13. *I will not take my mercy away from him.*] I will not cut off his family from the throne, as I did that of his predecessor, Saul.

Verse 16. *And what is mine house, that thou hast brought*

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these <sup>d</sup> great things.

20 O LORD, *there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.*

21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terrible, by driving out nations from before thy people, whom thou hast redeemed out of Egypt.

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, *even a God to Israel*: and let the house of David thy servant be established before thee.

25 For thou, O my God, <sup>e</sup> hast told thy servant that thou wilt build him an house; therefore thy servant hath found in his heart to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore <sup>f</sup> let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.

\* Heb. hast revealed the ear of thy servant.—  
<sup>f</sup> Or, it hath pleased thee.

*me hitherto?*] I am not of any regal family, and have no natural right to the throne.

The reader is requested to refer to 2 Sam. vii., and the notes there, for many particulars that belong to the parallel places here, and which it would answer no good purpose to repeat in this place.

## CHAPTER XVIII.

David smites the Philistines, and takes Gath, 1. Reduces the Moabites, 2. Vanguishes Hadarezer, king of Zobah, 3, 4. Overcomes the Syrians of Damascus, and takes several of their cities, 5-8. Tou, king of Hamath, congratulates him on his victory, and sends him vessels of silver, gold, and brass, 9, 10. Those and the different spoils he had taken from the conquered nations, he dedicates to God, 11. Abishai defeats the Edomites, 12, 13. David reigns over all Israel, 14. His officers, 15-17.

**N**O after this <sup>a</sup> it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

3 And David smote <sup>b</sup> Hadarezer king of Zobah

\* 2 Sam. viii. 1, &c.—<sup>b</sup> Or, Hadadazer, 2 Sam. viii. 3.

Verse 1. *David—took Gath and her towns.*] See the comparison between this chapter and 2 Sam. viii. 1, &c., in the notes on the latter.

unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and <sup>c</sup> seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

5 And when the Syrians of <sup>d</sup> Damascus came to

\* 2 Sam. viii. 4, seven hundred.—<sup>c</sup> Heb. Darnerek.

Verse 2. *Brought gifts.*] Were laid under tribute.  
Verse 9. *Tou king of Hamath.*] Called *Tol* in 2 Sam. viii. 9.



help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shekels of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from \*Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith <sup>b</sup> Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 Now when <sup>c</sup> Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent <sup>d</sup> Hadoram his son to king David, \* to inquire of his welfare, and <sup>e</sup> to congratulate him because he had fought against Hadarezer, and smitten him; (for Hadarezer <sup>f</sup> had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

\* Called in the book of Samuel *Beth* and *Berothai*.—<sup>b</sup> 1 Kings vii. 15, 23. <sup>c</sup> 2 Chron. iv. 12, 15, 16.—<sup>d</sup> Or, *Tot*, 2 Sam. viii. 9.—<sup>e</sup> Or, *Joram*, 2 Sam. viii. 10.—<sup>f</sup> Or, *to salute*.—<sup>g</sup> Heb. *to bless*.—<sup>h</sup> Heb. *was the man of wars*.—<sup>i</sup> Heb. *Abshai*.—2 Sam. vii. 13.—2 Sam. vii. 14.

Verse 12. *Abishai—slew of the Edomites*] This victory is attributed to David, 2 Sam. viii. 13. He sent Abishai against them, and he defeated them: this is with great propriety attributed to David, as commander-in-chief.

Verse 15. *Joab—was over the host*] General-in-chief. *Jehoshaphat—recorder*.] The king's remembrancer, or historiographer royal.

11 Them also king David dedicated unto the LORD with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover <sup>a</sup> Abishai the son of Zeruiah slew of the Edomites in the valley of salt <sup>b</sup> eighteen thousand.

13 <sup>c</sup> And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, <sup>d</sup> recorder.

16 And Zadok the son of Abitub, and <sup>e</sup> Abimelech the son of Abiathar *were* the priests; and <sup>f</sup> Shavsha *was* scribe;

17 <sup>g</sup> And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief <sup>h</sup> about the king.

&c.—<sup>a</sup> Or, *remembrancer*.—<sup>b</sup> Called *Ahimelech*, 2 Sam. viii. 17.—<sup>c</sup> Called *Seriah*, 2 Sam. viii. 17; and *Shisha*, 1 Kings iv. 3.—<sup>d</sup> 2 Sam. viii. 18.—<sup>e</sup> Heb. *at the hand of the king*.

Verse 16. *Zadok—and Abimelech—priests*] Both high-priests; one at *Gibeon* and the other at *Jerusalem*, as we have seen, chap. xvi. 39.

*Shavsha was scribe*] Called *Seraiah*, 2 Sam. viii. 17.

Verse 17. *Cherethites and the Pelethites*] See the note on 2 Sam. viii. 18.

*The sons of David*] These were the highest in authority

## CHAPTER XIX.

David sends a congratulatory message to Hanun, king of Ammon, 1, 2. He treats the messengers with great incivility, 3, 4. David is exasperated, but condoles with the degraded messengers, 5. The Ammonites prepare for war, and hire thirty-two thousand chariots, and besiege Medeba, 6, 7. David sends Joab to attack them; he defeats the Syrians and Ammonites, 8-15. The discomfited Syrians recruit their army, and invade David's territories beyond Jordan; he attacks them, kills Shophach their general, seven thousand charioteers, and forty thousand of their infantry, 16-18. The Syrians abandon the Ammonites, and make a separate peace with David, 19.

**NOW** \* it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, <sup>b</sup> Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went certain, and told David how

the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

6 And when the children of Ammon saw that they had made themselves <sup>c</sup> odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, <sup>d</sup> and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put

Heb. *to stink*.—<sup>a</sup> Ch. xviii. 5, 9.

Verse 1. *Now it came to pass*] See the same history, 2 Sam. x. 1, &c., and the notes there.

Verse 4. *And cut off their garments in the midst*] See on 2 Sam. x. 4.

Verse 6. *Chariots and horsemen out of Mesopotamia*] These are not mentioned in the parallel place in *Samuel*; probably they did not arrive till the Ammonites and their other allies were defeated by the Israelites in the first battle.

## I. CHRONICLES.

the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

10 Now when Joab saw that <sup>a</sup>the battle was set against him before and behind, he chose out of all the <sup>b</sup>choice of Israel, and put them in array against the Syrians.

11 And the rest of the people he delivered unto the hand of <sup>c</sup>Abishai his brother, and they set themselves in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in his sight.

14 So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai

<sup>a</sup> Heb. the face of the battle was.—<sup>b</sup> Or, young men.

Verse 7. *Thirty and two thousand*] The whole number mentioned in Samuel is, *Syrians of Beth-rehob, and of Zoba, twenty thousand; of king Maacah, one thousand; of Ish-tob, twelve thousand; in all thirty-three thousand.*

his brother, and entered into the city. Then Joab came to Jerusalem.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the <sup>d</sup>river: and <sup>e</sup>Shophach the captain of the host of Hadarezer went before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

<sup>c</sup> Heb. Abishai.—<sup>d</sup> That is, Euphrates.—<sup>e</sup> Or, Shobach, 2 Sam. x. 16.

Of chariots or cavalry there is no mention. These could not have been the whole army.

Verse 18. *Forty thousand footmen*] See this number accounted for in the note on 2 Sam. x. 18.

## CHAPTER XX.

*Joab smites the city of Rabbah; and David puts the crown of its king upon his own head, and treats the people of the city with great rigour, 1-3. First battle with the Philistines, 4. Second battle with the Philistines, 5. Third battle with the Philistines, 6, 7. In these battles three giants were slain, 8.*

**AND** <sup>a</sup>it came to pass, that <sup>b</sup>after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And <sup>c</sup>Joab smote Rabbah, and destroyed it.

2 And David <sup>d</sup>took the crown of their king from off his head, and found it <sup>e</sup>to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, <sup>f</sup>that there

<sup>a</sup> 2 Sam. xl. 1.—<sup>b</sup> Heb. at the return of the year.—<sup>c</sup> 2 Sam. xii. 26.—<sup>d</sup> 2 Sam. xii. 30, 31.—<sup>e</sup> Heb. the weight of.—<sup>f</sup> 2 Sam. xii. 18.—<sup>g</sup> Or, continued.—<sup>h</sup> Heb. stood.—<sup>i</sup> Or, Gob.—<sup>j</sup> Ch. xi. 29.—<sup>k</sup> Or, Saph, 2 Sam. xxi. 18.—<sup>l</sup> Or, Rapha.—<sup>m</sup> Called also Jaare-oregim, 2 Sam. xxi.

Verse 1. *After the year was expired, at that time that kings go out to battle*] After this verse the parallel place in Samuel relates the whole story of David and Bath-sheba, and the murder of Uriah, which the compiler of these books passes over, as he designedly does almost every thing prejudicial to the character of David. All he states is, but David tarried at Jerusalem; and while he thus tarried, and Joab conducted the war against the Ammonites, the awful transactions above referred to took place.

<sup>n</sup>arose <sup>b</sup>war at <sup>c</sup>Gezer with the Philistines; at which time <sup>d</sup>Sibbechai the Hushathite slew <sup>e</sup>Sippai, that was of the children of <sup>f</sup>the giant: and they were subdued.

5 And there was war again with the Philistines: and Elhanan the son of <sup>g</sup>Jair slew Lahmi the brother of Goliath the Gittite, whose spear-staff was like a weaver's beam.

6 And yet again <sup>h</sup>there was war at Gath, where was <sup>i</sup>a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was <sup>j</sup>the son of the giant.

7 But when he <sup>k</sup>defied Israel, Jonathan the son of <sup>l</sup>Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

19.—<sup>2</sup> 2 Sam. xxi. 20.—<sup>3</sup> Heb. a man of measure.—<sup>4</sup> Heb. born to the giant, or Rapha.—<sup>5</sup> Or, reproached.—<sup>6</sup> Called Shamhah, 1 Sam. xvi. 9.

Verse 2. *David took the crown of their king—off his head*] See 2 Sam. xii. 30.

Verse 3. *He brought out the people*] See this transaction particularly explained in the notes on the parallel places, 2 Sam. xii. 30, 31.

Verse 5. *Elhanan the son of Jair*] See the note on 2 Sam. xxi. 19.

Verse 6. *Fingers and toes were four and twenty*] See the note on 2 Sam. xxi. 20.

The compiler of these books passes by also the incest of Amnon with his sister Tamar, and the rebellion of Absalom, and the awful consequences of all these. These should have preceded the fourth verse. These facts could not be unknown to him, for they were notorious to all; but he saw

that they were already amply detailed in books which were accredited among the people, and the relations were such as no friend to piety and humanity could delight to repeat. On these grounds the reader will give him credit for the omission.

## CHAPTER XXI.

*David is tempted by Satan to take the numbers of the people of Israel and Judah, 1, 2. Joab remonstrates, but the king is determined, and Joab pleads in vain, 3, 4. He returns, and delivers in the number to the king, but reckons not Levi and Benjamin, 5. The Lord is displeased, and sends Gad to offer David his choice of three great national calamities; famine, war, or pestilence, 6-12. David submits himself to God, and a pestilence is sent, which destroys seventy thousand, 13, 14. At David's intercession the destroying angel is restrained at the threshing-floor of Ornan, 15-17. He buys the piece of ground, builds an altar to the Lord, and offers sacrifices, and the plague is stayed, 18-30.*

**AND** \* Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; <sup>b</sup> and bring the number of them to me, that I may know it.

3 And Joab answered, The Lord make his people an hundred times so many more as they be: but, my lord the king, *are they not all my lord's servants?* why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all *they* of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

6 \* But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 <sup>a</sup> And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, \* I have sinned greatly, because I have done this thing: ' but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 And the Lord spake unto Gad, David's <sup>a</sup> seer, saying,

10 Go and tell David, saying, Thus saith the Lord, I <sup>b</sup> offer thee three things: choose thee one of them, that I may do it unto thee.

11 So Gad came to David, and said unto him, Thus saith the Lord, <sup>c</sup> Choose thee.

12 <sup>d</sup> Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days

the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord; for very <sup>e</sup> great *are* his mercies: but let me not fall into the hand of man.

14 So the Lord sent pestilence upon Israel; and there fell of Israel seventy thousand men.

15 And God sent an <sup>f</sup> angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and <sup>g</sup> he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshing-floor of <sup>h</sup> Ornan the Jebusite.

16 And David lifted up his eyes, and <sup>i</sup> saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it not I that commanded the people to be numbered?* even I it is that have sinned and done evil indeed; but *as* for these sheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 Then the <sup>j</sup> angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the Lord.

20 <sup>k</sup> And Ornan turned back, and saw the angel;

\* 2 Sam. xxiv. 1, &c.—Ch. xxvii. 21.—Ch. xxvii. 24.—<sup>a</sup> Heb. And it was evil in the eyes of the Lord concerning this thing.—<sup>b</sup> 2 Sam. xxiv. 10.—2 Sam. xii. 13.—<sup>c</sup> See 1 Sam. ix. 9.—<sup>d</sup> Heb. stretch out.—Heb. Take to thee.—2 Sam. xxiv. 13.—<sup>e</sup> Or, —

Verse 1. And Satan stood up against Israel] See the notes on the parallel place, 2 Sam. xxiv. 1, &c.

Verse 5. All they of Israel were a thousand thousand—Judah was four hundred three score and ten thousand] In the parallel place, 2 Sam. xxiv. 9, the men of Israel are reckoned eight hundred thousand, and the men of Judah five hundred thousand.

Verse 12. Three days—the pestilence in the land] In 2 Sam. xxiv. 18, seven years of famine are mentioned: see the note there.

<sup>j</sup> 2 Sam. xxiv. 18.—See Gen. vi. 6.—<sup>k</sup> Or, Arounch, 2 Sam. xxiv. 18.—2 Chron. iii. 1.—2 Chron. iii. 1.—<sup>l</sup> Or, When Ornan turned back and saw the angel, then he and his four sons with him hid them-

Verse 20. Ornan turned back, and saw the angel] The Septuagint say, And Ornan turned, and saw the king. But the seeing David is mentioned in ver. 21; though Houbigant supposes that the 20th verse refers to his seeing the king while he was at a distance; the 21st, to his seeing him when he came into the threshing-floor. In the first instance he and his sons were afraid when they saw the king coming, and this caused them to hide themselves; but when he came into the threshing-floor, they were obliged to appear before him.

## I. CHRONICLES.

and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground.

22 Then David said to Ornan, \*Grant me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take it to thee, and let my LORD the king do that *which* is good in his eyes: lo, I give thee the oxen also for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt-offerings without cost.

\* Heb. Give.—<sup>b</sup> 2 Sam. xxiv. 24.—<sup>c</sup> Lev. ix. 24.  
2 Chron. iii. i. vii. 1.

Verse 24. *For the full price*] That is, six hundred shekels full weight of pure gold,

Verse 26. *He answered him—by fire*] In answer to David's prayers, God, to show that he had accepted him, and was now pacified towards him and the people, sent fire from heaven and consumed the offerings.

Verse 30. *Because of the sword of the angel*] This is given as a reason why David built an altar in the threshing-floor of Ornan: he was afraid to go to Gibeon because of the

25 So <sup>b</sup> David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and <sup>c</sup> he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 <sup>d</sup> For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at <sup>e</sup> Gibeon.

30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD,

<sup>d</sup> Ch. xvi. 39.—<sup>e</sup> 1 Kings iii. 4. Ch. xvi. 39. 2 Chron. i. 3.

*sword of the destroying angel*, or he was afraid of delaying the offerings so long as his going thither would require, lest the destroying angel should in the mean while exterminate the people; therefore he hastily built an altar in that place, and on it made the requisite offerings; and by the fire from heaven God showed that he had accepted his act and his devotion. Such interventions as these must necessarily maintain in the minds of the people a full persuasion of the truth and divine origin of their religion.

## CHAPTER XXII.

*David makes great preparations for building a temple to the Lord, 1-5; gives the necessary directions to Solomon concerning it, 6-16; and exhorts the princes of Israel to assist in the undertaking, 17-19.*

**THEN** David said, \*This is the house of the LORD God, and this is the altar of the burnt-offering for Israel.

2 And David commanded to gather together <sup>b</sup> the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance <sup>c</sup> without weight;

4 Also cedar-trees in abundance: for the <sup>d</sup> Zidonians and they of Tyre brought much cedar-wood to David.

5 And David said, \*Solomon my son is young and tender, and the house that is to be builded for the LORD *must* be exceeding magnifical, of fame and of glory throughout all countries: I will therefore

\* Deut. xli. 6. 2 Sam. xxiv. 18. Ch. xxi. 18, 19, 26, 28. 2 Chron. iii. 1.—<sup>b</sup> 1 Kings ix. 21.—<sup>c</sup> Ver. 14. 1 Kings vii. 47.—<sup>d</sup> 1 Kings v. 6. Ch. xxtx. 1.—<sup>e</sup> 2 Sam. vii. 2. 1 Kings viii. 17. Ch. xvii. 1.

Verse 1. *David said, This is the house of the Lord*] Till a temple is built for his name, this place shall be considered the temple of God; and on this altar, and not on that at Gibeon, shall the burnt-offerings of Israel be made. David probably thought that this was the place on which God designed that his house should be built; and perhaps it was this that induced him to buy, not only the threshing-floor, but probably some adjacent ground also, as *Calmet* supposes, that there might be sufficient room for such a building.

Verse 2. *The strangers that were in the land*] Those who had become proselytes to the Jewish religion, at least

now make preparation for it. So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, 'it was in my mind to build an house <sup>a</sup> unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, <sup>b</sup> Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 <sup>c</sup> Behold, a son shall be born to thee, who shall be a man of rest; and I will give him <sup>d</sup> rest from all his enemies round about: for his name shall be <sup>e</sup> Solomon, and I will give peace and quietness unto Israel in his days.

xxviii. 2.—<sup>a</sup> Deut. xli. 5. 11.—<sup>b</sup> 1 Kings v. 3. Ch. xxviii. 3.—<sup>c</sup> Ch. xxviii. 5.—<sup>d</sup> 1 Kings iv. 25. v. 4.—<sup>e</sup> That is, peaceable.

so far as to renounce idolatry, and keep what were called the seven Noahic precepts. These were to be employed in the more servile and difficult parts of the work: see our 1 Kings ix. 21.

Verse 3. *Iron—for the nails, &c.*] Iron for bolts, bars, hinges, &c., &c.

Verse 8. *Thou hast shed blood abundantly*] Heathens, Jews, and Christians have all agreed that soldiers of any kind should have nothing to do with divine offices.

Verse 9. *His name shall be Solomon*] *Shelomoh*, from *shalam*, he was peaceable; and therefore, says the Lord,

10 \*He shall build an house for my name; and <sup>b</sup>he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, <sup>c</sup>the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD <sup>d</sup>give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 \*Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: <sup>e</sup>'be strong and of good courage; dread not, nor be dismayed.

14 Now, behold, <sup>f</sup>in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron <sup>g</sup>without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

\*2 Sam. vii. 13. 1 Kings v. 5. Ch. xvii. 12, 13. xxviii. 6.—<sup>b</sup>1 Heb. i. 5.—<sup>c</sup>Ver. 16.—<sup>d</sup>1 Kings iii. 9, 12. Ps. lxxi. 1.—<sup>e</sup>Josh. i. 7, 8. Ch. xxviii. 7.—<sup>f</sup>Deut. xxxi. 7, 8. Josh. i. 6, 7, 9. Ch. xxviii. 20.—<sup>g</sup>Or, in my poverty.—<sup>h</sup>As ver. 3.—<sup>i</sup>That is, masons and carpenters.

alluding to the name, *I will give PEACE, SHALOM, in his days.*

Verse 14. *In my trouble I have prepared*] Notwithstanding all the wars in which I have been engaged, all the treacheries with which I have been surrounded, all the domestic troubles with which I have been overwhelmed, I never lost sight of this great object, the building of a house for God, that his worship might be established in the land. [The original does not mean "in my trouble," but "by my labour."]

*An hundred thousand talents of gold*] A talent of gold weighed three thousand shekels, and was worth five thousand and seventy-five pounds, fifteen shillings, and seven pence halfpenny. One hundred thousand such talents would therefore amount to five hundred and seven millions, five hundred and seventy-eight thousand, one hundred and twenty-five pounds sterling. These sums are variously computed by several writers.

15 Moreover *there are* workmen with thee in abundance, hewers and <sup>h</sup>workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number, Arise *therefore*, and be doing, and <sup>i</sup>the LORD be with thee.

17 David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is not the LORD your God with you?* <sup>j</sup>and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now <sup>k</sup>set your heart and your soul to seek the LORD your God; arise *therefore*, and build ye the sanctuary of the LORD God, to <sup>l</sup>bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built <sup>m</sup>to the name of the LORD.

—<sup>j</sup>Ver. 11.—<sup>k</sup>Dent. xii. 10. Josh. xxii. 4. 2 Sam. vii. 1. Ch. xxviii. 25.—<sup>l</sup>2 Chron. xx. 3.—<sup>m</sup>1 Kings viii. 6, 21. 2 Chron. v. 7. vi. 11.—<sup>n</sup>Ver. 7. 1 Kings v. 3.

*A thousand thousand talents of silver*] A talent of silver weighed three thousand shekels, and was worth three hundred and fifty-three pounds, eleven shillings, and ten pence. A million of such talents would amount to the immense sum of three hundred and fifty-three millions, five hundred and ninety-one thousand, six hundred and sixty-six pounds, thirteen shillings, and four pence sterling; both sums amounting to eight hundred and sixty-one millions, one hundred and sixty-nine thousand, seven hundred and ninety-one pounds, thirteen shillings, and four pence. [Our uncertainty as to the value of the shekel, and the Hebrew method of computation, renders it impossible to form an accurate estimate of these sums.]

*Thou mayest add thereto.*] This was a gentle though pointed hint, which was not lost on Solomon.

Verse 18. *Hath he not given you rest on every side?*] David at this time was not only king of Judea, but had also subdued most of the surrounding nations.

## CHAPTER XXIII.

*David makes Solomon king, 1. Numbers the Levites, and appoints them their work, 2-5. The sons of Levi, Gershon, Kohath, Merari, and their descendants, 6-12. The sons of Amram, and their descendants, 13. The sons of Moses, and their descendants, 14-24. David appoints the Levites to wait on the priests for the service of the sanctuary, 25-32.*

**S**O when David was old and full of days, he made <sup>a</sup>Solomon his son king over Israel.

2 And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of <sup>b</sup>thirty years and upward: and their number

\*1 Kings i. 38-39. Ch. xxviii. 5.—<sup>b</sup>Num. iv. 3, 47.—<sup>c</sup>Or, to oversee.

Verse 1. *David was old and full of days*] On the phrase, *full of days*, see the note on Gen. xxv. 8.

Verse 3. *Thirty years and upward*] The enumeration of the Levites made in the desert, Num. iv. 3, was from *thirty years upwards to fifty years*. In this place the latter limit is not mentioned, probably because the service was not so laborious now; for the ark being fixed, they had no longer any heavy burdens to carry, and therefore even an old man

by their polls, *man by man*, was thirty and eight thousand,

4 Of which, twenty and four thousand *were* <sup>c</sup>to set forward the work of the house of the LORD; and six thousand *were* <sup>d</sup>officers and judges.

5 Moreover four thousand *were* porters; and four

<sup>d</sup>Dent. xvi. 18. Ch. xxvi. 29. 2 Chron. xix. 8.

might continue to serve the tabernacle. David made another ordinance afterwards; see on ver. 24 and 27.

Verse 5. *Four thousand praised the Lord*] It does not appear that he had any positive divine authority for such arrangements. As to the instruments of music which he made, they are condemned elsewhere; see Amos vi. 5, to which this verse is allowed to be the parallel.

Verse 11. *Therefore they were in one reckoning*] The

thousand praised the LORD with the instruments \* which I made, said David, to praise *therewith*.

6 And <sup>b</sup> David divided them into <sup>c</sup> courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 Of the <sup>d</sup> Gershonites *were*, \* Leadan, and Shimei.

8 The sons of Leadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Leadan.

10 And the sons of Shimei *were*, Jahath, \* Zina, and Jeush, and Beriah. These four *were* the sons of Shimei,

11 And Jahath *was* the chief, and Zizah the second: but Jeush and Beriah \* had not many sons; therefore they were in one reckoning, according to their father's house.

12 <sup>b</sup> The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of <sup>1</sup> Amram; Aaron and Moses: and <sup>1</sup> Aaron *was* separated, that he should sanctify the most holy things, he and his sons for ever, \* to burn incense before the LORD, <sup>1</sup> to minister unto him, and \* to bless in his name for ever.

14 Now concerning Moses the man of God, \* his sons *were* named of the tribe of Levi.

15 \* The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, \* Shebuel \* *was* the chief.

17 And the sons of Eliezer *were*, \* Rehabiah \* the chief. And Eliezer had none other sons; but the sons of Rehabiah \* *were* very many.

18 Of the sons of Izhar; \* Shelomith the chief.

19 \* Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first and Jesiah the second.

21 \* The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and \* Kish.

\* See 2 Chron. xxix. 25, 26. Amos vi. 5.—<sup>b</sup> Exod. vi. 16. Num. xxvi. 57. Ch. vi. 1, &c. 2 Chron. viii. 14. xxix. 25.—<sup>c</sup> Heb. *divisions*.—<sup>d</sup> Ch. xxvi. 21.—<sup>e</sup> Or, *Libni*. Ch. vi. 17.—<sup>f</sup> Or, *Zizah*, ver. 11.—<sup>g</sup> Heb. *did not multiply sons*.—<sup>h</sup> Exod. vi. 18.—<sup>i</sup> Exod. vi. 20.—<sup>j</sup> Exod. xxviii. 1. Heb. v. 4.—<sup>k</sup> Exod. xxx. 7. Num. xvi. 40. 1 Sam. ii. 28.—<sup>l</sup> Deut. xxi. 5.—<sup>m</sup> Num. vi. 23.—<sup>n</sup> See Ch. xxi. 23, 24, 25.—<sup>o</sup> Exod. ii. 22. xviii. 3, 4.—<sup>p</sup> Ch. xxvi. 24.—<sup>q</sup> Shubael, Ch. xxiv. 20.—<sup>r</sup> Ch. xxvi. 25.—<sup>s</sup> Or, *the first*.—<sup>t</sup> Heb. *were highly multiplied*.—<sup>u</sup> Shelomoth, Ch. xxiv. 22.—<sup>v</sup> Ch. xxiv. 23.—<sup>w</sup> Ch. xxiv. 26.—<sup>x</sup> Ch. xxiv. 29.—<sup>y</sup> Ch.

family of Shimei, being small, was united with that of Leadan, that the two families might do that work which otherwise belonged to one, but which would have been too much for either of these separately.

Verse 13. *To bless in his name*] To bless the people by invoking the name of the Lord.

Verse 22. *Their brethren the sons of Kish took them.*] This was according to the law made, Num. xxvii. 1, &c., and xxxvi. 5-9, in favour of the daughters of Zelophehad, that women who were heiresses should marry in the family of the tribe of their father, and that their estates should not be alienated from them.

Verse 24. *Twenty years and upward.*] It appears that this was a different ordinance from that mentioned ver. 8. At first he appointed the Levites to serve from *thirty years and upward*; now from *twenty years*. These were David's last orders; see ver. 27. They should begin at an earlier age, and continue later.

This was not a very painful task; the ark being now fixed, and the Levites very numerous, there could be no *drudgery*.

22 And Eleazar died, and \* had no sons, but daughters: and their \* brethren the sons of Kish \* took them.

23 <sup>bb</sup> The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 These *were* the sons of <sup>cc</sup> Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of <sup>dd</sup> twenty years and upward.

25 For David said, The LORD God of Israel \* hath given rest unto his people, \* that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* \* carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites *were* <sup>hh</sup> numbered from twenty years old and above.

28 Because \* their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for <sup>ll</sup> the shew-bread, and for <sup>kk</sup> the fine flour for meat-offering, and for <sup>ll</sup> the unleavened cakes, and for <sup>mm</sup> that which is baked in the <sup>nn</sup> pan, and for that which is fried, and for all manner of <sup>oo</sup> measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD <sup>pp</sup> in the sabbaths, in the new moons, and on the <sup>qq</sup> set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should \* keep the charge of the tabernacle of the congregation, and the charge of the holy place, and \* the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

xxiv. 28.—<sup>a</sup> Or, *kinsmen*.—<sup>b</sup> See Num. xxxvi. 6, 8.—<sup>bb</sup> Ch. xxiv. 30.—<sup>cc</sup> Num. x. 17, 21.—<sup>dd</sup> Ver. 27. See Num. i. 3. iv. 8. viii. 24. Ezra iii. 8.—<sup>ee</sup> Ch. xxii. 18.—<sup>ff</sup> Or, and he dwelleth in Jerusalem, &c.—<sup>gg</sup> Num. iv. 5, &c.—<sup>hh</sup> Heb. *numbers*.—<sup>ii</sup> Heb. *their station was at the hand of the sons of Aaron*. Neh. xi. 24.—<sup>jj</sup> Exod. xxv. 31.—<sup>kk</sup> Lev. vi. 20. Ch. ix. 29, &c.—<sup>ll</sup> Lev. ii. 4.—<sup>mm</sup> Lev. ii. 5, 7.—<sup>nn</sup> Or, *flat plate*.—<sup>oo</sup> Lev. xix. 35.—<sup>pp</sup> Num. x. 10.—<sup>qq</sup> Ps. lxxxiii. 3.—<sup>rr</sup> Lev. xxiii. 4.—<sup>ss</sup> Num. i. 53.—<sup>tt</sup> Num. iii. 6-9.

Verse 28. *Purifying of all holy things*] Keeping all the vessels and utensils belonging to the sacred service clean and neat.

Verse 29. *Both for the shew-bread*] It was the priests' office to place this bread before the Lord, and it was their privilege to feed on the old loaves when they were replaced by the new.

*For all manner of measure and size*] The standards of all weights and measures were kept at the sanctuary, and by those there deposited all the weights and measures of the land were to be tried.

Verse 30. *To stand every morning*] At the offering of the morning and evening sacrifice, they sounded their musical instruments, and sang praises to God.

Verse 32. *The charge of the sons of Aaron*] It was the priests' business to kill, flay, and dress, as well as to offer, the victims; but being few, they were obliged to employ the Levites to flay those animals. The Levites were, properly speaking, servants to the priests, and were employed about the more servile part of divine worship.



CHAPTER XXIV.

*David divides the families of Eleazar and Ithamar, by lot, into twenty-four courses, 1-19. How the rest of the sons of Levi were disposed of, 20-31.*

**N**OW these are the divisions of the sons of Aaron. \* The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But <sup>b</sup> Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one 'principal household being taken for Eleazar, and one taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to <sup>d</sup> Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Apses,

\* Lev. x. 1, 8. Num. xxvi. 80.—<sup>b</sup> Num. iii. 4. xxvi. 61.—<sup>c</sup> Heb. house of the father.—<sup>d</sup> Neh. xii. 4. 17. Luke i. 5.—<sup>e</sup> Ch. ix. 25.—Ch. xxiii. 16, Shubael.—<sup>f</sup> Ch. xxiii. 17.—Ch. xxiii. 18, Shelomith.

Verse 2. *Nadab and Abihu died before their father*] That is, during his life-time.

*Eleazar and Ithamar executed the priest's office.*] These two served the office during the life of their father Aaron; after his death Eleazar succeeded in the high-priesthood. And under Eli the high-priest, the family of Ithamar re-entered into that office.

Verse 3. *And Ahimelech*] Ahimelech is put here for Abiathar, who was high-priest in the days of David. Abiathar had also the name of Ahimelech as well as his father.

Verse 5. *They divided by lot*] This prevented jealousies; for, as all the families were equally noble, they had equal right to all ecclesiastical and civil distinctions.

Verse 6. *One principal household—for Eleazar*] The family of Eleazar was the most illustrious of the sacerdotal families,

16 The nineteenth to Pethahiah, the twentieth to Jehezkeel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These were the orderings of them in their service \* to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

20 And the rest of the sons of Levi were these: Of the sons of Amram; 'Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning 'Rehabiah: of the sons of Rehabiah, the first was Isshiah,

22 Of the Izharites; 'Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons of 'Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah.

26 'The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, <sup>k</sup> who had no sons.

29 Concerning Kish: the son of Kish was Jerahmeel.

30 'The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

—<sup>l</sup> Ch. xxiii. 19. xxvi. 31.—<sup>m</sup> Exod. vi. 19. Ch. xxiii. 21.—<sup>n</sup> Ch. xxiii. 22.—<sup>o</sup> Ch. xxiii. 23.

because Eleazar was the first-born of Aaron. Ithamar's family was the second in order and dignity; therefore one of the principal families of Eleazar was first taken, and then one of Ithamar's, and thus alternately till the whole was finished.

Verse 19. *Under Aaron their father*] That is, they followed the order and plans laid down by Aaron during his lifetime.

Verse 26. *The sons of Merari*] It is remarkable that not a word is here spoken of the family of Gershom.

Verse 31. *These likewise cast lots*] The Levites were divided into twenty-four orders; and these were appointed by lot to serve under the twenty-four orders of the priests: the first order of Levites under the first order of priests, and

## CHAPTER XXV.

*The number and offices of the singers and players on musical instruments; and their division by lot into twenty-four courses, 1-31.*

**MOREOVER** David and the captains of the host separated to the service of the sons of <sup>a</sup>Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and <sup>b</sup>Asarelah, the sons of Asaph under the hands of Asaph, which prophesied <sup>c</sup>according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and <sup>d</sup>Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, <sup>e</sup>six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, <sup>f</sup>Uzziel, <sup>g</sup>Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these were the sons of Heman, the king's seer in the <sup>h</sup>words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, <sup>i</sup>according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

8 And they cast lots, ward against ward, as well the small as the great, <sup>k</sup>the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:

10 The third to <sup>l</sup>Zaccur, he, his sons, and his brethren, were twelve:

11 The fourth to Izri, he, his sons, and his brethren, were twelve:

12 The fifth to Nethaniah, he, his sons, and his brethren, were twelve:

13 The sixth to Bukkiah, he, his sons, and his brethren were twelve:

14 The seventh to Jesharelah, he, his sons and his brethren, were twelve:

15 The eighth to Jeshaiiah, he, his sons, and his brethren, were twelve:

16 The ninth to Mattaniah, he, his sons, and his brethren, were twelve:

17 The tenth to Shimei, he, his sons, and his brethren, were twelve:

18 The eleventh to Azareel, he, his sons, and his brethren, were twelve:

19 The twelfth to Hashabiah, he, his sons, and his brethren, were twelve:

20 The thirteenth to Shubael, he, his sons, and his brethren, were twelve:

21 The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve:

22 The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve:

23 The sixteenth to Hananiah, he, his sons, and his brethren, were twelve:

24 The seventeenth to Joshbekashah, he, his sons, and his brethren were twelve:

25 The eighteenth to Hanani, he, his sons, and his brethren, were twelve:

26 The nineteenth to Mallothi, he, his sons, and his brethren, were twelve:

27 The twentieth to Eliathah, he, his sons, and his brethren, were twelve:

28 The one and twentieth to Hothir, he, his sons, and his brethren, were twelve:

29 The two and twentieth to Giddalti, he, his sons, and his brethren, were twelve:

30 The three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve:

31 The four and twentieth to <sup>m</sup>Romamti-ezer, he, his sons, and his brethren, were twelve.

<sup>a</sup>Ch. vi. 33, 39, 44.—<sup>b</sup>Otherwise called Jesharelah, ver. 14.—<sup>c</sup>Heb. by the hands of the king: so ver. 6.—<sup>d</sup>Or, Izri, ver. 11.—<sup>e</sup>With Shimei, mentioned ver. 17.—<sup>f</sup>Or, Asareel, ver. 18.—<sup>g</sup>Or,

Verse 1. David and the captains of the host] The chiefs of those who formed the several orders: not military captains.

Should prophesy] Should accompany their musical instruments with prayer and singing.

Verse 2. Which prophesied] Sung hymns and prayed.

Verse 3. The sons of Jeduthun—six] That is, six with their father; otherwise, there are but five.

Verse 5. Three daughters.] These also were employed among the singers.

Verse 7. Two hundred fourscore and eight.] That is, twelve classes of twenty-four Levites each; for two hundred and eighty-eight divided by twelve quotes twenty-four.

Verse 9. For Asaph to Joseph.] His first-born.

Shubael, ver. 20.—<sup>h</sup>Or, matters.—<sup>i</sup>Ver. 2.—<sup>j</sup>Heb. by the hands of the king.—<sup>k</sup>2 Chron. xxiii. 13.—<sup>l</sup>Ver. 2.—<sup>m</sup>Ver. 4.

The second to Gedaliah] The first-born of Jeduthun.

Verse 10. The third to Zaccur] The first-born of Asaph.

Verse 11. The fourth to Izri] The second son of Jeduthun.

Verse 12. The fifth to Nethaniah] The third son of Asaph. Thus we find the lot did not run in any particular kind of order.

Verse 14. Jesharelah] Supposed to be the same with Uzziel, son of Heman.

Verse 31. Romamti-ezer] Both these names belong to the same person. He is mentioned also ver. 4.

With this immense parade of noise and show (David's own invention), Christianity has nothing to do.

CHAPTER XXVI.

*The divisions of the porters, 1-12. The gates assigned to them, 13-19. Those who were over the treasures, 20-28. Different officers, 29-32.*

**C**ONCERNING the divisions of the porters: Of the Korhites was <sup>a</sup> Meshelemiah the son of Kore, of the sons of <sup>b</sup> Asaph,

2 And the sons of Meshelemiah were, Zechariah the first born, Jedaiel the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Johanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom were, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed <sup>c</sup> him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also <sup>d</sup> Hosah, of the children of Merari, had sons; Sinri the chief, (for though he was not the first-born, yet his father made him the chief.)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

13 And they cast lots, <sup>e</sup> as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to <sup>f</sup> Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of <sup>g</sup> Asuppim.

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going <sup>h</sup> up, ward against ward.

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 And of the Levites, Ahijah was <sup>i</sup> over the treasures of the house of God, and over the treasures of the <sup>j</sup> dedicated things.

21 *As concerning the sons of <sup>k</sup> Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were <sup>l</sup> Jehieli.*

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And <sup>m</sup> Shebuel the son of Gershom, the son of Moses, was ruler of the treasure.

25 And his brethren by Eliezer; Rehabiah his son, and Jesaiiah his son, and Joram his son, and Zichri his son, and <sup>n</sup> Shelomith his son.

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 <sup>o</sup> Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel <sup>p</sup> the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated *any thing, it was under the hand of Shelomith, and of his brethren.*

29 Of the Izharites, Chenaniah and his sons were, for the outward business over Israel, for <sup>q</sup> officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hun-

<sup>a</sup> Or, Shelemiah, ver. 14. — <sup>b</sup> Or, Ebiasaph, ch. vi. 37. ix. 19. — <sup>c</sup> That is, Obed-edom, as ch. xlii. 14. — <sup>d</sup> Ch. xvi. 38. — <sup>e</sup> Or, as well for the small as for the great. — <sup>f</sup> Called Meshelemiah, ver. 1. — <sup>g</sup> Heb. gatherings. — <sup>h</sup> See 1 Kings x. 5. 2 Chron. ix. 4. — <sup>i</sup> Ch. xxviii. 12.

Verse 1. *The divisions of the porters*] There were four classes of these, each of which belonged to one of the four gates of the temple, which opened to the four cardinal points of heaven. The eastern gate fell to Shelemiah; the northern to Zechariah, ver. 14; the southern to Obed-edom, ver. 15; the western to Shuppim and Hosah, ver. 16. These several persons were captains of these porter-bands or door-keepers at the different gates. There were probably a thousand men under each of these captains; as we find, from chap. xxiii. 5, that there were four thousand in all.

Verse 6. *They were mighty men of valour*.] They were not only porters or door-keepers in the ordinary sense of the word, but they were a military guard for the gates: and perhaps in this sense alone we are to understand their office.

Verse 13. *They cast lots—for every gate*.] None of these captains or their companies were permitted to choose which gate they would guard, but each took his appointment by lot.

Verse 15. *The house of Asuppim*.] The house of the

Mal. iii. 10. — <sup>j</sup> Heb. holy things. — <sup>k</sup> Or, Libni, ch. vi. 17. — <sup>l</sup> Or, Jehiel, ch. xxiii. 8. — <sup>m</sup> Ch. xxiii. 16. — <sup>n</sup> Ch. xxiii. 18. — <sup>o</sup> Heb. Out of the battles and spoils. — <sup>p</sup> 1 Sam. ix. 9. — <sup>q</sup> Ch. xxiii. 4.

*collections; the place where either the supplies of the porters, or the offerings made for the use of the priests and Levites, were laid up.*

Verse 16. *The gate Shallecheth*.] The gate of the projections; probably that through which all the offal of the temple was carried out.

Verse 17. *Eastward were six Levites*.] It is supposed that there were more guards set at this eastern gate, because it was more frequented than the others.

Verse 27. *The spoils won in battles did they dedicate*.] It seems these were intended for its repairs. This custom prevailed amongst almost all the people of the earth. All who acknowledged any Supreme Being, believed that victory could only come through him; and therefore thought it quite rational to give him a share of the spoils.

Verse 30. *In all the business of the Lord*.] Every thing that concerned ecclesiastical matters.

*In the service of the king*.] Every thing that concerned civil affairs; see also ver. 32.

## I. CHRONICLES.

dred, were \* officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites was <sup>a</sup> Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found

<sup>a</sup> Heb. over the charge.—<sup>b</sup> Ch. xxiii. 19.

Whatever affects religion in any country, must affect the state or government of that country; true religion alone can dispose men to civil obedience. Therefore it is the interest of every state to protect and encourage religion. It would certainly be ruinous to true religion, to make the

among them mighty men of valour, \* at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and <sup>d</sup> affairs \* of the king.

<sup>a</sup> See Josh. xxi. 39.—<sup>d</sup> Heb. thing.—<sup>e</sup> 2 Chron. xix. 11.

state dependent on the church; nor should the church be dependent on the state. Let them mutually support each other; and let the state rule by the laws, and the church live by the Bible.

## CHAPTER XXVII.

*An account of the twelve captains who were over the monthly course of twenty-four thousand men; each captain serving one month in turn, 1. The names of the twelve, and the months in which they served, 2-15. The names of the rulers of the twelve tribes, 16-22. The reasons why the whole number of Israel and Judah had not been taken, 23, 24. The persons who were over the king's property, treasures, fields, flocks, &c., 25-31. His officers of state, 32-34.*

**NOW** the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course for the first month was <sup>a</sup> Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.

3 Of the children of Perez was the chief of all the captains of the host of the first month.

4 And over the course of the second month was <sup>b</sup> Dodai an Ahoiite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a <sup>c</sup> chief priest: and in his course were twenty and four thousand.

6 This is that Benaiah, who was <sup>d</sup> mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

7 The fourth captain for the fourth month was

<sup>a</sup> 2 Sam. xxiii. 8. Ch. xi. 11.—<sup>b</sup> Or, Dedo, 2 Sam. xxiii. 9.—<sup>c</sup> Or, principal officer 1 Kings iv. 5.—<sup>d</sup> 2 Sam. xxiii. 20, 22, 23. Ch. xi. 23, &c.—<sup>e</sup> 2 Sam. xxiii. 24. Ch. xi. 26.—<sup>f</sup> Ch. xi. 28.—<sup>g</sup> Ch. xi. 27.—

Verse 1. *The chief fathers and captains of thousands*] This enumeration is widely different from the preceding. In that, we have the orders and courses of the priests and the Levites in their ecclesiastical ministrations; in this, we have the account of the order of the civil service, that which related simply to the political state of the king and the kingdom. Thus the king had always on foot a regular force of twenty-four thousand, who served without expense to him or the state, and were not oppressed by the service, which took up only a twelfth part of their time; and by this plan he could at any time, when the exigency of the state required it, bring into the field twelve times twenty-four thousand, or two hundred and eighty-eight thousand fighting men, independently of the twelve thousand officers, which made in the whole an effective force of three hundred thousand soldiers; and all these men were prepared, disciplined, and ready at a call, without the smallest expense to

\* Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain for the sixth month was <sup>e</sup> Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.

10 The seventh captain for the seventh month was <sup>f</sup> Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain for the eighth month was <sup>g</sup> Sibbecai the Hushathite, of the Zarahites: and in his course were twenty and four thousand.

12 The ninth captain for the ninth month was <sup>h</sup> Abiezzer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain for the tenth month was <sup>i</sup> Maharai the Netophathite, of the Zarahites: and in his course were twenty and four thousand.

14 The eleventh captain for the eleventh month was <sup>j</sup> Benaiah the Pirathonite, of the children of Ephraim and in his course were twenty and four thousand.

<sup>a</sup> 2 Sam. xxi. 18. Ch. xi. 29.—<sup>b</sup> Ch. xi. 23.—<sup>c</sup> 2 Sam. xxiii. 28. Ch. xi. 30.—<sup>d</sup> Ch. xi. 31.

the state or the king. These were, properly speaking, the militia of the Israelitish kingdom.

Verse 5. *Benaiah the son of Jehoiada, a chief priest*] Why should not this clause be read as it is in the Hebrew? "Benaiah, the son of Jehoiada the priest, a captain; and in his course," &c. He is distinguished from Benaiah, the Pirathonite, who was over the eleventh month. Some think that the original word *hacohen*, which generally signifies priest, should be translated here a principal officer; so the margin has it. But, in the Old Testament, *cohen* signifies both prince and priest; and translating it by the former removes the difficulty from this place, for we well know that Benaiah never was a priest.

Verse 7. *Asahel the brother of Joab*] This verse proves that the division and arrangement mentioned above were made before David was acknowledged king in Hebron; for Asahel, the brother of Joab, who was fourth captain, was

15 The twelfth captain for the twelfth month was <sup>a</sup>Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

16 Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, <sup>b</sup>Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, <sup>c</sup>Elihu, one of the brethren of David: of Issachar, Omri, the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

23 But David took not the number of them from twenty years old and under: because <sup>d</sup>the Lord had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because <sup>e</sup>there fell wrath for it against Israel: neither <sup>f</sup>was the number put in the account of the chronicles of king David.

<sup>a</sup> Or, Heled, ch. xi. 30.—<sup>b</sup> Ch. xxvi. 30.—<sup>c</sup> 1 Sam. xvi. 6, Eliab.—<sup>d</sup> Gen. xv. 5.—<sup>e</sup> 2 Sam. xxiv. 15. Ch. xxi. 7.—<sup>f</sup> Heb. ascended.—<sup>g</sup> Heb. over that which was of the vineyards.—<sup>h</sup> Or, secretary.—<sup>i</sup> Or,

slain by Abner, while Ish-bosheth reigned over Israel at Mahanaim, 2 Sam. ii. 19-23.

Verse 16. *Over the tribes of Israel*] In this enumeration there is no mention of the tribes of Asher and Gad. Probably the account of these has been lost from this register. These rulers appear to have been all honorary men, without pay, like the lords lieutenants of our counties.

Verse 24. *Neither was the number put in the account*] Joab did not return the whole number, probably the plague began before he had finished; or, as he had entered on the work with extreme reluctance, he did not choose to tell this king how numerous they were.

25 And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziab:

26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub:

27 And over the vineyards was Shimei the Ramathite; <sup>g</sup>over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees that were in the low plains was Baalhanan the Gederite: and over the cellars of oil was Joash:

29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:

30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a <sup>h</sup>scribe: and Jehiel the <sup>i</sup>son of Hachmoni was with the king's sons.

33 And <sup>j</sup>Ahithophel was the king's counsellor: and <sup>k</sup>Hushai the Archite was the king's companion:

34 And after Ahithophel was Jehoiada the son of Benaiah, and <sup>l</sup>Abiathar: and the general of the king's army was <sup>m</sup>Joab.

*Hachmonite*.—<sup>n</sup> 2 Sam. xv. 12.—<sup>o</sup> 2 Sam. xv. 37. xvi. 16.—<sup>p</sup> 1 Kings i. 7.—<sup>q</sup> Ch. xi. 6.

Verses 25-31. *Over the king's treasures*] We see from these verses in what the personal property of David consisted.

It is worthy of remark that Obil, an Ishmaelite or Arab, was put over the camels, which is a creature of Arabia; and that Jaziz, a Hagarite (the Hagarites were shepherds by profession), was put over the flocks: nothing went by favour; each was appointed to the office for which he was best qualified; and thus men of worth were encouraged, and the public service effectually promoted.

## CHAPTER XXVIII.

David assembles the princes of Israel, and informs them that the temple was to be built by Solomon; to whom God had given the most gracious promises, 1-7. He exhorts them and him to be obedient to God, that they might continue to prosper, 3-10. He gives Solomon a pattern of the work, 11-12; directs him concerning the courses of the priests of the Levites, 13; gives also gold, by weight, for the different utensils of the temple, as God had directed him, 14-19; encourages Solomon to undertake the work, 20, 21.

**AND** David assembled all the princes of Israel, <sup>a</sup>the princes of the tribes, and <sup>b</sup>the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds and <sup>c</sup>the stewards over all the substance and <sup>d</sup>possession of the king, <sup>e</sup>and of his sons, with the <sup>f</sup>officers, and with <sup>g</sup>the mighty men, and with all the valiant men, unto Jerusalem.

<sup>a</sup> Ch. xxvii. 16.—<sup>b</sup> Ch. xxvii. 1, 2.—<sup>c</sup> Ch. xxvii. 25.—<sup>d</sup> Or, cattle.—<sup>e</sup> Or, and his sons.—<sup>f</sup> Or, eunuchs.—<sup>g</sup> Ch. xi. 10.—<sup>h</sup> 2 Sam. vii. 2. Ps.

Verse 1. *David assembled*] This refers to the persons whose names and offices we have seen in the preceding chapter.

Verse 2. *David—stood up upon his feet*] He was now old, and chiefly confined to his bed (see 1 Kings i. 47); and while he was addressing his son Solomon, he continued on the bed; but when all the principal nobles of his kingdom

2 Then David the king stood up upon his feet and said, Hear me, my brethren, and my people: As for me, <sup>a</sup>I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for <sup>b</sup>the footstool of our God, and had made ready for the building.

3 But God said unto me, <sup>c</sup>Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed <sup>d</sup>blood.

xxvii. 8, 4, 5.—Ps. xcix. 5. xxxvii. 7.—<sup>e</sup> 2 Sam. vii. 5, 18. 1 Kings v. 8. Ch. xvii. 4, xxii. 8.—<sup>f</sup> Heb. bloods.

came before him, he received strength to rise and address them, standing on his feet.

Verse 3. *Thou shalt not build an house*] See 2 Samuel vii. 5, 13.

Verse 4. *Over Israel for ever*] The government should have no end, provided they continued to walk according to

4 Howbeit the LORD God of Israel \*chose me before all the house of my father to be king over Israel for ever: for he hath chosen <sup>b</sup>Judah to be the ruler; and of the house of Judah, <sup>c</sup>the house of my father; and <sup>d</sup>among the sons of my father he liked me to make me king over Israel:

5 \* And of all my sons, (for the LORD hath given me many sons), <sup>e</sup>he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, \* Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, <sup>f</sup>if he be <sup>g</sup>constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9 And thou, Solomon my son, <sup>h</sup>I know thou the God of thy father, and serve him <sup>i</sup>with a perfect heart and with a willing mind: for <sup>j</sup>the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: <sup>k</sup>if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now: <sup>l</sup>for the LORD hath chosen thee to build an house for the sanctuary: be strong and do it.

11 Then David gave to Solomon his son, <sup>m</sup>the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chamber thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern <sup>n</sup>of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, <sup>o</sup>of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 <sup>p</sup>He gave of gold by weight for things of gold, for all instruments of all manner of service: <sup>q</sup>silver also for instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight <sup>r</sup>for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, <sup>s</sup>both for the candlestick, and <sup>t</sup>also for the lamps thereof, according to the use of every candlestick.

16 And by weight <sup>u</sup>he gave gold for the tables of shew-bread, for every table; and <sup>v</sup>likewise silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons <sup>w</sup>he gave gold by weight for every bason; and <sup>x</sup>likewise silver by weight for every bason of silver:

18 And for the altar of incense refined gold by weight: and gold for the pattern of the chariot of the <sup>y</sup>cherubims, that spread out <sup>z</sup>their wings, and covered the ark of the covenant of the LORD.

19 All this, <sup>aa</sup>said David, <sup>ab</sup>the LORD made me understand in writing by <sup>ac</sup>his hand upon me, <sup>ad</sup>even all the works of this pattern.

20 And David said to Solomon his son, <sup>ae</sup>Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, <sup>af</sup>even my God, <sup>ag</sup>will be with thee; <sup>ah</sup>he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, <sup>ai</sup>the courses of the priests and the Levites, <sup>aj</sup>even they shall be with thee for all the service of the house of God; and <sup>ak</sup>there shall be with thee for all manner of workmanship <sup>al</sup>every willing skilful man, for any manner of service: also the princes and all the people <sup>am</sup>will be wholly at thy commandment.

\* 1 Sam. xvi. 7-13.—<sup>b</sup> Gen. xlii. 8. Ch. v. 2. Ps. lx. 7. lxxviii. 68.—<sup>c</sup> 1 Sam. xxvi. 1.—<sup>d</sup> 1 Sam. xvi. 12, 13.—<sup>e</sup> Ch. iii. 1, &c. xxiii. 1.—<sup>f</sup> Ch. xlii. 9.—<sup>g</sup> 2 Sam. vii. 13, 14. Ch. xxii. 9, 10. 2 Chron. i. 9.—<sup>h</sup> Ch. xlii. 13.—<sup>i</sup> Heb. strong.—<sup>j</sup> Jer. ix. 24. Hos. iv. 1. John xvii. 3.—<sup>k</sup> 2 Kings xx. 3. Ps. ci. 2.—<sup>l</sup> 1 Sam. xvi. 7. 1 Kings vii. 30. Ch. xxix. 17. Ps. vii. 9. cxxxix. 2. Prov. xvii. 3. Jer. xi. 20.

xvii. 10. xx. 12. Rev. ii. 23.—<sup>m</sup> 2 Chron. xv. 2.—<sup>n</sup> Ver. 6.—<sup>o</sup> See Exod. xxv. 40. Ver. 19.—<sup>p</sup> Heb. of all that was with him.—<sup>q</sup> Ch. xxvi. 2.—<sup>r</sup> Exod. xxv. 18, 22. 1 Sam. iv. 4. 1 Kings vi. 23. &c.—<sup>s</sup> See Exod. xxv. 40. Ver. 11, 12.—<sup>t</sup> Deut. xxxi. 7, 8. Josh. i. 6, 7, 9. Ch. xlii. 13.—<sup>u</sup> Josh. i. 5.—<sup>v</sup> Ch. xxiv., xxv., xxvi.—<sup>w</sup> Exod. xxxv. 25, 26. xxxvi. 1, 2.

the commandments of God; see ver. 7. The government, as referring to Christ, is, and will be, without end.

Verse 11. *David gave to Solomon—the pattern*] He gave him an ichnograph of the building, with elevations, sections, and specifications of every part; and all this he received by inspiration from God himself (see ver. 12 and 19), just as Moses had received the plan of the tabernacle.

*The treasuries thereof*] The word *ganzach* is not Hebrew, but is supposed to be Persian, the same word being found in Ezra iii. 19.

Verse 14. *Of gold by weight*] The quantity of gold which was to be put in each article.

Verse 15. *For the candlesticks*] There was but one chandelier in the tabernacle; there were ten in the temple. See 1 Kings vii. 49.

Verse 19. *Understand in writing*] In some vision of ecstasy he had seen a regularly sketched-out plan, which had made so deep an impression on his mind that he could readily describe it to his son.

Verse 21. *Behold, the courses of the priests*] Thus David, having assigned him his work, and described the manner in which it was to be done, shows him who were to be his assistants in it, and encourages him in the great undertaking.

Here we find piety, good sense, prudence, zeal for the public welfare and God's glory, the strongest attachments to the worship of Jehovah, and concern for the ordinances of religion, all united; and Solomon has his danger, his duty, and his interest placed before him in the truest and most impressive light by his pious and sensible father.



CHAPTER XXIX.

*David enumerates the gifts which he designed for the building of the temple; and exhorts the princes and people to make their offerings, 1-5. They offer willingly, and to a great amount, 6-9. David's thanksgiving and prayer to God on the occasion, 10-19. The princes and people praise God, offer sacrifices and feasts before him. make Solomon king, and do him homage, 20-24. The Lord magnifies Solomon, 25. Concluding account of David's reign, character, and death, 26-30.*

**FURTHERMORE** David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet* <sup>a</sup> young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things* to be made of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; <sup>b</sup> onyx stones, and *stones* to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of <sup>c</sup> Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal* :

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work to be made by the hands of artificers. And who *then* is willing <sup>d</sup> to consecrate his service this day unto the LORD?

6 Then <sup>e</sup> the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with <sup>f</sup> the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents, and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

<sup>a</sup> 1 Kings iii. 7. Ch. xxii. 5. Prov. iv. 3.—<sup>b</sup> See Isa. liv. 11, 12. Rev. xxi. 18, &c.—<sup>c</sup> 1 Kings ix. 28.—<sup>d</sup> Heb. to fill his hand.—<sup>e</sup> Ch. xxvii. 1.—<sup>f</sup> Ch. xxvii. 25, &c.—<sup>g</sup> Ch. xxvi. 21.—<sup>h</sup> 2 Cor. ix. 7.—<sup>i</sup> Mat. vi. 13. 1 Tim. i. 17. Rev. v. 13.—<sup>j</sup> R. m. xi. 30.—<sup>k</sup> Heb. retain or

Verse 2. *And marble stones*] The Vulgate translates *marmor Parium*, Parian marble. Paros was one of the Cyclade islands, and produced the whitest and finest marble, that of which most of the finest works of antiquity have been made. Josephus says that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance.

Verse 5. *To consecrate his service*] *To fill his hand* ; to bring an offering to the Lord.

Verse 7. *Of gold five thousand talents*] These, at five thousand and seventy-five pounds, fifteen shillings, and seven pence halfpenny each, amount to twenty-five millions, three hundred and seventy-eight thousand, nine hundred and six pounds, five shillings sterling. [This estimate of the Hebrew gold talent is probably exaggerated.]

*Ten thousand drams*] Probably golden darics, worth each about twenty shillings, amounting to ten thousand pounds.

*Of silver ten thousand talents*] These, at three hundred and fifty-three pounds, eleven shillings, and ten pence halfpenny each, amount to three millions, five hundred and thirty-five thousand, nine hundred and thirty-seven pounds, ten shillings sterling.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of <sup>a</sup> Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they <sup>b</sup> offered willingly to the LORD : and David the king also rejoiced with great joy.

10 Wherefore David blessed the LORD before all the congregation : and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.

11 <sup>c</sup> Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty : for all *that is* in the heaven and in the earth *is* <sup>d</sup> thine ; thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 <sup>e</sup> Both riches and honour *come* of thee, and thou reignest over all ; and in thine hand *is* power and might ; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be <sup>f</sup> able to offer so willingly after this sort ? for all things *come* of thee, and <sup>g</sup> of thine own have we given thee.

15 For <sup>h</sup> we are strangers before thee, and sojourners, as were all our fathers : <sup>i</sup> our days on the earth are as a shadow, and there is none <sup>j</sup> abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou <sup>k</sup> triest the heart, and <sup>l</sup> hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things : and now have I seen with

obtain strength.—<sup>a</sup> Heb. of thine hand.—<sup>b</sup> Ch. xxxix. 12. Heb. xi. 13. 1 Pet. ii. 11.—<sup>c</sup> Job xiv. 2. Ps. xc. 9. cii. 11. cxliv. 4.—<sup>d</sup> Heb. expectation.—<sup>e</sup> 1 Sam. xvi. 7. Ch. xxviii. 9.—<sup>f</sup> Prov. xi. 20.

*Brass eighteen thousand talents*] Each six hundred and fifty-seven thousand grains, amount to one thousand and twenty-six tons, eleven hundred weight, and one quarter.

*One hundred thousand talents of iron*] Each six hundred and fifty-seven thousand grains, amount to five thousand seven hundred and three tons, two hundred weight and a half.

Verse 15. *For we are strangers*] We have here neither right nor property.

*And sojourners*] Lodging as it were for a night in the mansion of another.

*As were all our fathers*] These were, as we are, supported by thy bounty, and tenants at will to thee.

*Our days on the earth are as a shadow*] They are continually declining, fading, and passing away. This is the place of our sojourning, and here we have no substantial permanent residence.

*There is none abiding*] However we may wish to settle and remain in this state of things, it is impossible, because every earthly form is passing swiftly away, all is in a state of revolution and decay, and there is no abiding, *nikreh*, no expectation, that we shall be exempt from those changes and chances to which our fathers were subjected.

joy thy people, which are <sup>a</sup> present here, to offer willingly unto thee.

18 O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and <sup>a</sup> prepare their heart unto thee:

19 And <sup>a</sup> give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, for the which <sup>a</sup> I have made provision.

20 And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king.

21 And they sacrificed sacrifices unto the Lord, and offered burnt-offerings unto the Lord, on the morrow after that day, *even a thousand bullocks, a thousand rams, and a thousand lambs*, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the Lord on that day with great gladness. And they made Solomon the son of David king the second time, and <sup>a</sup> anointed him unto the Lord to be the chief governor, and Zadok to be priest.

<sup>a</sup> Or, found.—<sup>b</sup> Or, stablish, Ps. x. 17.—<sup>c</sup> Ps. lxxii. 1.—<sup>d</sup> Ver. 2. Ch. xxii. 14.—<sup>e</sup> 1 Kings i. 35, 39.—<sup>f</sup> Eccles. viii. 2.—<sup>g</sup> Heb. gave the hand under Solomon. See Gen. xxiv. 2. xlvii. 29. 2 Chron. xxx. 8. Ezek.

Verse 18. *Keep this for ever*] All the good dispositions which myself and my people have, came from thee; continue to support and strengthen them by the same grace by which they have been inspired.

Verse 19. *Give unto Solomon—a perfect heart*] This he did, but Solomon abused his mercies.

Verse 20. *Worshipped the Lord, and the king.*] They did reverence to God as the Supreme Ruler, and to the king as his deputy.

Verse 21. *And sacrifices*] These were *peace-offerings* offered for the people, and on the flesh of which they feasted.

Verse 22. *They made Solomon—king the second time*] The first time of his being anointed and proclaimed king was when his brother Adonijah affected the throne; and Zadok, Nathan, and Benaiah anointed and proclaimed him in a hurry, and without pomp. See 1 Kings i. 39. Now that all is quiet, and David his father dead (for he was probably so at the time of the second anointing), they anointed and proclaimed him afresh, with due ceremonies, sacrifices, &c.

To be the chief governor.] To be the viceroy or deputy of Jehovah; for God never gave up his right of king in Israel; those called kings were only his lieutenants; hence it is said, ver. 28, that "Solomon sat on the throne of the Lord as king instead of David his father."

23 Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered: and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, <sup>1</sup> submitted themselves unto Solomon the king.

25 And the Lord magnified Solomon exceedingly in the sight of all Israel, and <sup>a</sup> bestowed upon him *such royal majesty as had not been on any king before him in Israel.*

26 Thus David the son of Jesse reigned over all Israel.

27 <sup>1</sup> And the time that he reigned over Israel was forty years; <sup>1</sup> seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he <sup>a</sup> died in a good old age, <sup>1</sup> full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they are written in the <sup>a</sup> book <sup>a</sup> of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, <sup>a</sup> and the times that went over him, and over Israel, and over all the kingdoms of the countries.

xvii. 18.—<sup>1</sup> 1 Kings iii. 18. 2 Chron. i. 12. Eccles. ii. 9.—<sup>2</sup> 2 Sam. v. 4. 1 Kings ii. 11.—<sup>3</sup> 2 Sam. v. 5.—<sup>4</sup> Gen. xxv. 8.—<sup>5</sup> Ch. xxii. 1.—<sup>6</sup> Or, history.—<sup>7</sup> Heb. words.—<sup>8</sup> Dan. ii. 21.

Verse 24. *Submitted themselves*] "They gave the hand under Solomon;" they swore fealty to him. We have already seen that *putting the hand under the thigh* was the form of taking an oath.

Verse 28. *And he died*] David, at his death, had every thing that his heart could wish. 1. *A good old age*; having lived as long as living could be desirable, and having in the main enjoyed good health. 2. *Full of days*; having lived till he saw everything that he lived for either accomplished or in a state of forwardness. 3. *Full of riches*; witness the immense sums left for the temple. 4. *Full of honour*; having gained more renown than any crowned head ever did, either before his time or since—laurels that are fresh to the present hour.

Verse 29. *The acts of David—first and last*] Those which concerned him in *private life*, as well as those which grew out of his *regal government*. These writings are all lost.

Verse 30. *The times that went over him*] The transactions of his reign, and the occurrences and vicissitudes in his own kingdom, as well as those which were *over all the kingdoms of the countries*, i.e. in the surrounding nations, in most of which David had a share during his forty years' reign.

# THE SECOND BOOK

## OF THE

# CHRONICLES.

### CHAPTER I.

*Solomon, and the chiefs of the congregation, go to Gibeon, where was the tabernacle of the Lord, and the brazen altar; and there he offers a thousand sacrifices, 1-6. The Lord appears in a dream, and gives him permission to ask any gift, 7. He asks wisdom, 8-10, which is granted; and riches, wealth, and honour besides, 11, 12. His kingdom is established, 13. His chariots, horsemen, and horses, 14. His abundant riches, 15. He brings horses, linen yarn, and chariots, at a fixed price, out of Egypt, 16, 17.*

**AND** <sup>a</sup> Solomon the son of David was strengthened in his kingdom, and <sup>b</sup> the LORD his God was with him, and <sup>c</sup> magnified him exceedingly.

2 Then Solomon spake unto all Israel, to <sup>d</sup> the captains of thousands and of hundreds, and to the judges, and to every governor of all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that was at <sup>e</sup> Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness,

4 <sup>f</sup> But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover <sup>g</sup> the brasen altar, that <sup>h</sup> Bezalcel the son of Uri, the son of Hur, had made, <sup>i</sup> he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brasen altar before the LORD, which was at the tabernacle of the congregation, and <sup>j</sup> offered a thousand burnt-offerings upon it.

7 <sup>k</sup> In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me <sup>l</sup> to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: <sup>m</sup> for thou hast made me king over a people <sup>n</sup> like the dust of the earth in multitude.

10 <sup>o</sup> Give me now wisdom and knowledge, that I

may <sup>p</sup> go out and come in before this people: for who can judge this thy people, *that is so great?*

11 <sup>q</sup> And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as <sup>r</sup> none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 <sup>s</sup> And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 <sup>t</sup> And the king <sup>u</sup> made silver and gold at Jerusalem as plenteous as stones, and cedar-trees made he as the sycamore-trees that are in the vale for abundance.

16 <sup>v</sup> And <sup>w</sup> Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, <sup>x</sup> by their means.

<sup>a</sup> 1 Kings ii. 46.—<sup>b</sup> Gen. xxxix. 2.—<sup>c</sup> 1 Chron. xxix. 25.—<sup>d</sup> 1 Chron. xxvii. 1.—<sup>e</sup> 1 Kings iii. 4.—<sup>f</sup> 1 Chron. xvi. 39. xxi. 29.—<sup>g</sup> 1 Sam. vi. 2, 17.—<sup>h</sup> 1 Chron. xv. 1.—<sup>i</sup> Exod. xxvii. 1, 2.—<sup>j</sup> Exod. xxxi. 2.—<sup>k</sup> Or, was there.—<sup>l</sup> 1 Kings iii. 4.—<sup>m</sup> 1 Kings iii. 5, 6.—<sup>n</sup> 1 Chron. xviii. 6.—<sup>o</sup> 1 Kings iii. 7, 8.—<sup>p</sup> Heb. *much as the dust of the earth*.—<sup>q</sup> 1 Kings iii. 9.—<sup>r</sup> Num. xxvii. 17. Deut. xxi. 2.—<sup>s</sup> 1

Kings iii. 11, 13.—<sup>t</sup> 1 Chron. xxix. 25. Ch. ix. 23. Eccles. ii. 9.—<sup>u</sup> 1 Kings iv. 26. x. 28, &c. Ch. ix. 25.—<sup>v</sup> 1 Kings x. 27. Ch. ix. 27. Job xxii. 24.—<sup>w</sup> Heb. *gave*.—<sup>x</sup> 1 Kings x. 28, 29. Ch. ix. 28.—<sup>y</sup> Heb. *the going forth of the horses which was Solomon's*.—<sup>z</sup> Heb. *by their hand*.

fice. On Solomon's choice, see the notes on 1 Kings iii. 5-15.

Verse 9. *Let thy promise*] It is very remarkable that when either God or man is represented as having spoken a word, then the noun *pitgam* is used by the Targumist; but when word is used personally, then he employs the noun *meymera*, which appears to answer to the *Aoyoc* of St. John, chap. i. 1, &c.

Verse 17. *An horse for an hundred and fifty*] Suppose we take the shekel at the utmost value at which it has been rated, *three shillings*; then the price of a horse was about *twenty-two pounds ten shillings*.

## II. CHRONICLES.

### CHAPTER II.

*Solomon determines to build a temple, 1. The number of his workmen, 2. Sends to Hiram for artificers and materials, 3-10. Hiram sends him a favourable answer, and makes an agreement with him concerning the labour to be done, and the wages to be paid to his men, 11-16. The number of strangers in the land, how employed, 17, 18.*

**AND** Solomon <sup>a</sup> determined to build an house for the name of the LORD, and an house for his kingdom.

2 And <sup>b</sup> Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 And Solomon sent to <sup>c</sup> Hiram the king of Tyre, saying, <sup>d</sup> As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, <sup>e</sup> I build an house to the name of the LORD my God, to dedicate it to him, and <sup>f</sup> to burn before him <sup>g</sup> sweet incense, and for <sup>h</sup> the continual shew-bread, and for <sup>i</sup> the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance for ever to Israel.*

5 And the house which I build *is great*: for <sup>j</sup> great *is our God above all gods.*

6 <sup>k</sup> But who <sup>l</sup> is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am I* then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill <sup>m</sup> to grave with the cunning men that *are* with me in Judah and in Jerusalem, <sup>n</sup> whom David my father did provide.

8 <sup>o</sup> Send me also cedar-trees, fir-trees, and <sup>p</sup> alumn-trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* <sup>q</sup> wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of

barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, <sup>r</sup> Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, <sup>s</sup> Blessed be the LORD God of Israel, <sup>t</sup> that made heaven and earth, who hath given to David the king a wise son, <sup>u</sup> endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's,

14 <sup>v</sup> The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which <sup>w</sup> my lord hath spoken of, let him send unto his servants:

16 <sup>x</sup> And we will cut wood out of Lebanon, <sup>y</sup> as much as thou shalt need: and we will bring it to thee in flotes by sea to <sup>z</sup> Joppa; and thou shalt carry it up to Jerusalem.

17 <sup>aa</sup> And Solomon numbered all <sup>ab</sup> the strangers that *were* in the land of Israel after the numbering wherewith <sup>ac</sup> David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set <sup>ad</sup> threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

<sup>a</sup> 1 Kings v. 5.—<sup>b</sup> 1 Kings v. 15. Ver. 18.—<sup>c</sup> Or, Hiram. 1 Kings v. 1.—<sup>d</sup> 1 Chron. xiv. 1.—<sup>e</sup> Ver. 1.—<sup>f</sup> Exod. xxx. 7.—<sup>g</sup> Heb. incense of spices.—<sup>h</sup> Exod. xxv. 30. Lev. xiv. 8.—<sup>i</sup> Numb. xxi. 8, 9, 11.—<sup>j</sup> Ps. cxxxv. 5.—<sup>k</sup> 1 Kings vii. 27. Ch. vi. 18.—<sup>l</sup> Isa. lx. 1.—<sup>m</sup> Heb. both retained or obtained strength.—<sup>n</sup> Heb. to grave gravings.—<sup>o</sup> 1 Chron. xxii. 15.—<sup>p</sup> 1 Kings v. 6.—<sup>q</sup> Or, almuggin, 1 Kings x. 11.—<sup>r</sup> Heb. great and wonderful.—<sup>s</sup> 1 Kings v. 11.—<sup>t</sup> 1 Kings x. 9.

Verse 1. *An house for the name of the Lord*] A temple for the worship of Jehovah.

*An house for his kingdom.*] A royal palace for his own use as king of Israel.

Verse 8. *Solomon sent to Hiram*] This man's name is written *Chiram* in Kings, and in Chronicles *Churam*: there is properly no difference.

*Save only to burn sacrifice*] It is not under the hope that the house shall be able to contain him, but merely for the purpose of burning incense to him, and offering him sacrifice, that I have erected it.

Verse 7. *Send me—a man cunning to work*] A person of great ingenuity, who is capable of planning and

Ch. ix. 8.—<sup>u</sup> 1 Kings v. 7.—<sup>v</sup> Gen. i. and ii. Ps. xxxiii. 6. cii. 25. cxliv. 8. cxxxvi. 5, 6. Acts iv. 24. xiv. 15. Rev. x. 6.—<sup>w</sup> Heb. knowing prudence and understanding.—<sup>x</sup> 1 Kings vii. 13, 14.—<sup>y</sup> Ver. 10.—<sup>z</sup> 1 Kings v. 8, 9.—<sup>aa</sup> Heb. according to all thy need.—<sup>ab</sup> Heb. Japho, Josh. xix. 46. Acts ix. 38.—<sup>ac</sup> As ver. 2. 1 Kings v. 13, 15, 16, xix. 20, 21. Ch. vii. 7, 8.—<sup>ad</sup> Heb. the men the strangers.—<sup>ae</sup> 1 Chron. xxii. 2.—<sup>af</sup> As it is ver. 2.

directing, and who may be over the rest of the artists.

Verse 11. *Answered in writing*] Though correspondence among persons of distinction was, in these early times, carried on by confidential messengers, yet we find that epistolary correspondence did exist, and that kings could write and read in what were called by the proud and insolent Greeks and Romans barbarous nations.

Verse 13. *I have sent a cunning man*] His name appears to have been *Hiram*, or *Hiram Abi*: see the notes on 1 Kings vii. 13, 14.

Verse 16. *In flotes by sea to Joppa*] See the notes on 1 Kings v. 9, and on the parallel places, for other matters contained in this chapter.

## CHAPTER III.

*Solomon begins to build the temple in the fourth year of his reign on Mount Moriah, 1, 2. Its dimensions, ornaments, and pillars, 3-17.*

**THEN** <sup>a</sup> Solomon began to build the house of the LORD at <sup>b</sup> Jerusalem in Mount Moriah, <sup>c</sup> where the LORD appeared unto David his father, in the place that David had prepared in the threshing-floor of <sup>d</sup> Ornan <sup>e</sup> the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

3 Now these are the things <sup>f</sup> wherein Solomon was instructed for the building of the house of God. The length by cubits, after the first measure, was threescore cubits, and the breadth twenty cubits.

4 And the <sup>h</sup> porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

5 And <sup>i</sup> the greater house he cieled with fir-trees, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he <sup>j</sup> garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of

gold. And he overlaid the upper chambers with gold.

10 <sup>k</sup> And in the most holy house he made two cherubims <sup>l</sup> of image work, and overlaid them with gold.

11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were <sup>m</sup> inward.

14 And he made the <sup>n</sup> veil of blue, and purple, and crimson, and fine linen, and <sup>o</sup> wrought cherubims thereon.

15 Also he made before the house <sup>p</sup> two pillars of thirty and five cubits <sup>q</sup> high, and the chapter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made <sup>r</sup> an hundred pomegranates, and put them on the chains.

17 And he <sup>s</sup> reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand <sup>t</sup> Jachin, and the name of that on the left <sup>u</sup> Boaz.

<sup>a</sup> 1 Kings vi. 1. &c.—<sup>b</sup> Gen. xxii. 2, 14.—<sup>c</sup> Or, which was seen of David his father.—<sup>d</sup> 1 Chron. xi. 18. xii. 1.—<sup>e</sup> Or, Araunah, 2 Sam. xxiv. 18.—<sup>f</sup> 1 Kings vi. 2.—<sup>g</sup> Heb. founded.—<sup>h</sup> 1 Kings vi. 3.—<sup>i</sup> 1 Kings vi. 17.—<sup>j</sup> Heb. rose.—<sup>k</sup> 1 Kings vi. 17.—<sup>l</sup> Or, (as some

think) of moveable work.—<sup>m</sup> Or, toward the house.—<sup>n</sup> Exod. xxvi. 31. Mat. xxvii. 51.—<sup>o</sup> Heb. ix. 3.—<sup>p</sup> Heb. caused to ascend.—<sup>q</sup> 1 Kings vii. 15-21. Jer. i. ii. 21.—<sup>r</sup> Heb. long.—<sup>s</sup> 1 Kings vii. 21.—<sup>t</sup> 1 Kings vii. 21.—<sup>u</sup> That is, he shall establish.—<sup>v</sup> That is, in it is strength.

give us no help. There is probably a mistake here, which, from the similarity of the letters, might easily occur.

Verse 6. *Gold of Parvaim.* We know not what this place was; some think it is the same as *Sepharvaim*, a place in *Armenia* or *Media*, conquered by the king of Assyria, 2 Kings xvii. 24, &c. Others, that it is *Taprobane*, now the island of *Ceylon*, which *Bochart* derives from *taph*, signifying the border, and *Parvaim*, i.e. the coast of *Parvaim*. The rabbins say that it was gold of a blood-red colour, and had its name from *parim*, heifers, being like to bullock's blood. [The theory of *Bochart* is etymologically incorrect.]

Verse 9. *The weight of the nails was fifty shekels.* Bolts must be here intended, as it would be preposterous to suppose nails of nearly two pounds' weight.

*The upper chambers.* Probably the ceiling is meant.

Verse 17. *He reared up the pillars.* See on 1 Kings vii. 21; and see the parallel places for other matters contained in this chapter.

## CHAPTER IV.

*The brazen altar, 1. Molten sea, and its supporters, 2-5. The ten lavers, 5. Ten golden candlesticks, 7. Ten tables, the honoured golden basons, and the priests' court, 8-10. The works which Hiram performed, 11-17. Solomon finishes the temple, and its utensils, 18-22.*

**MOREOVER** he made \* an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 \* Also he made a molten sea of ten cubits \* from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 \* And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, \* with flowers of lilies; and it received and held \* three thousand baths.

6 He made also \* ten lavers, and put five on the right hand, and five on the left, to wash in them: \* such things as they offered for the burnt-offering they washed in them; but the sea *was* for the priests to wash in.

7 \* And he made ten candlesticks of gold \* according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 \* He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred \* basons of gold.

9 Furthermore \* he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And \* he set the sea on the right side of the east end, over against the south.

\* Exod. xxvii. 1, 2. 2 Kings xvi. 14. Ezr. xlii. 13, 16. —<sup>b</sup> 1 Kings vii. 23. —<sup>c</sup> Heb. from his brim to his brim. —<sup>d</sup> 1 Kings vii. 24, 25, 26. —<sup>e</sup> Or, like a lily-flower. —<sup>f</sup> See 1 Kings vii. 26. —<sup>g</sup> 1 Kings vii. 38. —<sup>h</sup> H-b. the work of burnt-offering. —<sup>i</sup> 1 Kings vii. 49. —<sup>j</sup> Exod. xxv. 31, 40. 1 Chron. xxviii. 12, 19. —<sup>k</sup> 1 Kings vii. 48. —<sup>l</sup> Or, bowls. —<sup>m</sup> 1 Kings vi. 38. —<sup>n</sup> 1 Kings vii. 39. —<sup>o</sup> See 1 Kings vii. 40. —<sup>p</sup> Or, bowls.

Verse 3. Under it *was* the similitude of oxen] In 1 Kings vii. 24, instead of *oxen*, *bekarim*, we have *knops*, *pekaïm*; and this last is supposed by able critics to be the reading which ought to be received here. What we call *knops* may signify *grapes*, *mushrooms*, *apples*, or some such ornaments placed round about under the turned over lip or brim of this caldron. It is possible that *bekarim*, *oxen*, may be a corruption of *pekaïm*, *grapes*. The reader will at once see that what are called the *oxen*, ver. 3, said to be round about the brim, are widely different from those ver. 4, by which this molten sea was supported.

Verse 5. It—held three thousand baths] In 1 Kings vii. 26, it is said to hold only two thousand baths. As this book was written after the Babylonish captivity, it is very possible that reference is here made to the Babylonish bath, which might have been less than the Jewish. The Targum cuts the knot by saying, "It received three thousand baths, of dry measure, and held two thousand of liquid measure."

Verse 6. He made also ten lavers] The lavers served to wash the different parts of the victims in; and the molten sea was for the use of the priests. In this they bathed, or drew water from it for their personal purification.

Verse 8. An hundred basons of gold] These were doubtless a sort of *patera*, or sacrificial spoons, with which they made libations.

Verse 9. He made the court of the priests] This was the inner court.

11 And \* Hiram made the pots, and the shovels, and the \* basons. And Hiram \* finished the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and \* the pommels, and the chapters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters *which were* on the pillars;

13 And \* four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters *which were* \* upon the pillars.

14 He made also \* bases, and \* lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did \* Hiram his father make to king Solomon for the house of the LORD of \* bright brass.

17 \* In the plain of Jordan did the king cast them, in the \* clay ground between Succoth and Zeredathah.

18 \* Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 And <sup>bb</sup> Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon <sup>cc</sup> the shew-bread *was set*;

20 Moreover the candlesticks with their lamps, that they should burn <sup>dd</sup> after the manner before the oracle, of pure gold;

21 And <sup>ee</sup> the flowers, and the lamps, and the tongs, *made he of* gold, and that <sup>ff</sup> perfect gold;

22 And the snuffers, and the <sup>gg</sup> basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, *were of* gold,

—<sup>a</sup> Heb. finished to make. —<sup>b</sup> 1 Kings vii. 41. —<sup>c</sup> See 1 Kings vii. 20.

—<sup>d</sup> Heb. upon the face. —<sup>e</sup> 1 Kings vii. 27, 43. —<sup>f</sup> Or, caldrons. —<sup>g</sup> 1 Kings vii. 14, 45. —<sup>h</sup> Heb. made bright, or scoured. —<sup>i</sup> 1 Kings vii. 46.

—<sup>j</sup> Heb. thickness of the ground. —<sup>k</sup> 1 Kings vii. 47. —<sup>l</sup> 1 Kings vii. 48, 49, 50. —<sup>m</sup> Exod. xxv. 30. —<sup>n</sup> Exod. xxvii. 20, 21. —<sup>o</sup> Exod. xxv. 31, &c. —<sup>p</sup> Heb. perfections of gold. —<sup>q</sup> Or, bowls.

And the great court] This was the outer court, or place for assembling of the people.

Verse 16. Hiram his father] Ab, father, is often used in Hebrew to signify a master, inventor, chief operator.

Verse 17. In the clay ground] Some suppose that he did not actually cast those instruments at those places, but that he brought the clay from that quarter, as being the most proper for making moulds to cast in.

Verse 21. And the flowers, and the lamps] Probably each branch of the chandelier was made like a plant in flower, and the opening of the flower was either the lamp, or served to support it.

Verse 22. The doors—were of gold] That is, were overlaid with golden plates, the thickness of which we do not know.

That everything in the tabernacle and temple was typical or representative of some excellence of the gospel dispensation may be readily credited, without going into all the detail produced by the pious author of *Solomon's Temple Spiritualized*. We can see the general reference and the principles of the great design, though we may not be able to make a particular application of the *knops*, the *flowers*, the *pomegranates*, the *tongs*, and the *snuffers*, to some gospel doctrines: such spiritualizing is in most cases weak, silly, religious trifling; being ill calculated to produce respect for divine revelation.



CHAPTER V.

*Solomon, having finished the temple, brings in the things which his father had consecrated, 1. He assembles the elders and chiefs of Israel and the Levites, in order to bring up the ark from the city of David, 2, 3. They bring it and its vessels; and having offered innumerable sacrifices, place it in the temple, under the wings of the cherubim, 4-10. The Levites, singers, and trumpeters praise God; and his glory descends, and fills the house, so that the priests cannot stand to minister, 11-14.*

**THUS** all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 <sup>b</sup> Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD <sup>c</sup> out of the city of David, which is Zion,

3 <sup>d</sup> Wherefore all the men of Israel assembled themselves unto the king <sup>e</sup> in the feast which was in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priest brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof.

<sup>a</sup> 1 Kings vii. 51.—<sup>b</sup> 1 Kings viii. 1, &c.—<sup>c</sup> 2 Sam. vi. 12.—<sup>d</sup> 1 Kings viii. 2.—<sup>e</sup> See ch. vii. 8, 9, 10.—<sup>f</sup> Or, they are there, as 1 Kings vii. 8.—<sup>g</sup> Deut. x. 2, 5. Ch. vi. 11.—<sup>h</sup> Or, where.—<sup>i</sup> Heb. found.—<sup>j</sup> 1 Chron.

Verse 9. *They drew out the staves*] As the ark was no longer to be carried about, those were unnecessary.

Verse 11. *When the priests were come out*] After having carried the ark into the holy of holies, before the sacred service had commenced.

Verse 12. *An hundred and twenty priests*] Cymbals, psalteries, and harps, of any kind, in union with a *hundred and twenty trumpets or horns*, could not produce much

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And <sup>h</sup> there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses <sup>i</sup> put therein at Horeb, <sup>j</sup> when the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 And it came to pass, when the priests were come out of the holy place: (for all the priests that were <sup>k</sup> present were sanctified, and did not then wait by course:

12 <sup>l</sup> Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, <sup>m</sup> and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, <sup>n</sup> For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud; <sup>o</sup> for the glory of the LORD had filled the house of God.

xxv. 1.—<sup>k</sup> 1 Chron. xv. 24.—<sup>l</sup> Ps. cxxxvi. See 1 Chron. xvi. 84, 41.—<sup>m</sup> Exod. xl. 35. Ch. vii. 2.

*harmony; as to melody*, that must have been impossible, as the noise was too great.

Verse 13. *For he is good*] This was either the whole of the song, or the burden of each verse.

Verse 14. *The priests could not stand*] What a proof of the being of God, and of the divine presence! What must those holy men have felt at this time!

CHAPTER VI.

*Solomon's prayer at the dedication of the temple, 1-49.*

**THEN** <sup>a</sup> said Solomon, The LORD hath said that he would dwell in the <sup>b</sup> thick darkness.

2 But I <sup>c</sup> have built an house of habitation

<sup>a</sup> 1 Kings viii. 12, &c.

Verse 1. *The Lord hath said that he would dwell*] Solomon, seeing the cloud descend and fill the house, immediately took for granted that the Lord had accepted the place, and

for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

<sup>b</sup> Lev. xvi. 2.

was now present. What occurred now was precisely the same with what took place when Moses reared the tabernacle in the wilderness; see Exod. xl. 34, 35.

4 And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 <sup>a</sup> But I have chosen Jerusalem that my name might be there; and <sup>b</sup> have chosen David to be over my people Israel.

7 Now <sup>c</sup> it was in the heart of David my father to build an house for the name of the Lord God of Israel.

8 But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The Lord therefore hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel.

11 And in it have I put the ark, <sup>d</sup> wherein *is* the covenant of the Lord, that he made with the children of Israel.

12 <sup>e</sup> And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands:

13 (For Solomon had made a brasen scaffold, of five cubits <sup>f</sup> long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.

14 And said, O Lord God of Israel, <sup>g</sup> there is no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

15 <sup>h</sup> Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, <sup>i</sup> There <sup>j</sup> shall not fail thee a man in my sight to sit upon the throne of Israel; <sup>k</sup> yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? <sup>l</sup> behold, heaven and the heaven of

heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth <sup>m</sup> toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall <sup>n</sup> make toward this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, forgive.

22 If a man sin against his neighbour, <sup>o</sup> and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 And if thy people Israel <sup>p</sup> be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee <sup>q</sup> in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 When the <sup>r</sup> heaven is shut up, and there is no rain, because they have sinned against thee: yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for thy inheritance.

28 If there <sup>s</sup> be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them <sup>t</sup> in the cities of their land; whatsoever sore or whatsoever sickness *there be*;

29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands <sup>u</sup> in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his way, whose heart thou knowest; (for thou only <sup>v</sup> knowest the hearts of the children of men;)

<sup>a</sup> Ch. xii. 18.—<sup>b</sup> 1 Chron. xxviii. 4.—<sup>c</sup> 2 Sam. vii. 2. 1 Chron. xvii. 1. xxviii. 2.—<sup>d</sup> Ch. v. 10.—<sup>e</sup> 1 Kings viii. 22.—<sup>f</sup> Heb. the length thereof, &c.—<sup>g</sup> Exod. xv. 11. Deut. iv. 39. vii. 9.—<sup>h</sup> 1 Chron. xxii. 9.—<sup>i</sup> 2 Sam. vii. 12, 16. 1 Kings ii. 4. vi. 12. Ch. vii. 18.—<sup>j</sup> There shall not a man be cut off.—<sup>k</sup> Ps. cxxxii. 12.—<sup>l</sup> Ch. ii. 6. Isa. lxvi.

Verse 22. If a man sin against his neighbour] For the seven cases put here by Solomon in his prayer, see the notes on 1 Kings viii. 81-86.

Verse 36. For there is no man which sinneth not] See this case largely considered in the note on 1 Kings viii. 46.

1. Acts vii. 49.—<sup>a</sup> Or, in this place.—<sup>b</sup> Heb. pray.—<sup>c</sup> Heb. and he require an oath of him.—<sup>d</sup> Or, be smitten.—<sup>e</sup> Or, toward.—<sup>f</sup> 1 Kings xvii. 1.—<sup>g</sup> Ch. xx. 9.—<sup>h</sup> Heb. in the land of their gates.—<sup>i</sup> Or, toward this house.—<sup>j</sup> 1 Chron. xxviii. 9.

The whole of this prayer is simply considered in the parallel place, 1 Kings viii., where see the notes.

These two last verses are not in the parallel place in 1 Kings viii. There are other differences between the two places in this prayer, but they are not of much consequence.

31 That they may fear thee, to walk in thy ways, 'so long as they live<sup>b</sup> in the land which thou gavest unto our fathers.

32 Moreover concerning the stranger, 'which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that 'this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name:

35 Then hear thou from the heavens their prayer and their supplication, and maintain their 'cause.

36 If they sin against thee, (for *there* is 'no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and 'they carry them away captives unto a land far off or near;

\* Heb. all the days which.—<sup>b</sup> Heb. upon the face of the land.—<sup>c</sup> John xii. 20. Acts vii. 27.—<sup>d</sup> Heb. thy name is called upon this house.—<sup>e</sup> Or, right.—<sup>f</sup> Prov. xx. 9. Eccles. vii. 20. James iii. 2. 1 John i. 8.—<sup>g</sup> Heb. they that take them captives carry them away.—<sup>h</sup> Heb.

37 Yet if they 'bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying. We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen; and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their 'cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent 'unto the prayer that is made in this place.

41 Now 'therefore arise, O LORD God, into thy 'resting-place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints 'rejoice in goodness.

42 O LORD, turn not away the face of thine anointed: 'remember the mercies of David thy servant.

bring back to their heart.—<sup>1</sup> Or, right.—<sup>2</sup> Heb. to the prayer of this place.—<sup>3</sup> Ps. cxxii. 8, 9, 10, 16.—<sup>4</sup> 1 Chron. xxviii. 2.—<sup>5</sup> Neh. ix. 25.—<sup>6</sup> Ps. cxxiii. 1. Isa. iv. 3.

## CHAPTER VII.

*Solomon having ended his prayer, the fire of the Lord comes down from heaven, and consumes the offerings, 1. The people and the priests see this, and glorify God, and offer sacrifices, 2-4. Solomon offers twenty-two thousand oxen, and one hundred and twenty thousand sheep; and the priests and Levites attend in their offices, 5, 6. He keeps the feasts seven days, and the dedication of the altar seven days, and dismisses the people, 7-11. The Lord appears unto him by night, and assures him he has heard his prayer, 12-16; promises him and his posterity a perpetual government, if they be obedient, 17, 18; but utter destruction should they disobey, and become idolaters, 19-22.*

**NOW** 'when Solomon had made an end of praying, the <sup>b</sup> fire came down from heaven, and consumed the burnt-offering and the sacrifices; and 'the glory of the LORD filled the house.

2 'And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the LORD, 'saying, For he is good; 'for his mercy endureth for ever.

4 'Then the king and all the people offered sacrifices before the LORD.

\* 1 Kings viii. 54.—<sup>b</sup> Lev. ix. 24. Judg. vi. 21. 1 Kings xviii. 38. 1 Chron. xxi. 26.—<sup>c</sup> 1 Kings viii. 10, 11. Ch. v. 13, 14. Ezek. x. 8, 4.—<sup>d</sup> Ch. v. 14.—<sup>e</sup> Ch. v. 18. Ps. cxxvi. 1.—<sup>f</sup> 1 Chron. xvi. 41.

Verse 1. *The fire came down*] The cloud had come down before, and now the fire consumes the sacrifice, showing that both the house and the sacrifices were accepted by the Lord.

Verse 4. *The king and all the people offered sacrifices*] They presented the victims to the priests, and they and the Levites slew them, and sprinkled the blood: or perhaps the

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 'And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised 'by their ministry; and 'the priests sounded trumpets before them, and all Israel stood.

7 Moreover 'Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brasen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

Ch. xx. 21.—<sup>1</sup> 1 Kings viii. 62, 63.—<sup>2</sup> 1 Chron. xv. 16.—<sup>3</sup> Heb. by their hand.—<sup>4</sup> Ch. v. 12.—<sup>5</sup> 1 Kings viii. 64.

people themselves slew them; and, having caught the blood, collected the fat, &c., presented them to the priests to be offered as the law required.

Verse 5. *Twenty and two thousand oxen, &c.*] The amount of all the victims that had been offered during the seven days of the feast of tabernacles, and the seven days of the feast of the dedication.

## II. CHRONICLES.

8 \* Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a \* solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And \* on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus \* Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, \* and have chosen this place to myself for an house of sacrifice.

13 \* If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, \* which are called by my name, shall \* humble themselves, and pray, and seek my face, and turn from their wicked ways; \* then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now \* mine eyes shall be open, and mine ears attent \* unto the prayer that is made in this place.

\* 1 Kings viii. 65.—<sup>b</sup> Josh. xii. 3.—<sup>c</sup> Heb. a restraint.—<sup>d</sup> 1 Kings viii. 66.—<sup>e</sup> 1 Kings ix. 1, &c.—<sup>f</sup> Deut. xii. 5.—<sup>g</sup> Ch. vi. 26, 28.—<sup>h</sup> Heb. upon whom my name is called.—<sup>i</sup> James iv. 10.—<sup>j</sup> Ch. vi. 27, 30.—<sup>k</sup> Ch. vi. 40.—<sup>l</sup> Heb. to the prayer of this place.—<sup>m</sup> 1 Kings ix. 3.

Verse 10. *On the three and twentieth day*] This was the ninth day of the dedication of the temple; but in 1 Kings viii. 66 it is called the eighth day. "The meaning is this," says Jarchi: "he gave them liberty to return on the eighth day, and many of them did then return; and he dismissed the remainder on the ninth, what is called here the twenty-third, reckoning the fourteen days for the duration of the two feasts; in all, twenty three."

Verse 12. *The Lord appeared to Solomon*] This was a second manifestation; see 1 Kings ix. 2-9, and the notes there.

Verse 18. *There shall not fail thee a man*] This promise was not fulfilled, because the condition was not fulfilled; they forsook God, and he cut them off, and the throne also.

Verse 20. *Then will I pluck them up by the roots*] How completely has this been fulfilled! not only all the branches

16 For now have \* I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 \* And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, \* There \* shall not fail thee a man to be ruler in Israel.

19 \* But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, \* Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

Ch. vi. 6.—<sup>a</sup> 1 Kings ix. 4, &c.—<sup>b</sup> Ch. vi. 16.—<sup>c</sup> Heb. There shall not be cut off to thee.—<sup>d</sup> Lev. xxvii. 14, 33.—<sup>e</sup> Deut. xxviii. 15, 36, 37.—<sup>f</sup> Deut. xxix. 24. Jer. xxii. 8, 9.

of the Jewish political tree have been cut off, but the very roots have been plucked up; so that the day of the Lord's anger has left them neither root nor branch.

Verse 21. *Shall be an astonishment*] The manner in which these disobedient people have been destroyed is truly astonishing: no nation was ever so highly favoured, and none ever so severely and signally punished.

Verse 22. *Because they forsook the Lord*] While they cleaved to God, the most powerful enemy could make no impression on them: but when they forsook him, then the weakest and most inconsiderable of their foes harassed, oppressed, and reduced them to bondage and misery. It was by no personal prowess, genuine heroism, or supereminent, military tactics, that the Jews were enabled to resist and overcome their enemies; it was by the divine power alone; for, destitute of this, they were even worse than other men.

## CHAPTER VIII.

*Solomon's buildings, conquests, and officers, 1-10. He brings Pharaoh's daughter to his new-built palace, 11. His various sacrifices, and arrangement of the priests, Levites, and porters, 12-16. He sends a fleet to Ophir, 17, 18.*

AND \* it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had re-

\* 1 Kings

Verse 1. *At the end of twenty years*] He employed seven years and a half in building the temple, and twelve and a half, or thirteen, in building his own house.

stored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Haphath-zobah, and prevailed against it.

ix. 10, &c.

Verse 2. *The cities which Hiram had restored*] See the note on 1 Kings ix. 11.

Verse 4. *Tadmor*] Palmyra. See the note on 1 Kings ix. 18, for an account of this superb city.

4 \*And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and <sup>b</sup>all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 <sup>c</sup>As for all the people that *were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel.

8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots, and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* <sup>d</sup>two hundred and fifty, that bare rule over the people.

11 And Solomon <sup>e</sup>brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* <sup>f</sup>holy, whereunto the ark of the LORD hath come.

<sup>a</sup>1 Kings ix. 17, &c.—<sup>b</sup>Heb. all the desire of Solomon which he desired to build.—<sup>c</sup>1 Kings. ix. 20, &c.—<sup>d</sup>See 1 Kings ix. 23.—<sup>e</sup>1 Kings iii. 1. vii. 8. ix. 24.—<sup>f</sup>Heb. holiness.—<sup>g</sup>Exod. xxix. 28. Num. xxviii. 3, 9, 11, 26. xxix. 1, &c.—<sup>h</sup>Exod. xxiii

Verse 6. *All the store cities*] See the note on 1 Kings ix. 19.  
Verse 9. *But of the children of Israel*] See the note on 1 Kings ix. 21.

*Because the places are holy*] Is not this a proof that he considered his wife to be a *heathen*, and not proper to dwell in a place which had been sanctified? Solomon had not yet departed from the true God.

Verse 13. *Three times in the year*] These were the three great annual feasts.

Verse 15. *The commandment of the king*] The institutions of David.

12 Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate <sup>a</sup>every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, <sup>b</sup>three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 And he appointed, according to the order of David his father, the <sup>c</sup>courses of the priests to their service, and <sup>d</sup>the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the <sup>e</sup>porters also by their courses at every gate: for <sup>f</sup>so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 Then went Solomon to <sup>g</sup>Ezion-geber, and to <sup>h</sup>Eloth, at the sea-side in the land of Edom.

18 <sup>i</sup>And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

14. Deut. xvi. 16.—<sup>1</sup>1 Chron. xxiv. 1.—<sup>2</sup>1 Chron. xxv. 1.—<sup>3</sup>1 Chron. ix. 17. xxvi. 1.—<sup>4</sup>Heb. so was the commandment of David the man of God.—<sup>5</sup>1 Kings ix. 26.—<sup>6</sup>Or, Elath, Deut. ii. 8. 2 Kings xiv. 22.—<sup>7</sup>1 Kings ix. 27. Ch. ix. 10, 13.

Verse 17. *Then went Solomon to Ezion-geber*] See the notes on 1 Kings ix. 26-28, for conjectures concerning Ezion-geber and Ophir.

Verse 18. *Knowledge of the sea*] Skilful sailors. Solomon probably bore the expenses, and his friend the Tyrian king, furnished him with expert sailors; for the Jews, at no period of their history, had any skill in maritime affairs, their navigation being confined to the lakes of their own country, from which they could never acquire any nautical skill. The Tyrians, on the contrary, lived on and in the sea.

## CHAPTER IX.

*The queen of Sheba visits Solomon, and is sumptuously entertained by him, 1-12. His great riches, 13, 14. He makes targets and shields of beaten gold, and a magnificent ivory throne, and various utensils of gold, 15-20. His navigation to Tarshish, and the commodities brought thence, 21. His magnificence and political connections, 22-28. The writers of his life, 29. He reigns forty years, and is succeeded by his son Rehoboam, 30, 31.*

AND <sup>a</sup>when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and

<sup>a</sup>1 Kings x. 1, &c. Matt. xii. 42. Luke xii. 31.

Verse 1. *The queen of Sheba*] See all the particulars of this royal visit distinctly marked and explained in the notes on 1 Kings x. 1-10.

there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his <sup>b</sup>cup-bearers also, and their

<sup>b</sup>Or, butlers.

Verse 12. *Beside that which she had brought unto the king.*] In 1 Kings x. 13 it is stated that Solomon gave her all she asked, *beside that which he gave her of his royal bounty.* 1t

apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

5 And she said to the king, *It was a true* <sup>a</sup>report which I heard in mine own land of thine <sup>b</sup>acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the Lord thy God, which delighted in thee to set thee on his throne *to be* king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, <sup>c</sup>which brought gold from Ophir, brought <sup>d</sup>algum-trees and precious stones.

11 And the king made of the algum-trees <sup>e</sup>terraces <sup>f</sup>to the house of the Lord, and to the king's palace, and harps and psalteries for singers; and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that* which chapmen and merchants brought. And all the kings of Arabia and <sup>g</sup>governors of the country brought gold and silver to Solomon.

15 And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

<sup>a</sup> Heb. word.—<sup>b</sup> Or, sayings.—<sup>c</sup> Ch. viii. 18.—<sup>d</sup> 1 Kings x. 11, *almug-trees*.—<sup>e</sup> Or, stays.—<sup>f</sup> Heb. high-ways.—<sup>g</sup> Or, captains.—<sup>h</sup> Heb. hands.—<sup>i</sup> Heb. shut up.—<sup>j</sup> Or, there was no silver in them.—<sup>k</sup> Or, elephants' teeth.—<sup>l</sup> 1 Kings iv. 28. x. 28. Ch. i. 14.—<sup>m</sup> 1 Kings iv. 21.—<sup>n</sup> Gen.

is not at all likely that he gave her back the *presents* which she brought to him, and which he had accepted. She had no doubt asked for several things which were *peculiar* to the land of Judea, and would be curiosities in her own kingdom; and besides these, he gave her other valuable presents.

Verse 25. *Four thousand stalls for horses*] See the note

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and <sup>a</sup>stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* <sup>b</sup>pure gold: <sup>c</sup>none *were* of silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, <sup>d</sup>ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 And Solomon <sup>e</sup>had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 <sup>f</sup>And he reigned over all the kings <sup>g</sup>from the <sup>h</sup>river even unto the land of the Philistines, and to the border of Egypt.

27 <sup>i</sup>And the king <sup>j</sup>made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees *that are* in the low plains in abundance.

28 <sup>k</sup>And they brought unto Solomon horses out of Egypt, and out of all lands.

29 <sup>l</sup>Now the rest of the acts of Solomon, first and last, *are* they not written in the <sup>m</sup>book of Nathan the prophet, and in the prophecy of <sup>n</sup>Ahijah the Shilonite, and in the visions of <sup>o</sup>Iddo the seer against Jeroboam the son of Nebat?

30 <sup>p</sup>And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

xv. 18. Ps. lxxli. 8.—<sup>q</sup> That is, Euphrates.—<sup>r</sup> 1 Kings x. 27. Ch. i. 15.—<sup>s</sup> Heb. gave.—<sup>t</sup> 1 Kings x. 28. Ch. i. 16.—<sup>u</sup> 1 Kings xi. 41.—<sup>v</sup> Heb. words.—<sup>w</sup> 1 Kings xi. 29.—<sup>x</sup> Ch. xii. 22.—<sup>y</sup> 1 Kings xi. 42, 43.

on 1 Kings iv. 26, where the *different numbers* in these two books are considered.

Verse 29. *Nathan the prophet*] These books are all lost. See the account of Solomon, his character, and a review of his works, at the end of 1 Kings xi.



CHAPTER X.

*The people apply to Rehoboam to ease them of their burdens, 1-4. Rejecting the advice of the aged counsellors, and following that of the young men, he gives them an ungracious answer, 5-14. The people are discouraged, and ten tribes revolt, 15-17. They stone Hadoram, who went to collect the tribute; and Rehoboam but barely escapes, 18-19.*

**AND** Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, <sup>b</sup>whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them,

My little finger shall be thicker than my father's loins.

11 For whereas my father <sup>c</sup>put a heavy yoke upon you, I will put more to your yoke; my father chastised you with whips, but I *will chastise you with scorpions.*

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto; my father chastised you with whips, but I *will chastise you with scorpions.*

15 So the king hearkened not unto the people; <sup>d</sup>for the cause was of God, that the LORD might perform his word, which he spake by the <sup>e</sup>hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse; every man to your tents, O Israel; and now, David, see to thine own house. So all Israel went to their tents.

17 But *as* for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam <sup>f</sup>made speed to get him up to his chariot, to flee to Jerusalem.

19 <sup>g</sup>And Israel rebelled against the house of David unto this day.

<sup>a</sup> 1 Kings xii 1, &c.—<sup>b</sup> 1 Kings xi. 40.—<sup>c</sup> Heb. *laded*.—  
<sup>d</sup> 1 Sam. ii. 25. 1 Kings xii. 16, 24.

<sup>e</sup> 1 Kings xi. 29.—<sup>f</sup> Heb. *strengthened himself*.—  
<sup>g</sup> 1 Kings xii. 19.

Verse 1. *Rehoboam went to Shechem*] This chapter is almost word for word the same as 1 Kings xii., to the notes on which the reader is referred.

Verse 18. *Stoned him*] When he endeavoured to collect the tribute which Solomon had imposed on them.

Verse 19. *Israel rebelled*] A few soft words, and the removal of a part of the oppressive taxes, would have secured this people to the state, and prevented the shedding of a sea of human blood, which was the consequence of the

separation of this kingdom. Rehoboam was a fool; and through his folly he lost his kingdom. He is not the only example on record: the *Stuarts* lost the realm of England much in the same way; and, by a different mode of treatment, the house of Brunswick continues to fill the British throne. May the *thread* of its fortune, woven by the hand of God, never be undone! and may the *current* of its power glide on to the latest posterity!

CHAPTER XI.

*Rehoboam raises an army, purposing to reduce the ten tribes; but is prevented by Shemaiah the prophet, 1-4. He builds several cities of defence, and fortifies others, 5-12. The priests and Levites, being turned out by Jeroboam, come to Rehoboam, 13-14. Jeroboam's gross idolatry, 15. The pious of the land join with Judah, and strengthen the kingdom of Rehoboam, 16, 17. His wives, concubines, and numerous issue, 18-21. He places his own sons for governors in the different provinces, 22, 23.*

**AND** \*when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came <sup>b</sup> to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adairam, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin, fenced cities.

11 And he fortified the strong-holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 And the priests and the Levites that were in all Israel <sup>c</sup>resorted to him out of all their coasts.

14 For the Levites left <sup>d</sup>their suburbs and their

\* 1 Kings xii. 21, &c.—<sup>b</sup> Ch. xii. 15.—<sup>c</sup> Heb. presented themselves to him.—<sup>d</sup> Num. xxxv. 2.—<sup>e</sup> Ch. xiii. 9.—1 Kings xii. 31 xiii. 33. xiv. 9. Hos. xii. 2.—<sup>f</sup> Lev. xvii. 7. 1 Cor. x. 20.—<sup>g</sup> 1 Kings xii. 28.—

Verse 1. *Gathered of the house of Judah*] See this account 1 Kings xii. 21-24, and the notes there.

Verse 5. *And built cities for defence in Judah.*] He was obliged to strengthen his frontiers against the encroachments of the men of Israel; and Jeroboam did the same thing on his part, to prevent the incursions of Judah. See 1 Kings xii. 25.

Verse 11. *Store of victual*] In these places he laid up stores of provisions, not only to enable them to endure a siege; but also that they might be able, from their situation, to supply desolate places.

Verse 14. *The Levites left their suburbs*] They and the priests were expelled from their offices by Jeroboam, lest they should turn the hearts of the people to the true God, and then they would revolt to Judah, 1 Kings xii. 26; and therefore he established a new worship, and made new gods.

Verse 15. *And he ordained him priests—for the devils*] *Seirim*, the hairy ones; probably goats: for as the golden calves, or *oen*, were in imitation of the Egyptian *os-god*, *Apis*; so they no doubt paid divine honours to the goat, which we know was an object of religious veneration in Egypt.

Verse 16. *Such as set their hearts to seek the Lord*] All the truly pious joined him out of every tribe; and the whole tribe of Levi, being deprived of their functions, joined him also.

Verse 17. *For three years they walked in the way of David*] During this time he prospered; but for fourteen years after this he and the people were unfaithful to the Lord, except at such intervals as the hand of God's judgments was upon them.

possession, and came to Judah and Jerusalem: for <sup>a</sup>Jeroboam and his sons had cast them off from executing the priest's office unto the Lord:

15 <sup>a</sup>And he ordained him priests for the high places, and for <sup>b</sup>the devils, and for <sup>c</sup>the calves which he had made.

16 <sup>d</sup>And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they <sup>e</sup>strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong three years: for three years they walked in the way of David and Solomon.

18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shama-riah, and Zaham.

20 And after her he took <sup>f</sup>Maachah the daughter of Absalom: which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam <sup>g</sup>made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired <sup>h</sup>many wives.

<sup>a</sup> See ch. xv. 9. xxx. 11, 18.—<sup>b</sup> Ch. xii. 1.—<sup>c</sup> 1 Kings xv. 2. She is called Michaiah the daughter of Uriel, ch. xiii. 2. <sup>d</sup> See Deut. xxi. 15, 17.—<sup>e</sup> Heb. a multitude of wives.

Verse 18. *Took him Mahalath*] By marrying thus in the family of David, he strengthened his right to the Jewish throne.

Verse 20. *Maachah the daughter of Absalom*] See the note on 1 Kings xv. 10. She is called *Michaiah*, the daughter of Uriel, chap. xiii. 2. [The latter name is a copyist's error. Daughter must be understood as grand-daughter.]

Verse 21. *Eighteen wives, and threescore concubines*] Bad enough, but not so abandoned as his father. Of these marriages and concubinage the issue was *twenty-eight* sons and *sixty* daughters; *eighty-eight* children in the whole, to the education of the whole of whom he could pay but little attention. Numerous families are often neglected; and children by *different women*, must be yet in a worse state.

Verse 22. *Made Abijah—the chief*] Abijah certainly was not the *first-born* of Rehoboam: but as he loved Maachah more than any of his wives, so he preferred her son, probably through his mother's influence. In Deut. xxi. 16, this sort of preference is forbidden; but Rehoboam had a sort of precedent in the preference shown by David to Solomon.

Verse 23. *He dealt wisely*] It was true policy to disperse his own sons through the different provinces who were not likely to form any league with Jeroboam against their father.

*He desired many wives.*] He was much addicted to women; yet we do not find that he formed any heathenish alliances of this nature. And as no particulars are given, we do not know how far he indulged himself in this propensity. He probably strengthened his political connections by these means.

## CHAPTER XII.

*Rehoboam and his subjects, forsaking the Lord, are delivered into the hands of Shishak, king of Egypt, 1-4. Shemaiah the prophet remonstrates with them, and they humble themselves, and Jerusalem is not destroyed; but Shishak takes away all the treasures, and the golden shields, instead of which Rehoboam makes shields of brass, 5-12. He reigns badly seventeen years, dies, and is succeeded by his son Abijah, 13-16.*

**AND** \*it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, <sup>b</sup> he forsook the law of the LORD, and all Israel with him.

2 ° And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; <sup>d</sup> the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 Then came ° Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, 'Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king ° humbled themselves; and they said, <sup>b</sup> The LORD is righteous.

7 And when the LORD saw that they humbled themselves, <sup>1</sup> the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them <sup>1</sup> some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless \* they shall be his servants; that they may know <sup>1</sup> my service, and the service of the kingdoms of the countries.

\* Ch. xi. 17.—<sup>b</sup> 1 Kings xiv. 22, 23, 24.—<sup>c</sup> 1 Kings xiv. 24, 25.—<sup>d</sup> Ch. xvi. 8.—<sup>e</sup> Ch. xi. 2.—<sup>f</sup> Ch. xxv. 2.—<sup>g</sup> James iv. 10.—<sup>h</sup> Exod. ix. 27.—<sup>i</sup> 1 Kings xxi. 28, 29.—<sup>j</sup> Or, a little while.—<sup>k</sup> See Isa. xxvi. 13.—<sup>l</sup> Deut. xxxiii. 47, 48.—<sup>m</sup> 1 Kings xiv. 25, 26.—<sup>n</sup> 1 Kings x. 16, 17.

Verse 1. *He forsook the law of the Lord*] This was after the three years mentioned chap. xi. 17.

Verse 2. *Shishak king of Egypt*] Concerning this man, and the motive which led him to attack the Jews, see note on 1 Kings xiv. 31.

Verse 3. *The Lubims*] Supposed to be a people of Libya, adjoining to Egypt; sometimes called *Phut* in scripture, as the people are called *Lehabim* and *Ludim*.

*The Sukkiims*] The Septuagint translate by the word Τρωαδωναι, Troglodytes.

[*Gesenius* suggests that the name signifies dwellers in tents, that is, some wandering shepherd tribe, which is far more likely than the Septuagint rendering.]

*The Ethiopians*] *Cushim*. Various people were called by this name, particularly a people bordering on the northern coast of the Red Sea: but *these* are supposed to have come from a country of that name on the south of Egypt.

Verse 6. *Whereupon the princes of Israel and the king humbled themselves*] This is not mentioned in the parallel place, 1 Kings xiv.: this was the sole reason why Jerusalem was not at this time *totally* destroyed, and the house of David entirely cut off; for they were totally incapable of defending themselves against this innumerable host.

9 ° So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house: he took all: he carried away also the shields of gold which Solomon had ° made.

10 Instead of which king Rehoboam made shields of brass, and committed *them* ° to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ° and also in Judah things went well.

13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for ° Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, ° the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Namah an Ammonitess.

14 And he did evil, because he ° prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, are they not written in the ° book of Shemaiah the prophet, ° and of Iddo the seer concerning genealogies? ° And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and ° Abijah his son reigned in his stead.

Ch. ix. 15, 16.—<sup>a</sup> 2 Sam. viii. 18.—<sup>b</sup> Or, and yet in Judah there were good things. See Gen. xviii. 24; and 1 Kings xiv. 13. Ch. xix. 3.—<sup>c</sup> 1 Kings xiv. 21.—<sup>d</sup> Ch. vi. 6.—<sup>e</sup> Or, fled.—<sup>f</sup> Heb. words.—<sup>g</sup> Ch. ix. 29, xiii. 22.—<sup>h</sup> 1 Kings xiv. 30.—<sup>i</sup> 1 Kings xiv. 31, Abijah.

Verse 8. *They shall be his servants*] While they were pious, they found the service of the Lord to be *perfect freedom*; when they forsook the Lord, they found the fruit to be *perfect bondage*. A sinful life is both expensive and painful.

Verse 9. *Took away the treasures*] Such a booty as never had before, nor has since, come into the hand of man.

*The shields of gold*] The shields were the mark of the king's body-guard: it was in imitation of this eastern magnificence that Alexander constituted his *Argyraspidæ*, adorned with the spoils taken from Darius.

Verse 13. *Was one and forty years old*] *Houbigant* thinks he was but *sixteen* years old when he began to reign; and brings many and forcible arguments to prove that the number *forty-one* must be a mistake. That he was *young* when he came to the throne, is evident from his consulting the *young men* that were brought up with him, chap. x. 8, 10. If this reading were allowed, it would prove that he was born before his father Solomon began to reign, for Solomon reigned only *forty* years, and Rehoboam immediately succeeded him.

Verse 16. *Abijah his son*] Concerning the varieties in this king's name, see the note on 1 Kings xvi. 81.

## II. CHRONICLES.

### CHAPTER XIII.

*Abijah begins to reign over Judah, and has war with Jeroboam, 1-3. His speech from Mount Zemaraim to Jeroboam, before the commencement of hostilities, 4-12. While thus engaged, Jeroboam despatches some troops, which came on the rear of Abijah's army, 13. Perceiving this they cry unto the Lord, and the Israelites are defeated with the loss of five hundred thousand men, 14-18. Abijah retakes several cities from Jeroboam, who is smitten by the Lord, and dies, 19, 20. Abijah's marriages and issue, 21, 22.*

**NOW** \*in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also was <sup>b</sup> Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah <sup>c</sup>set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 And Abijah stood up upon Mount <sup>d</sup>Zemaraim, which *is* in Mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel <sup>e</sup>gave the kingdom over Israel to David for ever, *even* to him and to his sons <sup>f</sup>by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath <sup>g</sup>rebelled against his lord.

7 And there are gathered unto him <sup>h</sup>vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David: and ye *be* a great multitude, and *there* are with you golden calves, which Jeroboam <sup>i</sup>made you for gods,

9 <sup>j</sup>Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? <sup>k</sup>so that whosoever cometh <sup>l</sup>to consecrate

himself with a young bullock and seven rams, *the same* may be a priest of *them* that are no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him: and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 <sup>m</sup>And they burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense: the <sup>n</sup>shew-bread also *set* they *in* order upon the pure table; and the candlestick of gold with the lamps thereof, <sup>o</sup>to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, <sup>p</sup>and his priests with sounding trumpets to cry alarm against you. O children of Israel, <sup>q</sup>fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God <sup>r</sup>smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under

<sup>a</sup> 1 Kings xv. 1, &c.—<sup>b</sup> See ch. xi. 20.—<sup>c</sup> Heb. bound together.—<sup>d</sup> Josh. xviii. 22.—<sup>e</sup> 2 Sam. vii. 12, 13, 16.—<sup>f</sup> Num. xviii. 19.—<sup>g</sup> 1 Kings xi. 28. xii. 20.—<sup>h</sup> Judg. ix. 4.—<sup>i</sup> 1 Kings xvi. 28. xiv. 9. Hos. viii. 6.—<sup>j</sup> Ch. xi. 14, 15.—<sup>k</sup> Exod. xxix. 35.—<sup>l</sup> Heb. to fill his hand.

Verse 2. *His mother's name—was Michaiah*] See on chap. xi. 20.

Verse 3. *Abijah set the battle in array*] The numbers in this verse and in the seventeenth seem almost incredible. It is very possible that there is a cipher too much in all these numbers, and that they should stand thus: *Abijah's army, forty thousand; Jeroboam's, eighty thousand; the slain, fifty thousand.*

In all printed copies of the Hebrew, the numbers are as in the common text, *four hundred thousand, eight hundred thousand, and five hundred thousand.*

Corruptions in the numbers of these historical books we have often had cause to suspect, and to complain of.

Verse 4. *Stood up upon Mount Zemaraim*] *Jarchi* thinks that Abijah went to the confines of the tribe of Ephraim to attack Jeroboam. It could not be *Shomeron*, the mount on which *Samaria* was built in the days of Omri king of Israel, 1 Kings xvi. 24.

Verse 5. *By a covenant of salt?*] For ever. See on Numb. xviii. 19.

Verse 7. *When Rehoboam was young and tender-hearted*] Therefore he could not be *forty-one* when he came to the throne; see the note on ver. 3. *Children of Belial* here signifies men of the most abandoned principles and charac-

ters; or men without consideration, education, or brains.

Verse 9. *A young bullock and seven rams*] He who could provide these for his own consecration was received into the order of this spurious and wicked priesthood. Some think he who could give to Jeroboam a young bullock and seven rams, was thereby received into the priesthood; this being the price for which the priesthood was conferred. The former is most likely.

Verse 10. *The Lord is our God*] We have not abandoned the Lord; and we still serve him according to his own law.

Verse 12. *God himself is with us*] Ye have golden calves; we have the living and omnipotent Jehovah.

*With—trumpets to cry alarm against you.*] This was appalling: When the priests sound their trumpets, it will be a proof that the vengeance of the Lord shall speedily descend upon you.

Verse 13. *But Jeroboam caused an ambushment*] While Abijah was thus employed in reproving him, Jeroboam divided his army privately, and sent a part to take Abijah in the rear; and this must have proved fatal to the Jews, had not the Lord interposed.

Verse 17. *Slain—five hundred thousand chosen men. Query, fifty thousand?*

at that time; and the children of Judah prevailed, \*because they relied upon the Lord God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again

\*1 Chron. v. 20. Ps. xxii. 5. — b Josh. xv. 9. — c 1 Sam. xxv. 38.

Verse 19. *Jeshanah*] We know not where these towns lay.

Verse 20. *The Lord struck him, and he died.*] Who died? *Abijah* or *Jeroboam*? Some think it was *Jeroboam*; some, that it was *Abijah*. Both rabbins and Christians are divided on this point; nor is it yet settled. The prevailing opinion is that *Jeroboam* is meant, who was struck then with that disease of which he died about two years after; for he did not die till two years after *Abijah*: see 1 Kings xiv. 20, xv. 9. [There can be no reasonable doubt that *Jeroboam* is meant.]

Verse 21. *Married fourteen wives*] Probably he made

in the days of *Abijah*: and the Lord \*struck him, and he died.

21 But *Abijah* waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of *Abijah*, and his ways, and his sayings, are written in the \*story of the prophet *Iddo*.

d 1 Kings xiv. 20. — e Or, commentary. — f Ch. xli. 15.

alliances with the neighbouring powers, by taking their daughters to him for wives.

Verse 22. *Written in the story*] *Bemidrash*, "in the commentary;" this, as far as I recollect, is the first place where a *midrash* or *commentary* is mentioned. The margin is right.

*His ways, and his sayings*] The commentary of the prophet *Iddo* is lost. What his sayings were we cannot tell; but from the specimen in this chapter, he appears to have been a very able speaker, and one who knew well how to make the best use of his argument.

## CHAPTER XIV.

*Asa succeeds his father Abijah, reigns piously, and has peace for ten years, 1. He makes a great reformation in Judah, and builds cities of defence, 2-7. His military strength, 8. He is attacked by Zerah the Ethiopian, with an immense army; Asa cries to the Lord, attacks the Ethiopians, and gives them a total overthrow, 9-12. He takes several of their cities, their cattle, &c., and returns to Jerusalem, laden with spoils, 13-15.*

SO *Abijah* slept with his fathers, and they buried him in the city of David: and \**Asa* his son reigned in his stead. In his days the land was quiet ten years.

2 And *Asa* did that which was good and right in the eyes of the Lord his God:

3 For he took away the altars of the strange gods, and <sup>b</sup>the high places, and <sup>c</sup>brake down the <sup>d</sup>images, <sup>e</sup>and cut down the groves:

4 And commanded *Judah* to seek the Lord God of their father, and to do the law and the commandment.

5 Also he took away out of all the cities of *Judah* the high places and the <sup>f</sup>images: and the kingdom was quiet before him.

6 And he built fenced cities in *Judah*: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7 Therefore he said unto *Judah*, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

\*1 Kings xv. 8, &c. — b See 1 Kings xv. 14. Ch. xv. 17. — c Exod. xxxiv. 13. — d Heb. statues. — e 1 Kings xi. 7. — f Heb. sun images. — g Ch. xvi. 8. — h Josh. xv. 44. — i Exod. xiv. 10. Ch. xlii. 14. Ps.

Verse 1. *The land was quiet ten years.*] Calmet thinks these years should be counted from the fifth to the fifteenth of *Asa*'s reign.

Verse 2. *Did that which was good*] He attended to what the law required relative to the worship of God. He was no idolater, though, morally speaking, he was not exempt from faults, 1 Kings xv. 14. He suppressed idolatry universally, and encouraged the people to worship the true God; see verses 3, 4, 5.

Verse 6. *Fenced cities*] To preserve his territories from invasion, and strengthen the frontiers of his kingdom: see ver. 7.

8 And *Asa* had an army of men that bare targets and spears, out of *Judah* three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.

9 \* And there came out against them *Zerah* the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto <sup>b</sup>Mareshah.

10 Then *Asa* went out against him, and they set the battle in array in the valley of *Zephathah* at *Mareshah*.

11 And *Asa* <sup>c</sup>cried unto the Lord his God, and said, Lord, it is <sup>d</sup>nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and <sup>e</sup>in thy name we go against this multitude. O Lord, thou art only God; let not <sup>f</sup>man prevail against thee.

12 So the Lord <sup>g</sup>smote the Ethiopians before *Asa*, and before *Judah*; and the Ethiopians fled.

13 And *Asa* and the people that were with him pursued them unto <sup>h</sup>Gerar: and the Ethiopians were overthrown, that they could not recover them-

xxii. 5. — i 1 Sam. xiv. 6. — j 1 Sam. xvii. 45. Prov. xviii. 10. <sup>k</sup>Or mortal man. — m Ch. xlii. 15. — n Gen. x. 19. ix. 1.

Verse 8. *Targets and spears*] Probably targets with the dagger in the centre, and javelins for distant fight.

*Bare shields and drew bows*] They were not only archers, but had shield and sword for close fight.

Verse 9. *Zerah the Ethiopian*] Probably of that Ethiopia which lay on the south of Egypt, near to Libya, and therefore the Libyans are joined with them, chap. xvi. 8.

*A thousand thousand*] If this people had come from any great distance, they could not have had forage for such an

selves; for they were <sup>a</sup> destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for <sup>b</sup> the fear of the LORD came upon them :

<sup>a</sup> Heb. broken.

that uttered by Jonathan, 1 Sam. xiv. 6, when he attacked the garrison of the Philistines.

Verse 14. *There was—much spoil in them.*] These cities being on the rear of this vast army, they had laid up much forage in them; and to get this the Jews overthrew the whole.

Verse 15. *Tents of cattle*] Those which had carried the baggage of the great army, and which they had left in such places as abounded with pasture. Perhaps sheep-folds,

and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

<sup>b</sup> Gen. xxxv. 5. Ch. xvii. 10.

inclosures for camels, mules, &c., may also be intended. The discomfiture was great, because God fought for the people; and the spoil was immense, because the multitude was prodigious, indeed almost incredible; a million of men in one place is almost too much for the mind to conceive, but there may be some mistake in the numerals: it is evident from the whole account that the number was vast, and the spoil great.

## CHAPTER XV.

*Azariah's prophecy concerning Israel, and his exhortation to Asa, 1-7. Asa completes the reformation which he had begun, his kingdom is greatly strengthened, and all the people make a solemn covenant with the Lord, 8-15. His treatment of his mother Maachah, 16. He brings into the house of God the things that his father had dedicated, 17, 18. And he has no war till the thirty-fifth year of his reign, 19.*

AND <sup>a</sup> the Spirit of God came upon Azariah the son of Oded :

2 And he went out to <sup>b</sup> meet Asa, and said unto him, Here ye me, Asa, and all Judah and Benjamin; <sup>c</sup> The LORD is with you, while ye be with him; and <sup>d</sup> if ye seek him, he will be found of you; but <sup>e</sup> if ye forsake him, he will forsake you.

3 Now <sup>f</sup> for a long season Israel hath been without the true God, and without <sup>g</sup> a teaching priest, and without law.

4 But <sup>h</sup> when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And <sup>i</sup> in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 <sup>j</sup> And nation was <sup>k</sup> destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage,

<sup>a</sup> Num. xxiv. 2. Judg. iii. 10. Ch. xx. 14. xxiv. 20.—<sup>b</sup> Heb. before Asa.—<sup>c</sup> James. iv. 8.—<sup>d</sup> Ver. 4. 15. 1 Chron. xxviii. 9. Ch. xxxiii. 12. 13. Jer. xxxix. 13. Matt. vii. 7.—<sup>e</sup> Ch. xxiv. 20.—<sup>f</sup> Hos. iii. 4.—<sup>g</sup> Lev. x. 11.—<sup>h</sup> Deut. iv. 29.—<sup>i</sup> Judg. v. 6.—<sup>j</sup> Matt. xxiv. 7.—

Verse 1. *Azariah the son of Oded*] We know nothing of this prophet but what is related of him here.

Verse 2. *The Lord is with you, while ye be with him*] This is the settled and eternal purpose of God; to them who seek him he will ever be found propitious, and them alone will he abandon who forsake him. In this verse the unconditional perseverance of the saints has no place: a doctrine which was first the ruin of the human race, *Ye shall not die*; and ever since the fall, has been the plague and disgrace of the church of Christ.

Verse 3. *Now for a long season Israel*] There is a great diversity of opinions concerning the meaning of this text. Some consider it a prophecy relative to the future state of this people, and the final destruction of the Jews as to their political existence: others consider it as referring to the state of the people under the reigns of Rehoboam and Abijah, which were happily changed under that of Asa; and this appears to me to be the most natural sense of the words.

Verse 5. *But great vexations*] Does not our Lord allude

and put away the <sup>1</sup> abominable idols out of all the land of Judah and Benjamin, and out of the cities, <sup>2</sup> which he had taken from Mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and <sup>3</sup> the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 <sup>4</sup> And they offered unto the LORD <sup>5</sup> the same time, of <sup>6</sup> the spoil which they had brought, seven hundred oxen and seven thousand sheep.

12 And they <sup>7</sup> entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 <sup>8</sup> That whosoever would not seek the LORD God of Israel <sup>9</sup> should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud

<sup>1</sup> Heb. beaten in pieces.—<sup>2</sup> Heb. abominations.—<sup>3</sup> Ch. xiii. 19.—<sup>4</sup> Ch. xi. 16.—<sup>5</sup> Ch. xiv. 15.—<sup>6</sup> Heb. in that day.—<sup>7</sup> Ch. xiv. 13.—<sup>8</sup> 2 Kings xiii. 3. Ch. xxxiv. 31. Neh. x. 29.—<sup>9</sup> Exod. xxii. 20.—<sup>10</sup> Deut. xiii. 5, 9, 15.

to this and the following verse in Mat. xxiv. 6, 7, 9, 13?

Verse 8. *Renewed the altar*] Dedicated it afresh, or perhaps enlarged it, that more sacrifices might be offered on it than ever before; for it cannot be supposed that this altar had no victims offered on it till the fifteenth year of the reign of Asa, who had previously been so zealous in restoring the divine worship.

Verse 9. *And the strangers*] Many out of the different tribes, particularly out of Simeon, Ephraim, and Manasseh, having reflected that the divine blessing was promised to the house of David, and finding the government of Jeroboam founded in idolatry, would naturally, through a spirit of piety, leave their own country, and go where they might enjoy the worship of the true God.

Verse 10. *The third month*] At the feast of pentecost which was held on the third month.

Verse 11. *The spoil which they had brought*] The spoil which they had taken from Zerah and his auxiliaries, chap. xiv. 14, 15.

Verse 12. *They entered into a covenant*] The covenant



voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 And also concerning <sup>b</sup>Maachah the <sup>c</sup>mother of Asa the king, he removed her from being queen, because she had made an <sup>d</sup>idol in a grove: and

\*Ver. 2.—<sup>b</sup>1 Kings xv. 13.—<sup>c</sup>That is, grandmother, 1 Kings xv. 2, 10.

consisted of two parts: 1. We will seek the God of our fathers with all our heart, and with all our soul. 2. Whosoever, great or small, man or woman, will not worship the true God, and serve him alone, shall be put to death. Thus no toleration was given to idolatry, so that it must be rooted out: and that this covenant might be properly binding, they confirmed it with an oath; and God accepted them and their services.

Verse 16. Concerning *Maachah*] See this matter fully explained in the note on 1 Kings xv. 13.

The Jews imagine that *Maachah* repented, and her name became changed into *Michaiah*, daughter of *Uriel* of *Gibeah*; and that this was done that there might be no mention of her former name, lest it should be a reproach to her.

Verse 17. *The high places were not taken away*] He had totally suppressed or destroyed the idolatry; but some of

*Asa* cut down her idol, and stamped it, and burnt it at the brook *Kidron*.

17 But the high places were not taken away out of Israel: nevertheless the heart of *Asa* was perfect all his days.

18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no more war unto the five and thirtieth year of the reign of *Asa*.

<sup>d</sup> Heb. horror.—Ch. xiv. 3, 5. 1 Kings xv. 14, &c.

the places, buildings, or altars, he permitted to remain.

Verse 18. *The things that his father had dedicated*] As it was a custom to dedicate a part of the spoils taken from an enemy to the service and honour of God, it is natural to suppose that *Abijah*, having so signally overthrown *Jeroboam* (chap. xiii. 15-19), had dedicated a part of the spoils to the Lord; but they had not been brought into the temple till this time.

*Silver, and gold, and vessels*] The word which we translate vessels, signifies instruments, utensils, ornaments, &c.

Verse 19. *The five and thirtieth year of the reign of Asa*] To settle in every respect these chronologies is a most difficult undertaking; and the difficulty does not belong to the sacred books alone, all other chronological tables of all the nations in the world, are in the same predicament. Probably we should read here *the five and twentieth year*.

## CHAPTER XVI.

*Baasha, king of Israel, begins to build Ramah, to prevent his subjects from having any intercourse with the Jews, 1. Asa hires Ben-hadad king of Syrians against him; and obliges him to leave off building Ramah, 2-5. Asa and his men carry the stones and timbers of Ramah away, and build therewith Geba and Mizpah, 6. Asa is reproved by Hunani, the seer, for his union with the king of Syria; he is offended with the seer, and puts him in prison, 7-10. Of his acts, 11. He is diseased in his feet, and seeks to physicians and not to God, and dies, 12, 13. His sumptuous funeral, 14.*

IN the six and thirtieth year of the reign of *Asa* <sup>b</sup>*Baasha* king of Israel came up against Judah, and built *Ramah*, <sup>c</sup>to the intent that he might let none go out or come in to *Asa* king of Judah.

2 Then *Asa* brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to *Ben-hadad* king of Syria, that dwelt at <sup>d</sup>*Damascus*, saying,

3 *There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.*

4 And *Ben-hadad* hearkened unto king *Asa*, and sent the captains of his armies against the cities of Israel; and they smote *Ijon*, and *Dan*, and *Abel-maim*, and all the store cities of *Naphtali*.

5 And it came to pass, when *Baasha* heard it,

\*From the rending of the ten tribes from Judah, over which *Asa* was now king.—<sup>b</sup>1 Kings xv. 17. &c.—<sup>c</sup>Ch. xv. 9.—<sup>d</sup>Heb. *Damasek*—Heb. which were his.—<sup>e</sup>1 Kings xvi. 1. Ch. xix. 2.—<sup>f</sup>Isai. xxxi. 1. Jer. xvii. 5.—<sup>g</sup>Ch. xiv. 9.—<sup>h</sup>Ch. xii. 3.—<sup>i</sup>Heb. in

Verse 1. *The six and thirtieth year*] After the division of the kingdoms of Israel and Judah; according to *Usher*.

Concerning *Baasha's* building of *Ramah*, see the note on 1 Kings xv. 17.

Verse 3. *There is a league*] Let there be a treaty offensive and defensive, between me and thee: see on 1 Kings xv. 19.

Verse 6. *Took all Judah*] See on 1 Kings xv. 22.

Verse 7. *Escaped out of thine hand*.] It is difficult to know

that he left off building of *Ramah*, and let his work cease.

6 Then *Asa* the king took all Judah; and they carried away the stones of *Ramah*, and the timber thereof, wherewith *Baasha* was building; and he built therewith *Geba* and *Mizpah*.

7 And at that time *Hanani* the seer came to *Asa* king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not <sup>a</sup>the Ethiopians and <sup>b</sup>the Lubims <sup>c</sup>a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein <sup>d</sup>thou hast done foolishly:

abundance.—<sup>a</sup>Job xxxiv. 21. Prov. v. 21. xv. 3. Jer. xvi. 17. xxxii. 19. Zech. iv. 10.—<sup>b</sup>Or, strongly to hold with them, &c.—<sup>c</sup>1 Sam. xiii. 18.

what is here intended. Perhaps the divine providence had intended to give *Asa* a grand victory over the Syrians, who had always been the inveterate enemies of the Jews; but by this unnecessary and very improper alliance between *Asa* and *Ben-hadad*, this purpose of the divine providence was prevented, and thus the Syrians escaped out of their hands.

Verse 9. *Therefore—thou shalt have wars*.] And so he had with Israel during the rest of his reign, 1 Kings xv. 32.

therefore from henceforth 'thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

11 And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was

<sup>a</sup>1 Kings xv. 32.—<sup>b</sup>Ch. xviii. 26. Jer. xx. 2. Matt. xiv. 8.—<sup>c</sup>Heb. crushed.—<sup>d</sup>1 Kings xv. 23.—<sup>e</sup>Jer. xvii. 5.—<sup>f</sup>1 Kings xv. 24.

Verse 10. *Asa was wroth with the seer*] Instead of humbling himself, and deprecating the displeasure of the Lord, he persecuted his messenger: and having thus laid his impious hand upon the prophet, he appears to have got his heart hardened through the deceitfulness of sin; and then he began to oppress the people, either by unjust imprisonments, or excessive taxations.

Verse 12. *Diseased in his feet*] He had a strong and long fit of the gout; this is most likely.

*He sought not to the Lord*] Are we not taught by this to make prayer and supplication to the Lord in our afflictions,

exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

13 And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

<sup>a</sup>Heb. digged.—<sup>b</sup>Gen. i. 2. Mark xvi. 1. John xix. 39, 40.—<sup>c</sup>Ch. xxi. 19. Jer. xxxiv. 5.

with the expectation that he will heal us when he finds us duly humbled, i.e., when the end is answered for which he sends the affliction?

Verse 14. *And laid him in the bed*] It is very likely that the body of Asa was burnt; that the bed spoken of here was a funeral pyre, on which much spices and odoriferous woods had been placed: and then they set fire to the whole, and consumed the body with the aromatics. Some think the body was not burned, but the aromatics only, in honour of the king.

## CHAPTER XVII.

*Jehoshaphat succeeds his father Asa, and reigns piously, and is particularly blessed, 1-6. He establishes an itinerant ministry, for the instruction of the people, through all the cities of Judah, which produces the most beneficial effects, 7-10. The Philistines and Arabians bring him gifts, 11. His greatness, 12-13. The commanders of his troops, 14-19.*

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the LORD established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

<sup>a</sup>1 Kings xv. 24.—<sup>b</sup>Ch. xv. 8.—<sup>c</sup>Or, of his father and of David.—<sup>d</sup>1 Kings xli. 28.—<sup>e</sup>1 Sam. x. 27. 1 Kings x. 25.—<sup>f</sup>Heb. gave.—<sup>g</sup>1 Kings x. 27. Ch. xviii. 1.—<sup>h</sup>That is, was encouraged.—<sup>i</sup>1 Kings xxii.

Verse 1. *Jehoshaphat—and strengthened himself against Israel*] The kingdoms of Israel and Judah were rivals from the beginning: sometimes one, sometimes the other, vailed. Asa and Baasha were nearly matched; but Baasha's death Israel was greatly weakened by civil contentions, and Jehoshaphat got the ascendancy.

Verse 2. *The cities of Ephraim*] This conquest from the kingdom of Israel is referred to, chap. xv. 8; but when it was made we do not know.

Verses 7-9. In these verses we find a remarkable account of an itinerant ministry established by Jehoshaphat; and in this work he employed three classes of men: 1. The princes. 2. The Levites. 3. The priests. We may presume that the princes instructed the people in the nature of the civil law and constitution of the kingdom; the Levites instructed them in every thing that appertained to the

6 And his heart was lifted up in the ways of the LORD. moreover he took away the high places and groves out of Judah.

7 Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiiah, to teach in the cities of Judah.

8 And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asabel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the LORD fell upon all the

43. Ch. xv. 17. xix. 8. xx. 33.—<sup>a</sup>Ch. xv. 8.—<sup>b</sup>Ch. xxxv. 8. Neh. viii. 7.—<sup>c</sup>Gen. xxxv. 5.—<sup>d</sup>Heb. was.

temple service, and ritual law; and the priests instructed them in the nature and design of the religion they professed.

Verse 9. *Had the book of the law of the LORD with them*] This was their text book: it was the book of God; they taught it as such, and as such the people received it. Its laws were God's laws, and the people felt their obligation, and their consciences were bound. Thus they were obedient to the laws of the land, on the principle of religion. In this they were encouraged and confirmed by the example of all, both in church and state. The princes were not only pious, but were teachers of piety; the Levites showed them the worth and excellence of their ritual institutions; and the priests showed them the moral use they were to make of the whole: and thus the people became obedient to God as well as to the king, and kept all the civil ordinances, not merely for the sake of a good king, but for the sake of a good and

kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines \* brought Jehoshaphat presents, and tribute silver : and the Arabians brought him flocks seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 And Jehoshaphat waxed great exceedingly ; and he built in Judah <sup>b</sup> castles and cities of store.

13 And he had much business in the cities of Judah : and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them according to the house of their fathers : Of Judah, the captains of thousands ; Adnah, the chief, and with him

\* 2 Sam. viii. 2.—<sup>b</sup> Or, palaces.

gracious God. By these means the nations enjoyed peace and prosperity ; and all insurrections, seditions, and popular commotions, were prevented. The surrounding nations, perceiving this, saw that there was no hope of subduing such a people ; so they made no war with Jehoshaphat, ver. 10. And they took care not to provoke such a people to fall on them ; therefore, it is said, *The fear of the Lord fell on all the kingdoms and lands that were round about Judah.*

Verse 11. *The Philistines brought—presents*] They and the Arabians purchased peace with the king of Judah by paying an annual tribute. The Philistines brought silver, and no doubt different kinds of merchandize. The Arabs, whose riches consisted in cattle, brought him flocks in great abundance, principally rams and he-goats.

Verse 13. *He had much business in the cities*] He kept the people constantly employed ; they had wages for their work ; and by their labours the empire was both enriched and strengthened.

Verse 14. *Adnah, the chief*] He was generalissimo of all this host.

mighty men of valour three hundred thousand.

15 And \* next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah the son of Zichri, <sup>a</sup> who willingly offered himself unto the LORD ; and with him two hundred thousand mighty men of valour.

17 And of Benjamin ; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside \* those whom the king put in the fenced cities throughout all Judah.

\* Heb. at his hand.—<sup>a</sup> Judg. v. 2, 9.—<sup>c</sup> Ver 2.

Verse 19. *These waited on the king*] They were disposable forces, always at the king's command ; and were independent of those by which the cities of Judah were garrisoned.

There is not a sovereign in Europe or in the world but might read this chapter with advantage. 1. It shows most forcibly that true religion is the basis of the state, and that, wherever it prospers, there the state prospers. 2. It shows also that it is the wisdom of kings to encourage religion with all their power and influence ; for if the hearts of the subjects be not bound and influenced by true religion, vain is the application of laws, fines, imprisonments, or corporal punishment of any kind. 3. A religious nation is ever a great nation ; it is loved by its friends, it is dreaded by its enemies. 4. It is ever a peaceable and united nation : the blessings of religion, and a wholesome and paternal government, are so fully felt and prized, that all find it their interest to preserve and defend them. Harmony, peace, piety, and strength, are the stability of such times.

## CHAPTER XVIII.

*Jehoshaphat joins affinity with Ahab, king of Israel, 1, 2 ; who invites him to assist in the war with the Syrians, to which Jehoshaphat agrees, 3. They consult the prophets concerning the success of the war ; and all, except Micaiah, premise Ahab victory, 4-17. Micaiah relates his vision concerning the lying spirit in the mouth of Ahab's prophets, 18-22. Zedekiah, a false prophet, opposes Micaiah ; and Micaiah is put in prison, 13-27. Both the kings go against the Syrians ; the confederate armies are defeated, and the king of Israel slain, 28-31.*

**N**OW Jehoshaphat \* had riches and honour in abundance, and <sup>b</sup> joined affinity with Ahab.

2 \* And <sup>a</sup> after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead ? And he answered him, I am as thou art, and my people as thy people ; and we will be with thee in war.

4 And Jehoshaphat said unto the king of Israel, \* Inquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together

\* Ch. xvii. 5.—<sup>a</sup> 2 Kings viii. 18.—<sup>c</sup> 1 Kings xxii. 2, &c.—

<sup>b</sup> Heb. at the end of years.

Verse 1. *Jehoshaphat had riches and honour*] The preceding chapter gives ample proof of this.

*Joined affinity with Ahab.*] Took his daughter Athaliah to be wife to his son Joram.

of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear ? And they said, Go up ; for God will deliver it into the king's hand.

6 But Jehoshaphat said, Is there not here a prophet of the LORD <sup>b</sup> besides, that we might inquire of him ?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom ye may inquire of the LORD : but I hate him ; for he never prophesied good unto me, but always evil : the same is Micaiah, the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his <sup>c</sup> officers, and said, <sup>b</sup> Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of

\* 1 Sam. xxiii. 2, 4, 9. 2 Sam. ii. 1.—<sup>c</sup> Heb. yet, or more.—<sup>b</sup> Or, servants.—<sup>a</sup> Heb. Hasten.

Verse 8. *To Ramoth-gilead*] This place belonged to the Israelites, and was now held by the king of Syria.

The whole of this chapter is circumstantially explained in the note on 1 Kings xxii.

Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria, and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray, thee, be like one of theirs, and speak thou good.

13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?

18 Again he said, Therefore hear the word of the LORD: I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Harken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle: but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

\* Or, floor.—<sup>b</sup> Heb. thou consumes them.—<sup>c</sup> Heb. with one mouth.  
—<sup>d</sup> Num. xxii. 18, 20, 35. xxiii. 12, 26. xxiv. 13. 1 Kings xxii. 14.  
—<sup>e</sup> Or, but for evil.—<sup>f</sup> Job i. 6.—<sup>g</sup> Job xii. 18. Isa. xix. 14. Ezek. xiv. 9.—<sup>h</sup> Jer. xx. 2. Mark xiv. 65. Acts xxiii. 2.—<sup>i</sup> Or, from chamber

Verse 29. *I will disguise myself*] See the note on 1 Kings xxii. 30.

Verse 33. *A certain man drew a bow*] The Targum tells us it was Naaman, the captain of the host of the great king of Syria.

Verse 34. *Stayed himself up—against the Syrians*] There was a great deal of true personal courage and patriotism in this last act of the king of Israel: he well knew that if his troops found that he was mortally wounded, they would

to chamber.—<sup>j</sup> Heb. a chamber in a chamber.—<sup>k</sup> Ch. xvi. 10.—<sup>l</sup> Heb. from after him.—<sup>m</sup> Heb. it is simplicity.—<sup>n</sup> Heb. between the joints and between the breast plate.—<sup>o</sup> Heb. made sick

immediately give way, and the battle would not only be lost but the slaughter would be great in the pursuit; therefore he stayed himself up till the evening, when the termination of the day must necessarily bring the battle to a close; and when this was done, the Israelites found that their king was slain, and so they left the field of battle to their foes. Thus Israel had a great loss, and the Syrians had got a great deliverance. Had it not been for this accident, the Syrians had probably been defeated. See on 1 Kings xxii. 36.

CHAPTER XIX.

*Jehoshaphat, on his return from Ramoth-gilead, is met by the prophet Jehu, and reproved, 1-5. He makes a further reformation in the land, establishing courts of justice, and giving solemn and pertinent directions to the judges, Levites, &c., to do judgment and justice among the people, in the fear of God, 4-11.*

**AND** Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani <sup>a</sup>the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and <sup>b</sup>love them that hate the LORD? therefore is <sup>c</sup>wrath upon thee from before the LORD.

3 Nevertheless there are <sup>d</sup>good things found in thee, in that thou hast taken away the groves out of the land, and hast <sup>e</sup>prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and <sup>f</sup>he went out again through the people from Beer-sheba to Mount Ephraim, and brought them back unto the LORD God of their fathers.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for <sup>g</sup>ye judge not for man, but for the LORD, <sup>h</sup>who is with you <sup>i</sup>in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for <sup>j</sup>there is no iniquity

with the LORD our God, nor <sup>k</sup>respect of persons, nor taking of gifts.

8 Moreover in Jerusalem did Jehoshaphat <sup>l</sup>set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do <sup>m</sup>in the fear of the LORD, faithfully, and with a perfect heart.

10 <sup>n</sup>And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so <sup>o</sup>wrath come upon <sup>p</sup>you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest <sup>q</sup>is over you <sup>r</sup>in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites <sup>s</sup>shall be officers before you. <sup>t</sup>Deal courageously, and the LORD shall be <sup>u</sup>with the good.

<sup>a</sup> 1 Sam. ix. 9.—<sup>b</sup> Ps. cxxxix. 21.—<sup>c</sup> Ch. xxxii. 25.—<sup>d</sup> Ch. xvii. 4, 6. See ch. xii. 12.—<sup>e</sup> Ch. xxx. 19. Ezra vii. 10.—(Heb. he returned and went out.—<sup>f</sup> Deut. i. 17.—<sup>g</sup> Ps. lxxxii. 1. Eccles. v. 8.—<sup>h</sup> Heb. in the matter of judgment.—<sup>i</sup> Deut. xxxii. 4. Rom. ix. 14.—<sup>j</sup> Deut.

x. 17. Job xxxiv. 19. Acts x. 34. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.—<sup>k</sup> Deut. xvi. 18. Ch. xvii. 8.—<sup>l</sup> 2 Sam. xxii. 3.—<sup>m</sup> Deut. xvii. 8, &c.—<sup>n</sup> Num. xvi. 46.—<sup>o</sup> Ezek. iii. 18.—<sup>p</sup> 1 Chron. xxvi. 30.—<sup>q</sup> Take courage and do.—<sup>r</sup> Ch. xv. 2.

Verse 1. *Returned to his house in peace*] That is, in safety, notwithstanding he had been exposed to a danger so imminent, and from which only the especial mercy of God could have saved him.

Verse 2. *Jehu the son of Hanani*] We have met with this prophet before; see the note on 1 Kings xvi. 7.

*Therefore is wrath upon thee*] That is, Thou deservest to be punished. And who can doubt this, who knows that he did help the ungodly, and did love them that hated Jehovah? And is not the wrath of God upon all those alliances which his people form with the ungodly, whether they be social, matrimonial, commercial, or political?

Verse 4. *From Beer-sheba to Mount Ephraim*] Before the separation of the ten tribes, in speaking of the extent of the land it was said, *From Dan to Beer-sheba*; but since that event, the kingdom of Judah was bounded on the south by Beer-sheba, and on the north by the mountains of Ephraim. This shows that Jehoshaphat had gone through all his territories to examine every thing himself, to see that judgment and justice were properly administered among the people.

Verse 6. *Take heed what ye do*] A very solemn and very necessary caution; judges should feel themselves in the place of God, and judge as those who know they shall be judged for their judgments.

Verse 8. *And for controversies, when they returned to Jerusalem*] Who were they that returned to Jerusalem? Some suppose that it means *Jehoshaphat and his courtiers*, who returned to Jerusalem after the expedition mentioned

ver. 4: but if this were so, or if the text spoke of any person returning to Jerusalem, would not *Ierushalem*, to Jerusalem, and not the simple word *Yerushalem*, without the preposition, be used?

Learned men have supposed with great plausibility that the word *vaiyashubu*, "and they returned," should be written *yoshubei*, "the inhabitants," and that the words should be read, *And for the controversies of the inhabitants of Jerusalem*.

There is a clause in chap xxxiv. 9 where we have a similar mistake in our Version.

Verse 10. *Between blood and blood*] Cases of manslaughter or accidental murder, or cases of consanguinity, the settlement of inheritance, family claim, &c.

*Between law and commandment*] Whatsoever concerns the moral precepts, rites, and ceremonies, of the law, or whatsoever belongs to civil affairs.

Verse 11. *Behold, Amariah*] Here was a twofold jurisdiction, ecclesiastical and civil: in the ecclesiastical court, Amariah the high-priest was supreme judge: in the civil court, Zebadiah was supreme. To assist both, the Levites were a sort of counsellors.

Without good and wholesome laws, no nation can be prosperous; and vain are the best laws if they be not judiciously and conscientiously administered. The things of God and the things of the KING should never be confounded in the administration of justice. Amariah the priest, and Zebadiah the ruler, should ever have their distinct places of jurisdiction.

## II. CHRONICLES.

### CHAPTER XX.

*The Moabites, Ammonites, and Edomites invade Judah, 1, 2. Jehoshaphat proclaims a fast, and gathers the people together to seek the Lord, 3, 4. His prayer to God, 5-12. Great and small, male and female, seek the Lord, 13. Jahaziel predicts the downfall of their enemies, 14-17. The king, the Levites, and the people, take courage; praise and magnify God; and go forth to meet their enemies, 18-21. The enemies are confounded, and destroy each other, 22-24. The men of Judah take the spoil, praise the Lord, and return with joy to Jerusalem, 25-28. The fear of the Lord falls upon all their enemies round about; and the land has rest, 29, 30. Transactions and character of Jehoshaphat, 31-34. He joins with Ahaziah, king of Israel, in building a fleet of ships to go to Tarshish, but they are wrecked at Ezion geber, 35-37.*

**I**T came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be <sup>a</sup> in Hazazon-tamar, which is <sup>b</sup> En-gedi.

3 And Jehoshaphat feared, and set <sup>c</sup> himself to <sup>d</sup> seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court.

6 And said, O LORD God of our fathers, art not thou <sup>e</sup> God in heaven? and <sup>f</sup> rulest not thou over all the kingdoms of the heathen? and <sup>g</sup> in thine hand is there not power and might, so that none is able to withstand thee?

7 Art not thou <sup>h</sup> our God, <sup>i</sup> who <sup>j</sup> didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham <sup>k</sup> thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 <sup>l</sup> If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy <sup>m</sup> name is in this house), and cry unto thee in our affliction, then <sup>n</sup> thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and Mount Seir, whom thou <sup>o</sup> wouldest not let Israel invade, when they came out of the land of Egypt, but <sup>p</sup> they turned from them, and destroyed them not;

11 Behold, I say, how they reward us. <sup>q</sup> to come to

cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not <sup>r</sup> judge them? for we have no might against this great company that cometh against us; neither know we what to do: but <sup>s</sup> our eyes are upon thee.

13 And all Judah stood before the LORD with their little ones, their wives, and their children.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jieiel, the son of Mattaniah, a Levite of the sons of Asaph, <sup>t</sup> came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, <sup>u</sup> Be not afraid nor dismayed by reason of this great multitude: for the battle is not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the <sup>v</sup> cliff of Ziz; and ye shall find them at the end of the <sup>w</sup> brook, before the wilderness of Jeruel.

17 <sup>x</sup> Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: <sup>y</sup> for the LORD will be with you.

18 And Jehoshaphat <sup>z</sup> bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem <sup>aa</sup> Believe

<sup>a</sup> Gen. xiv. 7. <sup>b</sup> Josh. xv. 62. <sup>c</sup> Heb. his face. <sup>d</sup> Ch. xix. 3. <sup>e</sup> Ezra viii. 21. Jer. xxxvi. 9. Jon. iii. 5. <sup>f</sup> Deut. iv. 39. Josh. ii. 11. 1 Kings viii. 23. Matt. vi. 9. <sup>g</sup> Ps. xlvii. 2. 8. Dan. iv. 17; 25, 32. <sup>h</sup> 1 Chron. xxix. 12. Ps. lxi. 11. Matt. vi. 13. <sup>i</sup> Gen. xvii. 7. Exod. vi. 7. <sup>j</sup> Heb. thou. <sup>k</sup> Ps. xlv. 2. <sup>l</sup> Isa. xli. 8. James i. 23. <sup>m</sup> 1 Kings viii. 33, 37. Ch. vi. 28, 29, 30. <sup>n</sup> Ch. vi. 20. <sup>o</sup> Deut.

ii. 4, 9, 19. <sup>p</sup> Num. xx. 21. <sup>q</sup> Ps. lxxxiii. 12. <sup>r</sup> 1 Sam. iii. 18. <sup>s</sup> Ps. xxv. 15. cxxi. 1, 2. cxxiii. 1, 2. cxli. 8. <sup>t</sup> Num. xi. 25, 26. xxiv. 2. Ch. xv. 1. xxiv. 20. <sup>u</sup> Exod. xiv. 13, 14. Deut. i. 29, 30. xxxi. 6. 8. Ch. xxxii. 7. <sup>v</sup> Heb. ascent. <sup>w</sup> Or, valley. <sup>x</sup> Exod. xiv. 13, 14. <sup>y</sup> Num. xiv. 9. Ch. xv. 2. xxxii. 8. <sup>z</sup> Exod. iv. 31. <sup>aa</sup> Isa. vii. 9.

Verse 1. *Children of Ammon, and with them other beside the Ammonites*] Here there must be a mistake; surely the Ammonites are the same as the children of Ammon. Our translators have falsified the text by inserting the words "other beside," which have nothing properly to represent them in the Hebrew. The Septuagint have given it another turn: And with them people of the Minaites; which were a people of Arabia Felix near the Red Sea. The Targum has "And with them some of the Edomites." This is very likely to be the true reading, as we find from ver. 10, 22, 23, that they procured men from Mount Seir; and these were the Idumeans or Edomites.

Verse 2. *On this side Syria*] Instead of mearam, from Syria, I would read meedrom from Edom, which alteration brings it to truth, and does not require the change of half a letter. We do not read of any Syrians in this invasion, but we know there were Edomites, or inhabitants of Mount Seir.

Verse 3. *Jehoshaphat feared*] He found that he could not possibly stand against such a numerous army, and

therefore could not expect to be delivered except by the strong arm of God. To get this assistance, it was necessary to seek it; and to get such extraordinary help, they should seek it in an extraordinary way; hence he proclaimed a universal fast, and all the people came up to Jerusalem to seek the Lord.

Verse 5. *Jehoshaphat stood*] What an instructive sight was this! The king who proclaimed the fast was foremost to observe it, and was on this occasion the priest of the people; offering in the congregation, without form or any premeditation, one of the most sensible, pious, correct, and as to its composition one of the most elegant, prayers ever offered under the Old Testament dispensation.

Verse 9. *For thy name is in this house*] "Thy Majesty is in this house."

Verse 12. *Wilt thou not judge them*] That is, Thou wilt inflict deserved punishment upon them.

Verse 15. *For the battle is not yours, but God's.*] God



in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, <sup>a</sup>and <sup>b</sup>that should praise the beauty of holiness, as they went out before the army, and to say, <sup>c</sup>Praise the LORD; <sup>d</sup>for his mercy endureth for ever.

22 <sup>a</sup>And when they began <sup>1</sup>to sing and to praise, <sup>e</sup>the LORD set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and <sup>b</sup>they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped <sup>1</sup>to destroy another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and <sup>1</sup>none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 And on the fourth day they assembled themselves in the valley of <sup>a</sup>Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the <sup>1</sup>forefront of them, to go again to Jerusalem with joy; for the

LORD had <sup>a</sup>made them rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And <sup>a</sup>the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his <sup>a</sup>God gave him rest round about.

31 <sup>a</sup>And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was right* in the sight of the LORD.

33 Howbeit <sup>a</sup>the high places were not taken away: for as yet the people had not <sup>a</sup>prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the <sup>a</sup>book of Jehu the son of Hanani, <sup>a</sup>who <sup>a</sup>is mentioned in the book of the kings of Israel.

35 And after this <sup>a</sup>did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 <sup>a</sup>And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber.

37 Then Eliczer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works, <sup>a</sup>And the ships were broken, that they were not able to go <sup>a</sup>to Tarshish.

<sup>a</sup>1 Chron. xvi. 29.—<sup>b</sup>Heb. praisers.—<sup>c</sup>1 Chron. xvi. 34. Ps. cxxxvi. 1.—<sup>d</sup>1 Chron. xvi. 41. Ch. v. 13. vii. 3. 6.—<sup>e</sup>Heb. And in the time that they, &c.—<sup>f</sup>Heb. in singing and praises.—<sup>g</sup>Judg. vii. 22. 1 Sam. xiv. 20.—<sup>h</sup>Or, they smote one another.—<sup>i</sup>Heb. for the destruction.—<sup>j</sup>Heb. there was not an escaping.—<sup>k</sup>That is, blessing.—<sup>l</sup>Heb

head.—<sup>m</sup>Neh. xii. 49.—<sup>n</sup>Ch. xvii. 1.—<sup>o</sup>Ch. xv. 15. Job xxxiv. 29.—<sup>p</sup>1 Kings xxii. 41, &c.—<sup>q</sup>See ch. xvii. 6.—<sup>r</sup>Ch. xii. 14. xiv. 3.—<sup>s</sup>Heb. words.—<sup>t</sup>1 Kings xvii. 1. 7.—<sup>u</sup>Heb. was made to ascend.—<sup>v</sup>1 Kings xxii. 48, 49.—<sup>w</sup>At first Jehoshaphat was unwilling, 1 Kings xxii. 49.—<sup>x</sup>1 Kings xxii. 48.—<sup>y</sup>Ch. ix. 21.

will not employ you in the discomfiture of this great host; he himself will take the matter in hand, deliver you, and destroy them.

Verse 25. *Both riches with the dead bodies*] For *pegarim*, dead bodies, *beyadin*, garments, is the reading of the eight MSS. in the collections of Kennicott and De Rossi, and in several ancient editions. None of the Versions have *dead bodies* except the Chaldee. I believe garments to be the true reading; and as to the clause *which they stripped off for themselves*, it should be understood thus: *Which they seized for themselves, &c.*

Verse 27. *Jehoshaphat in the forefront of them*] He was their leader in all these spiritual, holy, fatiguing, and self-denying exercises. What a noble and persuasive pattern!

Verse 33. *The high places were not taken away*] The idolatry, as we have seen, was universally suppressed; but some of the places where that worship had been performed were not destroyed. Some of them still remained; and these, to such a fickle people, became the means of idolatry in reigns less propitious to truth and religion.

Verse 34. *In the book of Jehu*] This is totally lost, though it is evident that it was in being when the Books of Chronicles were written.

Verse 37. *The Lord hath broken, &c.*] Concerning *Tarshish*, *Ezion-geber*, and *Ophir*, and the voyage thither, see the notes on 1 Kings x. 22. The *Tarshish* here is called by the Chaldee *Torsos* in the great sea, some place in the Mediterranean.

## CHAPTER XXI.

Jehoram succeeds his father Jehoshaphat; and commences his reign with the murder of his brethren, and of several of the princes of Israel, 1-5. He walks in the way of Ahab, whose bad daughter, Athaliah, he had married, 6. God remembers his covenant with David, and does not destroy the nation, 7. The Edomites revolt, 8-10. Jehoram restores the high places in the mountains of Judah, and greatly corrupts the morals of the people, 11. A letter comes to him from Elijah, 12-15. The Philistines and the Arabians come up against him, pillage his house, and take away all his wives, with his sons except Jehoahaz, 16, 17. He is smitten with an incurable disease in his bowels; of which, in two years, he dies miserable, after a profligate reign of eight years, 18-20.

**NOW** <sup>a</sup>Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son <sup>b</sup>reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah. but the kingdom gave he to <sup>c</sup>Jehoram; because he was the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and <sup>d</sup>divers also of the princes of Israel.

5 <sup>e</sup>Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of <sup>f</sup>Ahab to wife; and he wrought that which was evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a <sup>g</sup>light to him and to his <sup>h</sup>sons for ever.

8 <sup>i</sup>In his days the Edomites revolted from under the <sup>j</sup>dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the

hand of Judah unto this day. The same time <sup>k</sup>also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to <sup>l</sup>commit fornication, and compelled Judah <sup>m</sup>thereto.

12 And there came a <sup>n</sup>writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast <sup>o</sup>made Judah and the inhabitants of Jerusalem to <sup>p</sup>go a whoring, like to the <sup>q</sup>whoredoms of the house of Ahab, and also hast <sup>r</sup>slain thy brethren of thy father's house, which were better than thyself:

14 Behold, with <sup>s</sup>a great plague will the LORD smite thy people and thy children, and thy wives, and all thy goods:

15 And thou shalt have great sickness by <sup>t</sup>a disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 Moreover the LORD <sup>u</sup>stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians.

17 And they came up into Judah, and brake into it, and <sup>v</sup>carried away all the substance that was found in the king's house, and <sup>w</sup>his sons also, and his wives; so that there was never a son left him, save <sup>x</sup>Jehoahaz, the youngest of his sons.

18 <sup>y</sup>And after all this the LORD smote him <sup>z</sup>in his bowels with an incurable disease.

19 And it came to pass, that in process of time,

<sup>a</sup> 1 Kings xxii. 50.—<sup>b</sup> Alone.—<sup>c</sup> Jehoram made partner of the kingdom with his father, 2 Kings viii. 16.—<sup>d</sup> In consort, 2 Kings viii. 17, &c.—<sup>e</sup> Ch. xxii. 2.—<sup>f</sup> Heb. lamp or candle.—<sup>g</sup> 2 Sam. vii. 12, 13. 1 Kings xi. 36. 2 Kings viii. 19. Ps. cxxxii. 11, &c.—<sup>h</sup> 2 Kings viii. 2, &c.—<sup>i</sup> Heb. hand.—<sup>j</sup> Lev. xvii. 7. xx. 5. Ver. 13.—<sup>k</sup> Which was writ before his assumption, 2 Kings ii. 1.—<sup>l</sup> Ver. 11.—<sup>m</sup> Exod.

Verse 2. *And he had brethren—sons of Jehoshaphat, king of Israel.* Jehoshaphat certainly was not king of Israel, but king of Judah. Yisrael must be a corruption in the text, for Yehudah; which is the reading of the Syriac, Arabic, Septuagint, and Vulgate: the Chaldee, only agrees with the Hebrew text.

Verse 2. *The kingdom gave he to Jehoram* He made him co-partner with himself in the kingdom about three years before his death; so that he reigned only five years after the death of his father Jehoshaphat.

Verse 4. *Slew all his brethren* What a truly diabolic thing is the lust of power! it destroys all the charities of life, and renders those that are under its influence the truest resemblants of the arch fiend. That he might sit the more secure upon his throne, this execrable man imbrues his hands in the blood of his own brethren!

Verse 6. *He had the daughter of Ahab to wife* This was Athaliah, daughter of Ahab and Jezebel, who was famous for her impieties and cruelty, as was her most profligate mother. It is likely that she was the principal cause of Jehoram's cruelty and profaneness.

Verse 7. *To give a light to him* To give him a descendant.

Verse 8. *In his days the Edomites revolted* See on 2 Kings viii. 21.

Verse 11. *To commit fornication* That is, to serve idols. The Israelites were considered as joined to Jehovah as a woman is joined to her husband: when she associates with other men, this is adultery; when they serve other gods, this was called by the same name, it was adultery against Jehovah. This is frequently the only meaning of the terms adultery and fornication in the scriptures.

Verse 12. *There came a writing to him from Elijah the prophet* From 2 Kings ii. 11, it is evident that Elijah had been translated in the reign of Jehoshaphat, the father of

xxiv. 15. Deut. xxxi. 16.—<sup>a</sup> 1 Kings xvi. 31-33. 2 Kings ix. 22.—<sup>b</sup> Ver. 4.—<sup>c</sup> Heb. a great stroke.—<sup>d</sup> Ver. 18, 19.—<sup>e</sup> 1 Kings xi. 14, 28.—<sup>f</sup> Heb. carried captive: See ch. xxii. 1.—<sup>g</sup> Ch. xxiv. 7.—<sup>h</sup> Or, Ahaziah, ch. xxii. 1; or Azariah, ch. xxii. 6.—<sup>i</sup> His son, Ahaziah Proves 2 Kings ix. 24, soon after.—<sup>j</sup> Ver. 15.

Jehoram. How then could he send a letter to the son? Some say he sent it from heaven by an angel; others, that by the spirit of prophecy he foresaw this defection of Jehoram, and left the letter with Elisha, to be sent to him when this defection should take place; others say that Elijah is put here for Elisha; and others, that this Elijah was not the same as translated, but another prophet of the same name. There are others who think that, as Elisha was still in the body, for he did not die, but was translated, he sent this letter from that secret place in which he was hidden by the Almighty. All the Versions have Elisha, and all the MSS. the same reading. Our margin says, the letter was written before his assumption, and refers to 2 Kings ii. 1.

These are all conjectures; and I could add another to their number, but still we should be where we were. I should adopt the conjecture relative to Elisha, were not every Hebrew MS., and all the Oriental Versions, against it; to which may be added, that the author of this book does not once mention Elisha in any part of his work. It is certainly a possible case that this writing might have been a prediction of Jehoram's impiety and miserable death, delivered in the time of the prophet, and which was now laid before this wicked king for the first time: and by it the prophet though not among mortals, still continued to speak.

Verse 15. *Until thy bowels fall out* This must have been occasioned by a violent inflammation: by the same death perished Antiochus Epiphanes, and Herod Agrippa.

Verse 16. *The Philistines and—the Arabians* We have no other account of this war. Though it was a predatory war, yet it appears to have been completely ruinous and destructive. What a general curse fell upon this bad king; in his body, soul, substance, family, and government!

Verse 17. *Save Jehoahaz the youngest* This person had

after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like <sup>a</sup> the burning of his fathers.

20 Thirty and two years old was he when he began

<sup>a</sup> Ch. xvi. 14.

at least three names, Jehoahaz, Ahaziah, (chap. xxii. 1), and Azariah (ver. 6).

Verse 20. *Departed without being desired.* He was hated while he lived, and neglected when he died; visibly cursed of God, and necessarily execrated by the people whom he

to reign, and he reigned in Jerusalem eight years, and departed <sup>b</sup> without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

<sup>b</sup> Heb. without desire. Jer. xxii. 18.

had lived only to corrupt and oppress. No *annalist* is mentioned as having taken the pains to write any account of his vile life. This summary mention of him consigns him to the execration of posterity, and holds in the view of every prudent governor, the rock on which he split and wrecked the state.

## CHAPTER XXII.

*Ahaziah begins to reign; and reigns wickedly under the counsels of his bad mother, 1-4. He is slain by Jehu, who destroys all the house of Ahab, 5-9. Athaliah destroys all the seed royal of Judah, except Joash, who is hidden by his nurse in the temple six years, 10-12.*

**AND** the inhabitants of Jerusalem made <sup>a</sup> Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the <sup>b</sup> eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 <sup>c</sup> Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was <sup>d</sup> Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab; for they were his counsellors after the death of his father to his destruction.

5 He walked also after their counsel, and <sup>e</sup> went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 <sup>f</sup> And he returned to be healed in Jezreel because of the wounds <sup>g</sup> which were given him at Ramah, when he fought with Hazael king of Syria. And <sup>h</sup> Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the <sup>i</sup> destruction of Ahaziah <sup>j</sup> was of God by coming to Joram: for when he was come, he

<sup>k</sup> went out with Jehoram against Jehu the son of Nimshi, <sup>l</sup> whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass that when Jehu was <sup>m</sup> executing judgment upon the house of Ahab, and <sup>n</sup> found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 <sup>o</sup> And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he <sup>p</sup> is the son of Jehoshaphat, who <sup>q</sup> sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 <sup>r</sup> But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But <sup>s</sup> Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of the king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

<sup>a</sup> 2 Kings viii. 24, &c. See ch. xxi. 17. Ver. 6.—<sup>b</sup> Ch. xvi. 17.—<sup>c</sup> See 2 Kings viii. 26.—<sup>d</sup> Ch. xxi. 6.—<sup>e</sup> 2 Kings viii. 28, &c.—<sup>f</sup> 2 Kings ix. 15.—<sup>g</sup> Heb. wherewith they wounded him.—<sup>h</sup> Otherwise called Ahaziah, ver. 1; and Jehoahas, ch. xxi. 17.—<sup>i</sup> Heb. treading down.—

Verse 1. *Made Ahaziah his youngest son king*] All the others had been slain by the Arabians, &c.; see the preceding chapter, ver. 17.

Verse 2. *Forty and two years old was Ahaziah*] See the note on 2 Kings viii. 26. Ahaziah might have been twenty-two years old, according to 2 Kings viii. 26, but he could not have been forty-two, as stated here, without being *two years older than his own father*!

The reading in 2 Kings is *right*, and any attempt to reconcile this in *Chronicles* with that is equally futile and absurd. Both readings cannot be true; is that therefore likely to be genuine that makes the son *two years older* than the father who begat him?

Verse 3. *His mother was his counsellor*] Athaliah the wicked daughter of a wicked parent, and the wicked spouse of an unprincipled king.

Verse 5. *Went with Jehoram*] See on 2 Kings viii. 28.

1 Judg. xiv. 4. 1 Kings xii. 16. Ch. x. 15.—<sup>2</sup> 2 Kings ix. 21.—<sup>3</sup> 2 Kings ix. 6, 7.—<sup>4</sup> 2 Kings x. 10, 11.—<sup>5</sup> 2 Kings x. 13, 14.—<sup>6</sup> 2 Kings ix. 27, at Megiddo in the kingdom of Samaria.—<sup>7</sup> Ch. xvii. 4.—<sup>8</sup> 2 Kings xi. 1, &c.—<sup>9</sup> 2 Kings xi. 2, Jehoshaba.

Verse 9. *He sought Ahaziah*] See a different account 2 Kings ix. 27, and the note there, where the accounts are reconciled.

Verse 10. *All the seed royal of the house of Judah*] Nothing but the miraculous intervention of the divine providence could have saved the line of David at this time, and preserved the prophecy relative to the Messiah. The whole truth of that prophecy, and the salvation of the world, appeared to be now suspended on the brittle thread of the life of an infant of a year old (see chap. xxiv. 1), to destroy whom was the interest of the reigning power! But God can save by few as well as by many. He had purposed, and vain were the counter-exertions of earth and hell.

Verse 12. *Went in the house of God*] To this place Athaliah had no access, therefore Joash lay concealed, he and his affectionate aunt-nurse.—See on 2 Kings xi. 1.

## CHAPTER XXIII.

*Jehoiada the priest, after having taken counsel with the captains, Levites, &c., proclaims Joash, and anoints him king, 1-11. Athaliah endeavouring to prevent it, is slain, 12-15. He makes the people enter into a covenant, that they would serve the Lord, 16. The people break down the temple of Baal, and slay Mattan his priest, 17. Jehoiada makes several alterations, and remodels the kingdom, 18-21.*

**AND** \* in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath <sup>b</sup> said of the sons of David.

4 This is the thing that ye shall do; A third part of you <sup>c</sup> entering on the sabbath, of the priests and of the Levites, shall be porters of the <sup>d</sup> doors;

5 And a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and <sup>e</sup> they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not <sup>f</sup> the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which were in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right <sup>g</sup> side of the <sup>h</sup> temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and <sup>i</sup> gave him the testi-

mony, and made him king. And Jehoiada and his sons anointed him, and said <sup>j</sup> God save the king.

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: .

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and <sup>k</sup> such as taught to sing praise. Then Athaliah rent her clothes, and said, <sup>l</sup> Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her: and when she was come to the entering <sup>m</sup> of the horse-gate by the king's house, they slew her there.

16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and <sup>n</sup> slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests of the Levites, whom David had <sup>o</sup> distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as it is written in the <sup>p</sup> law of Moses, with rejoicing and with singing, as it was ordained <sup>q</sup> by David.

19 And he set the <sup>r</sup> porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 <sup>s</sup> And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD; and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced; and the city was quiet, after that they had slain Athaliah with the sword.

\* 2 Kings xi. 4, &c.—<sup>b</sup> 2 Sam. vii. 12. 1 Kings ii. 4, ix. 5. Ch. vi. 16. vii. 18. xxi. 7.—<sup>c</sup> 1 Chron. ix. 25.—<sup>d</sup> Heb. thresholds.—<sup>e</sup> 1 Chron. xxiii. 28, 29.—<sup>f</sup> See 1 Chron. xxiv. and xxv.—<sup>g</sup> Heb. shoulder.—<sup>h</sup> Heb. house.—<sup>i</sup> Deut. xvii. 18.—<sup>j</sup> Heb. Let the king live.—<sup>k</sup> 1 Chron. xxv. 8.

Verse 1. *And in the seventh year*] See on 2 Kings xi. 4, &c.

Verse 9. *Spears and bucklers*] See on 2 Kings xi. 10.

Verse 11. *God save the king*] *May the king live*: See on 2 Kings xi. 12.

Verse 14. *And whoso followeth her let him be slain with the sword*] He who takes her part, or endeavours to prevent the present revolution, let him be immediately slain.

Verse 15. *Of the horse-gate*] See on 2 Kings xi. 16.

Verse 16. *Made a covenant between him*] The high-priest was, on this occasion, the representative of God; whom both the people and the king must have had in view, through the medium of the priest.

Verse 17. *Mattan the priest*] The Targum will not prostitute the term priest, but calls him priestling.

Verse 21. *The city was quiet*] There was no attempt at a counter revolution.

## CHAPTER XXIV.

*Joash begins to reign when seven years old, and reigns well all the days of Jehoiada the priest, 1-3. He purposes to repair the temple of God; and makes the proclamation that the people should bring in the money prescribed by Moses, 4-9. They all contribute liberally; and the different artificers soon perfect the work, 10-13. The rest of the money is employed to form utensils for the temple, 14. Jehoiada dies, 15, 16. And the people, after his death, become idolaters, 17, 18. Prophets are sent unto them, 19. And among the rest Zechariah the son of Jehoiada, who testifies against them; and they stone him to death, 20, 22. The Syrians come against Jerusalem, and spoil it, 23, 24. Joash is murdered by his own servants, 25, 26. His acts, 27.*

**JOASH** <sup>a</sup> was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.

2 And Joash <sup>b</sup> did that which was right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives: and he begat sons and daughters.

4 And it came to pass after this, that Joash was minded <sup>c</sup> to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and <sup>d</sup> gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

6 <sup>e</sup> And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of <sup>f</sup> Moses the servant of the LORD, and of the congregation of Israel, for the <sup>g</sup> tabernacle of witness?

7 For <sup>h</sup> the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the <sup>i</sup> dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment <sup>j</sup> they made a chest, and set it without at the gate of the house of the LORD.

9 And they made <sup>k</sup> a proclamation through Judah and Jerusalem, to bring in to the LORD <sup>l</sup> the collection that Moses the servant of God laid upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest until they had made an end.

11 Now it came to pass, that at what time the chest was brought into the king's office by the hand of the Levites, and <sup>m</sup> when they saw that there was

much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and <sup>n</sup> the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, <sup>o</sup> whereof were made vessels for the house of the LORD, even vessels to minister, and <sup>p</sup> to offer withal, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served <sup>q</sup> groves and idols: and <sup>r</sup> wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he <sup>s</sup> sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear,

20 And <sup>t</sup> the Spirit of God <sup>u</sup> came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, <sup>v</sup> Why transgress ye the commandments of the

<sup>a</sup> 2 Kings xi. 21. xii. 1, &c.—<sup>b</sup> See ch. xxvi. 5.—<sup>c</sup> Heb. to renew.—<sup>d</sup> 2 Kings xii. 4.—<sup>e</sup> 2 Kings xii. 7.—<sup>f</sup> Exod. xxx. 12, 13, 14, 16.—<sup>g</sup> Num. i. 50. Acts vii. 44.—<sup>h</sup> Ch. xxi. 17.—<sup>i</sup> 2 Kings xii. 4.—<sup>j</sup> 2 Kings xii. 9.—<sup>k</sup> Heb. a voice.—<sup>l</sup> Ver. 16.—<sup>m</sup> 2 Kings xii. 10.—<sup>n</sup> Heb. the healing

went up upon the work.—<sup>o</sup> See 2 Kings xii. 18.—<sup>p</sup> Or, pestile.—<sup>q</sup> 1 Kings xiv. 23.—<sup>r</sup> Judg. v. 8. Ch. xix. 2. xxviii. 18. xxix. 8. xxxii. 25.—<sup>s</sup> Ch. xxxvi. 15. Jer. vii. 25, 26. xiv. 4. Ch. xv. i. xx. 14.—<sup>t</sup> Heb. clothed, as Judg. vi. 34.—<sup>u</sup> Num. xiv. 41.

Verse 1. *Joash was seven years old*] As he was hidden six years in the temple, and was but seven when he came to the throne, he could have been but one year old when he was secreted by his aunt; see on chap. xxii. 10.

Verse 4. *To repair the house of the Lord.*] During the reigns of Joram and Athaliah, the temple of God had been pillaged to enrich that of Baal, and the whole structure permitted to fall into decay; see ver. 7.

Verse 5. *Gather of all Israel money*] As the temple was the property of the whole nation, and the services performed in it were for the salvation of the people at large, it was right that each should come forward on an occasion of this kind, and lend a helping hand. This is the first instance of such a general collection for building or repairing a house of God.

*From year to year*] It must have been in a state of great

dilapidation, when it required such annual exertions to bring it into a thorough state of repair.

Verse 6. *The collection—of Moses*] This was the poll-tax, fixed by Moses, of half a shekel, which was levied on every man from twenty years upwards; and which was considered as a ransom for their souls that there might be no plague among them. See Exod. xxx. 12—14.

Verse 8. *They made a chest*] See the notes on the parallel places, 2 Kings xxii. 4, &c.

Verse 16. *They buried him—among the kings*] He had, in fact, been king in Judah; for Joash, who appears to have been weak man, was always under his tutelage. His being buried among the kings is a proof of the high estimation in which he was held among the people.

Verse 21. *Stoned him—at the commandment of the king*] What a most wretched and contemptible man was this, who

## II. CHRONICLES.

LORD, that ye cannot prosper? \* Because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and <sup>b</sup>stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

23 And it came to pass \* at the end of the year, that <sup>a</sup>the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of \* Damascus.

24 For the army of the Syrians, <sup>c</sup>came with a small company of men, and the LORD <sup>d</sup>delivered a

\* Ch. xv. 2.—<sup>b</sup> Matt. xxiii. 35. Acts vii. 53, 59.—<sup>c</sup> Heb. in the revolution of the year.—<sup>d</sup> 2 Kings xii. 17.—<sup>e</sup> Heb. Dammeseck.—<sup>f</sup> Lev. xxvi. 8. Deut. xxxii. 30. Isa. xxx. 17.—<sup>g</sup> Lev. xxvi. 25. Deut.

could imbrue his hands in the blood of a prophet of God, and the son of the man who had saved him from being murdered, and raised him to the throne! Alas, alas! Can even kings forget benefits? But when a man falls from God, the devil enters into him; and then he is capable of every species of cruelty.

Verse 22. *The Lord look upon it, and require it.* And so he did; for at the end of that year, the Syrians came against Judah, destroyed all the princes of the people, sent their spoils to Damascus; and Joash, the murderer of the prophet, the son of his benefactor, was himself murdered by his own servants. Here was a most signal display of the divine retribution.

Verse 26. *These are they that conspired against him*] The

very great host into their hand, because they had forsaken the LORD God of their fathers. So they <sup>b</sup>executed judgment against Joash.

25 And when they departed from him, (for they left him in great diseases,) <sup>c</sup>his own servants conspired against him for the blood of the <sup>d</sup>sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; <sup>e</sup>Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of <sup>f</sup>Shimrith a Moabitess.

27 Now concerning his sons, and the greatness of <sup>g</sup>the burdens <sup>h</sup>laid upon him, and the <sup>i</sup>repairing of the house of God, behold, they <sup>j</sup>are written in the <sup>k</sup>story of the book of the kings. <sup>l</sup>And Amaziah his son reigned in his stead.

xxviii. 25.—<sup>b</sup> Ch. xxii. 8. Isa. x. 5.—<sup>c</sup> 2 Kings xii. 20.—<sup>d</sup> Ver. 21. <sup>e</sup> Or, Joashar. 2 Kings xii. 21.—<sup>f</sup> Or, Shomer.—<sup>g</sup> 2 Kings xii. 18.—<sup>h</sup> Heb. founding.—<sup>i</sup> Or, commentary.—<sup>j</sup> 2 Kings xii. 21.

two persons mentioned here were certainly not Jews; the mother of one was an Ammonitess and the mother of the other was a Moabitess. Who their fathers were we know not; they were probably foreigners and aliens. Some suppose that these persons were of the king's chamber, and therefore could have had the easiest access to him.

Verse 27. *The greatness of the burdens laid upon him*] Meaning, probably, the heavy tribute laid upon him by the Syrians; though some think the vast sums amassed for the repairs of the temple are here intended.

*Written in the story*] Midrash the commentary of the Book of Kings. We have met with this before; but these works are all lost, except the extracts found in Kings, Chronicles, and Ezra.

## CHAPTER XXV.

Amaziah succeeds his father Joash, and begins his reign well, 1, 2. He slays his father's murderers, but spares their children, 3, 4. He reviews and remodels the army, 5; and hires a hundred thousand soldiers out of Israel, whom, on the expostulations of a prophet, he sends home again, without bringing them into active service: at which they are greatly offended, 6-10. He attacks the Syrians, kills ten thousand, and takes ten thousand prisoners, whom he precipitates from the top of a rock, so that they are dashed to pieces, 11, 12. The Israelitish soldiers, sent back, ravage several of the cities of Judah, 13. Amaziah becomes an idolater, 14. Is reproved by a prophet, whom he threatens, and obliges to desist, 15, 16. He challenges Joash king of Israel, 17; who reproves him by a parable, 18, 19. Not desisting, the armies meet, the Jews are overthrown, and Amaziah taken prisoner by Joash, who ravages the temple, and takes away all the treasures of the king, 20-24. The reign of Amaziah; a conspiracy is formed against him; he flees to Lachish, whither he is pursued and slain; is brought to Jerusalem, and buried with his fathers, 25-28.

**A**MAZIAH <sup>a</sup>was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoadan of Jerusalem.

2 And he did that which was right in the sight of the LORD, <sup>b</sup>but not with a perfect heart.

3 \* Now it came to pass, when the kingdom was <sup>c</sup>established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but <sup>d</sup>did as it is written in the law in the book of Moses, where the

LORD commanded, saying, \* The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them <sup>e</sup>from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

\* 2 Kings xiv. 1, &c.—<sup>a</sup> See 2 Kings xiv. 4. Ver. 14.—<sup>b</sup> 2 Kings xiv. 5, &c.

Verse 2. *He did that which was right*] He began his reign well, but soon became an idolater, ver. 14, 15.

Verse 5. *Gathered Judah together*] He purposed to

<sup>c</sup> Heb. confirmed upon him.—<sup>d</sup> Deut. xiv. 16. 2 Kings xiv. 6. Jer. xxxi. 30. Ezek. xviii. 20.—<sup>e</sup> Num. i. 3.

avenge himself of the Syrians, but wished to know his military strength before he came to a rupture.



6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit with all the children of Ephraim.

8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath a power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And other ten thousand left alive did the children of Judah carry away captive, and brought unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee,

<sup>a</sup>Ch. xx. 6.—<sup>b</sup>Heb. band.—<sup>c</sup>Prov. x. 22.—<sup>d</sup>Heb. to their place.—<sup>e</sup>Heb. in heat of anger.—<sup>f</sup>2 Kings xiv. 7.—<sup>g</sup>Heb. the sons of the band.—<sup>h</sup>See ch. xxviii. 23.—<sup>i</sup>Exod. xx. 3, 5.—<sup>j</sup>Ps. xvi. 5.—<sup>k</sup>Ver. 11.—<sup>l</sup>Heb. counselled.—<sup>m</sup>1 Sam. ii. 25.—<sup>n</sup>2 Kings xiv. 8, 9, &c.—<sup>o</sup>Or, furs bush, or thorn.—<sup>p</sup>Heb. a beast of the field.—<sup>q</sup>1 Kings xii. 15.

this.] Better lose the money than keep the men, for they will be a curse unto thee.

Verse 10. They returned home in great anger] They thought they were insulted, and began to meditate revenge.

Verse 16. Art thou made of the king's counsel? How darest thou give advice to, or reprove, a king?

Verse 18. The thistle that was in Lebanon.] See the explanation of this 2 Kings xiv. 9.

Verse 24. In the house of God with Obed-edom.] From 1 Chron. xvi. 15 we learn that to Obed-edom and his descendants was allotted the keeping of the house of Asuppim or collections for the divine treasury.

because thou hast done this, and hast not hearkened unto my counsel.

17 Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?

20 But Amaziah would not hear: for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

24 And he took all the gold and silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27 Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

Ch. xxii. 7.—<sup>a</sup>Ver. 14.—<sup>b</sup>Heb. smitten.—<sup>c</sup>See ch. xxi. 17, xxii. 1, 6.—<sup>d</sup>Heb. the gate of it that looketh.—<sup>e</sup>2 Kings xiv. 17.—<sup>f</sup>Heb. from after.—<sup>g</sup>conspired a conspiracy.—<sup>h</sup>That is, the city of David, as it is 2 Kings xiv. 20.

Verse 27. Made a conspiracy] He no doubt became very unpopular after having lost the battle with the Israelites; the consequence of which was the dismantling of Jerusalem, and the seizure of the royal treasures, with several other evils. It is likely that the last fifteen years of his reign were greatly embittered: so that, finding the royal city to be no place of safety, he endeavoured to secure himself at Lachish; but all in vain, for thither his murderers pursued him; and he who forsook the Lord was forsaken by every friend, perished in his gainsaying, and came to an untimely end.

CHAPTER XXVI.

*Uzziah, the son of Amaziah, succeeds; and begins his reign piously and prosperously, which continued during the life of Zechariah the prophet, 1-5. He fights successfully against the Philistines, and takes and dismantles some of their chief cities, 6; prevails over the Arabians and Meunims, 7; and brings the Ammonites under tribute, 8. He fortifies Jerusalem, and builds towers in different parts of the country, and delights in husbandry, 9, 10. An account of his military strength, warlike instruments, and machines, 11-15. He is elated with his prosperity, invades the priest's office, and is smitten with the leprosy, 16-20. He is obliged to abdicate the regal office, and dwell apart from the people, his son Jotham acting as regent, 21. His death and burial, 22, 23.*

**THEN** all the people of Judah took <sup>a</sup>Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

4 And he did that which was right in the sight of the LORD according to all that his father Amaziah did.

5 And <sup>b</sup>he sought God in the days of Zechariah, who <sup>c</sup>had understanding <sup>d</sup>in the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he went forth and <sup>e</sup>warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities <sup>f</sup>about Ashdod, and among the Philistines.

7 And God helped him against <sup>g</sup>the Philistines, and against the Arabians that dwelt in Gur-baal, and the Meunims.

8 And the Ammonites <sup>h</sup>gave gifts to Uzziah: and his name <sup>i</sup>spread abroad even to the entering in of Egypt; for he strengthened <sup>j</sup>himself exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the <sup>k</sup>corner gate, and at the valley gate, and at the turning of the wall, and <sup>l</sup>fortified them.

<sup>a</sup> 2 Kings xiv. 21, 22. xv. 1, &c.—<sup>b</sup> Or, Azariah.—<sup>c</sup> See oh. xxiv. 2.—<sup>d</sup> Gen. xli. 15. Dan. i. 17. ii. 19. x. 1.—<sup>e</sup> Heb. in the seeing of God.—<sup>f</sup> Isa. xiv. 29.—<sup>g</sup> Or, in the country of Ashdod.—<sup>h</sup> Ch. xxi. 16.—<sup>i</sup> 2 Sam. viii. 2. Ch. xvii. 11.—<sup>j</sup> Heb. went.—<sup>k</sup> 2 Kings xvi. 13. Neh. iii. 18, 19, 32. Zech. xiv. 10.—<sup>l</sup> Or, repaired.—<sup>m</sup> Or, cut out many

Verse 1. *The people of Judah took Uzziah*] They all agreed to place this son on his father's throne.

Verse 2. *He built Eloth*] See the notes on 2 Kings xiv. 21. This king is called by several different names: see the note on 2 Kings xv. 1.

Verse 5. *In the days of Zechariah*] Who this was we know not, but by the character that is given of him here. He was wise in the visions of God—in giving the true interpretation of divine prophecies. He was probably the tutor of Uzziah.

Verse 7. *And God helped him*] These are supposed to be the Arabs which are called the *Meunims*, or *Munites*, or *Meonites*.

Verse 8. *The Ammonites gave gifts*] Paid an annual tribute.

Verse 10. *Built towers in the desert*] For the defence of his flocks, and his shepherds and husbandmen.

*And in Carmel*] Calmet remarks that there were two Carmels in Judea: one in the tribe of Judah, where Nabal lived; and the other on the coast of the Mediterranean Sea, near to Kishon; and both fertile in vines.

*He loved husbandry*] This is a perfection in a king: on husbandry every state depends. Let their trade or commerce be what they may, there can be no true national prosperity if agriculture do not prosper; for the king himself is served by the field. When, therefore, the king of a country encourages agriculture; and emulation is excited among his

10 Also he built towers in the desert, and <sup>n</sup>digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vinedressers in the mountains, and in <sup>o</sup>Carmel: for he loved <sup>p</sup>husbandry.

11 Moreover Uzziah had an host of fighting men that went out to war by bands, according to the number of their account by the hand of Joiel the scribe and Masseiah the ruler, under the hand of Hananiah, one of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.

13 And under their hand was <sup>q</sup>an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and <sup>r</sup>slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name <sup>s</sup>spread far abroad; for he was marvellously helped, till he was strong.

16 But <sup>t</sup>when he was strong, his heart was <sup>u</sup>lifted up to his destruction: for he transgressed against the LORD his God, and <sup>v</sup>went into the temple of the LORD to burn incense upon the altar of incense.

17 And <sup>w</sup>Azariah the priest went in after him,

*cisterns.*—<sup>n</sup> Or, fruitful fields.—<sup>o</sup> Heb. ground.—<sup>p</sup> Heb. the power of an army.—<sup>q</sup> Heb. stones of slings.—<sup>r</sup> Heb. went forth.—<sup>s</sup> Deut. xxxii. 15.—<sup>t</sup> Deut. viii. 14. Ch. xxv. 19.—<sup>u</sup> So 2 Kings xvi. 12, 13.—<sup>v</sup> 1 Chron. xvi. 10.

subjects; the science is cultivated; and the earth yields its proper increase; then, should trade and commerce fail, the people cannot be reduced to wretchedness, because there is plenty of bread.

Verse 14. *Shields and spears*] He prepared a vast number of military weapons, that he might have them in readiness to put into the hands of his subjects on any exigency.

Verse 15. *Engines—to shoot arrows and great stones*] This is the first intimation on record of any warlike engines for the attack or defence of besieged places; and this account is long prior to any thing of the kind among either the Greeks or Romans. Previously to such inventions, the besieged could only be starved out, and hence sieges were very long and tedious. Salmanser consumed three years before such an inconsiderable place as Samaria, 2 Kings xvii. 5, 6; Sardanapalus maintained himself in Nineveh for seven years, because the besiegers had no engines proper for the attack and destruction of walls, &c.; and it is well known that Troy sustained a siege of ten years, the Greeks not possessing any machine of the kind here referred to. The Jews alone were the inventors of such engines; and the invention took place in the reign of Uzziah about eight hundred years before the Christian era. It is no wonder that, in consequence of this, his name spread far abroad, and struck terror into his enemies.

Verse 16. *Went into the temple to burn incense*] Thus assuming

and with him fourscore priests of the LORD, *that were valiant men.*

18 And they withstood Uzziah the king, and said unto him, *It <sup>a</sup>appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the <sup>b</sup>priests the sons of Aaror that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.*

19 Then Uzziah was wroth, and *had a censer in his hand to burn incense: and while he was wroth with the priests, <sup>c</sup>the leprosy even rose up in his forehead, before the priests in the house of the LORD, from beside the incense altar.*

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was*

<sup>a</sup> Num. xvi. 40. xviii. 7.—<sup>b</sup> Exod. xxx. 7, 8.—<sup>c</sup> Num. xii. 10. 2 Kings v. 27.—<sup>d</sup> As Esth. vi. 12.—<sup>e</sup> 2 Kings xv. 5.—<sup>f</sup> Lev. xiii. 46.

to himself the priest's office. See this whole transaction explained in the notes on 2 Kings xv. 5.

Verse 21. *And dwelt in a several house*] He was separated, because of the infectious nature of his disorder, from all society, domestic, civil, and religious.

*Jotham—was over the king's house*] He became regent of the land; his father being no longer able to perform the functions of the regal office.

Verse 22. *The rest of the acts of Uzziah, first and last, did*

leprous in his forehead, and they thrust him out from thence; yea, himself <sup>d</sup>hasted also to go out, because the LORD had smitten him.

21 <sup>e</sup>And Uzziah the king was a leper unto the day of his death, and dwelt in a <sup>f</sup>several <sup>g</sup>house, *being a leper*; for he was cut off from the house of the LORD: and Jotham his son *was over the king's house, judging the people of the land.*

22 Now the rest of the acts of Uzziah, first and last, did <sup>h</sup>Isaiah the prophet, the son of Amoz, write.

23 <sup>i</sup>So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged to the kings*; for they said, <sup>j</sup>He is a leper: and Jotham his son reigned in his stead.

Num. v. 2.—<sup>k</sup> Heb. free.—<sup>l</sup> Isa. i. 1.—<sup>m</sup> 2 Kings. xv. 7. Isa. vi. 1.—<sup>n</sup> Jer. 21.

*Isaiah the prophet—write.*] This work, however, is totally lost; for we have not any history of this king in the writings of Isaiah. He is barely mentioned, Isa. i. 1 and vi. 1.

Verse 23. *They buried him—in the field of the burial*] As he was a leper, he was not permitted to be buried in the common burial-place of the kings; as it was supposed that even a place of sepulture must be defiled by the body of one who had died of that most afflictive and dangerous malady.

## CHAPTER XXVII.

*Jotham succeeds his father Uzziah, and reigns well, 1, 2. His buildings, 3, 4. His successful wars, 5, 6. General account of his acts, reign, and death, 7-9.*

**JOTHAM** <sup>a</sup>was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was right* in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And <sup>b</sup>the people did yet corruptly.

3 He built the high gate of the house of the LORD, and on the wall of <sup>c</sup>Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 He fought also with the king of the Ammonites, and prevailed against them. And the children of

<sup>a</sup> 2 Kings xv. 32, &c.—<sup>b</sup> 2 Kings xv. 35.—<sup>c</sup> Or, the tower, ch. xxxiii. 14. Neh. iii. 28.

Verse 2. *He entered not into the temple*] He copied his father's conduct as far as it was constitutional; and avoided his transgression. See the preceding chapter.

Verse 3. *On the wall of Ophel*] Ophel was some part of the wall of Jerusalem, that was most pregnable, and therefore Jotham fortified it in a particular manner.

Verse 4. *Castles and towers*] These he built for the protection of the country people against marauders.

Verse 5. *He fought also with—the Ammonites*] We find here that he brought them under heavy tribute for three years; but whether this was the effect of his prevailing against them, it is not so evident. Some think they paid this tribute for three years, and then revolted; that in con-

Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. <sup>d</sup>So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he <sup>e</sup>prepared his ways before the LORD his God.

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are written* in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem.

9 <sup>f</sup>And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

<sup>g</sup> Heb. This.—<sup>h</sup> Or, established.—<sup>i</sup> 2 Kings xv. 38.

sequence, he attacked them, and their utter subjection was the result.

Verse 7. *The rest of the acts of Jotham, and all his wars, and his ways*] It was in his days, according to 2 Kings xv. 37, that Rezin king of Syria, and Pekah king of Israel, began to cut Judah short.

*Written in the book of the Kings &c.*] There is not so much found in the Books of Kings which we have now, as in this place of the Chronicles. In both places we have an abridged account only; the larger histories have long been lost. The reign of Jotham was properly the last prosperous reign among the Jews. *Hesekiah* and *Jehoiakim* did much to preserve the divine worship; but Judah continued to be cut short, till at last it was wholly ruined.

## II. CHRONICLES.

### CHAPTER XXVIII.

*Ahas succeeds his father Jotham, and reigns wickedly for sixteen years, 1. He restores idolatry, in its grossest forms, 2-4; and is delivered into the hands of the kings of Israel and Syria, 5. Pekah slays one hundred and twenty thousand Jews in one day, and carries away captive two hundred thousand of the people, whom, at the instance of Obed the prophet, they restore to liberty, and send home, clothed and fed, 6-15. Ahas sends to the king of Assyria for help against the Edomites, Philistines, &c., from whom he receives no effectual succour, 16-21. He sins yet more, spoils and shuts up the temple of God, and propagates adultery throughout the land, 22-25. A reference to his acts, his death, and burial, 26, 27.*

**AHAZ** <sup>a</sup> was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father:

2 For he walked in the ways of the kings of Israel, and made also <sup>b</sup> molten images for <sup>c</sup> Baalim.

3 Moreover he <sup>d</sup> burnt incense in <sup>e</sup> the valley of the son of Hinnom, and burnt <sup>f</sup> his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore <sup>g</sup> the Lord his God delivered him into the hand of the king of Syria; and they <sup>h</sup> smote him and carried away a great multitude of them captives, and brought them to <sup>i</sup> Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For <sup>j</sup> Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day which were all <sup>k</sup> valiant men; because they had forsaken the Lord God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was <sup>l</sup> next to the king:

8 And the children of Israel carried away captive of their <sup>m</sup> brethren two hundred thousand women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, <sup>n</sup> because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that <sup>o</sup> reacheth up unto heaven.

<sup>p</sup> 10 And now ye purpose to keep under the children

of Judah and Jerusalem for <sup>q</sup> bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: <sup>r</sup> for the fierce wrath of the Lord is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war.

13 And said unto them Ye shall not bring in the captives hither: for whereas we have offended against the Lord *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men <sup>s</sup> which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and <sup>t</sup> gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, <sup>u</sup> the city of palm-trees, to their brethren: then they returned to Samaria.

16 <sup>v</sup> At that time did king Ahas send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away <sup>w</sup> captives.

18 <sup>x</sup> The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shochu with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwell there.

19 For the Lord brought Judah low because of Ahas king of <sup>y</sup> Israel; for he <sup>z</sup> made Judah naked, and transgressed sore against the Lord.

20 And <sup>aa</sup> Tilgath-pilneser king of Assyria came

<sup>a</sup> 2 Kings xvi. 2.—Exod. xxxiv. 17. Lev. xix. 4.—Judg. ii. 11.—Or, offered sacrifice.—2 Kings xxiii. 10.—Lev. xviii. 21. 2 Kings xvi. 8. Ch. xxiii. 6. Isa. vii. 1.—2 Kings xvi. 5, 6.—Heb. Darmasak.—2 Kings xv. 37.—Heb. sons of valour.—Heb. the second to the king.—Ch. xi. 4.—Ps. lxxix. 26. Isa. x. 5. xlviii. 6. Ezek. xxv. 12, 15. xxvi. 2. Obed. x. &c. Zech. i. 15.—Ezra. ix.

Verse 1. *Ahas was twenty years old*] For the difficulties in this chronology, see the notes on 2 Kings xvi. 1.

Verse 5. *Delivered him into the hand of the king of Syria*] For the better understanding of these passages, the reader is requested to refer to what has been advanced in the notes on the sixteenth chapter of 2 Kings, ver. 5, &c.

Verse 6. *An hundred and twenty thousand*] It is very probable that there is a mistake in this number. It is hardly possible that a hundred and twenty thousand men could have been slain in one day: yet all the Versions and MSS. agree in this number. The whole people seem to have been given up into the hands of their enemies.

Verse 9. *But a prophet of the Lord—whose name was Oded*] To this beautiful speech nothing can be added by the best comment; it is simple, humane, pious, and overwhelmingly convincing: no wonder it produced the effect

6. Rev. xviii. 5.—Lev. xxv. 39, 43, &c.—James ii. 18.—Ver. 12.—2 Kings vi. 32. Prov. xxv. 21, 2.—Luke vi. 27. Rom. xii. 20.—Dent. xxiv. 8. Judg. i. 15.—2 Kings xv. 7.—Heb. a captivity.—Ezek. xvi. 27, 57.—Cu. xii. 2.—Exod. xxxii. 35.—2 Kings xv. 29. xvi. 7, 8, 9.

mentioned here. That there was much of humanity in the heads of the children of Ephraim who joined with the prophet on this occasion, the *fifteenth* verse sufficiently proves. They did not barely dismiss these most unfortunate captives, but they took that very spoil which their victorious army had brought away; and they clothed, fed, and shod, and anointed, these distressed people, set the feeblest of them upon asses, and escorted them safely to Jericho. We can scarcely find a parallel to this in the universal history of the wars which savage man has carried on against his fellows, from the foundation of the world.

Verse 16. *The kings of Assyria to help him.*] Instead of *malchey*, KINGS; the Vulgate, *Syriac*, Arabic, and Chaldee, one MS., and the parallel place, 2 Kings xvi. 7, have *melek*, KING, in the singular number. This king was Tiglath-pilneser, as we learn from the Second Book of Kings.

unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22 And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz.

23 For <sup>a</sup> he sacrificed unto the gods of <sup>b</sup> Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that <sup>c</sup> they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the

<sup>a</sup> See ch. xxv. 14.—<sup>b</sup> Heb. Darmasek.—<sup>c</sup> Jer. xlv. 17, 18.

Verse 21. *But he helped him not.*] He did him no ultimate service.

Verse 24. *Shut up the doors*] He caused the divine worship to be totally suspended; and they continued shut till the beginning of the reign of Hezekiah, one of whose first acts was to re-open them, and thus to restore the divine worship, chap. xxxix. 8.

house of God, and cut in pieces the vessels of the house of God, <sup>d</sup> and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places <sup>e</sup> to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 'Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

<sup>d</sup> See ch. xxix. 8, 7.—<sup>e</sup> Or, to offer.—<sup>f</sup> 2 Kings xvi. 19, 20.

Verse 27. *The kings of Israel*] It is a common thing for the writer of this book to put *Israel* for *Judah*. He still considers them as *one people*, because proceeding from one stock. The *Versions* and *MSS.* have the same reading with the Hebrew; the matter is of little importance, and with this interpretation none can mistake.

## CHAPTER XXIX.

*Hezekiah's good reign, 1, 2. He opens and repairs the doors of the temple, 3. He assembles and exhorts the priests and Levites, and proposes to renew their covenant with the Lord, 4-11. They all sanctify themselves, and cleanse the temple, 12-17. They inform the king of their progress, 18, 19. He collects the rulers of the people: and they offer abundance of sin-offerings and burnt-offerings, and worship the Lord, 20-30. Every part of the divine service is arranged, and Hezekiah and all the people rejoice, 31-36.*

**HEZEKIAH** <sup>a</sup> began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter <sup>b</sup> of Zechariah.

2 And he did that which was right in the sight of the LORD, according to all that David his father had done.

3 He in the first year of his reign, in the first month, <sup>c</sup> opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, <sup>d</sup> sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of this holy place.

6 For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have <sup>e</sup> turned away their faces from the habitation of the LORD, and <sup>f</sup> turned their backs.

7 <sup>g</sup> Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel.

<sup>a</sup> 2 Kings xviii. 1.—<sup>b</sup> Ch. xxvi. 5.—<sup>c</sup> See ch. xxviii. 24. Ver. 7.—<sup>d</sup> 1 Chron. xv. 13. Ch. xxiv. 8.—<sup>e</sup> Jer. ii. 27. Ezek. viii. 16.—<sup>f</sup> Heb. from the neck.—<sup>g</sup> Ch. xxviii. 24.—<sup>h</sup> Ch. xxiv. 18.—<sup>i</sup> Heb. common.

Verse 2. *He did that which was right*] See the note on 2 Kings xviii. 8.

Verse 8. *He hath delivered them to trouble, to astonishment*] He probably refers here chiefly to that dreadful

8 Wherefore the <sup>a</sup> wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to <sup>b</sup> trouble, to astonishment, and to <sup>c</sup> hissing, as ye see with your eyes.

9 For, lo, <sup>d</sup> our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

10 Now it is in mine heart to make <sup>e</sup> a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, <sup>f</sup> be not now negligent: for the LORD hath <sup>g</sup> chosen you to stand before him, to serve him, and that ye should minister unto him, and <sup>h</sup> burn incense.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites: Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman: Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

Dent. xxviii. 26.—<sup>a</sup> 1 Kings ix. 8. Jer. xviii. 18. xix. 8. xxv. 9, 18. xxix. 18.—<sup>b</sup> Ch. xxviii. 5, 8, 17.—<sup>c</sup> Ch. xv. 12.—<sup>d</sup> Or, be not now deceived.—<sup>e</sup> Num. iii. 6. viii. 14. xviii. 2, 6.—<sup>f</sup> Or, after sacrifices.

defeat by the Israelites in which a hundred and twenty thousand were slain, and two hundred thousand taken prisoners; see the preceding chapter, ver. 6, 8.

Verse 10. *To make a covenant*] To renew the covenant

## II. CHRONICLES.

15 And they gathered their brethren, and \*sanctified themselves, and came, according to the commandment of the king, <sup>b</sup>by the words of the LORD, <sup>c</sup>to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD; so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did <sup>d</sup>cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a <sup>e</sup>sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and <sup>f</sup>sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

<sup>a</sup> Ver. 5.—<sup>b</sup> Or, in the business of the LORD, ch. xxx. 12.—<sup>c</sup> 1 Chron. xxiii. 28.—<sup>d</sup> Ch. xxviii. 24.—<sup>e</sup> Lev. iv. 3, 14.—<sup>f</sup> Lev. viii. 14, 15, 19, 24. Heb. ix. 21.—<sup>g</sup> Heb. near.—<sup>h</sup> Lev. iv. 15, 24.—<sup>i</sup> Lev. xiv. 20.—<sup>j</sup> 1 Chron. xvi. 4, xxv. 8.—<sup>k</sup> 1 Chron. xxiii. 5, xxv. 1. Ch. viii. 14.—<sup>l</sup> 2 Sam. xxiv. 11.—<sup>m</sup> Ch. xxx. 12.—<sup>n</sup> Heb. by the hand of the LORD.

under which the whole people were constantly considered, and of which circumcision was the sign; and the spirit of which was, *I will be your God: Ye shall be my people.*

Verse 16. *And the priests went*] The priests and Levites cleansed first the courts both of the priests and of the people. On this labour they spent eight days. Then they cleansed the interior of the temple; but as the Levites had no right to enter the temple the priests carried all the dirt and rubbish to the porch, whence they were collected by the Levites, carried away, and cast into the brook Kidron; in this work eight days more were occupied and thus the temple was purified in sixteen days.

Verse 21. *They brought seven bullocks &c.*] This was more than the law required; see Lev. iv. 13, &c. It ordered *one calf or ox* for the sins of the people, and *one he-goat* for the sins of the prince; but Hezekiah here offers many more. And the reason appears sufficiently evident: the law speaks only of sins of ignorance; but here there were sins of every kind and every die,—idolatry, apostasy from the divine worship, profanation of the temple, &c., &c. The sin-offerings, we are informed, were offered, first, for the kingdom—for the transgressions of the king and his family; secondly, for the sanctuary, which had been defiled and polluted, and for the priests who had been profane, negligent, and unholy; and, finally, for JUDAH—for the whole mass of the people, who had been led away into every kind of abomination by the above examples.

Verse 28. *They laid their hands upon them*] That is, they confessed their sins; and as they had by their transgression forfeited their lives, they now offer these animals to

23 And they brought <sup>a</sup>forth the he-goats for the sin-offering before the king and the congregation; and they laid their <sup>b</sup>hands upon them;

24 And the priests killed them, and they made reconciliation with their blood upon the altar, <sup>c</sup>to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 <sup>d</sup>And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, <sup>e</sup>according to the commandment of David, and of <sup>f</sup>Gad the king's seer, and Nathan the prophet: <sup>g</sup>for so was the commandment <sup>h</sup>of the LORD <sup>i</sup>by his prophets.

26 And the Levites stood with the instruments <sup>j</sup>of David, and the priests with <sup>k</sup>the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And <sup>l</sup>when the burnt-offering began, <sup>m</sup>the song of the LORD began also with the trumpets, and with the <sup>n</sup>instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the <sup>o</sup>singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished.

29 And when they had made an end of offering, <sup>p</sup>the king and all that were <sup>q</sup>present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have <sup>r</sup>consecrated yourselves unto the LORD, come near and bring sacrifices and <sup>s</sup>thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart burnt-offerings.

—<sup>a</sup> Heb. by the hand of.—<sup>b</sup> 1 Chron. xxiii. 5. Amos vi. 5.—<sup>c</sup> Num. x. 8, 10. 1 Chron. xv. 24. xvi. 6.—<sup>d</sup> Heb. in the time.—<sup>e</sup> Ch. xxiii. 18.—<sup>f</sup> Heb. hands of instruments.—<sup>g</sup> Heb. song.—<sup>h</sup> Ch. ix. 18.—<sup>i</sup> Heb. found.—<sup>j</sup> Or, filled your hand, ch. xiii. 9.—<sup>k</sup> Lev. vii. 12.

die as vicarious offerings, their life being taken for the life of their owners.

Verse 25. *With cymbals, with psalteries*] Moses had not appointed any musical instruments to be used in the divine worship; there was nothing of the kind under the first tabernacle. The trumpets or horns then used were not for song nor praise but as we use bells, i. e., to give notice to the congregation of what they were called to perform, &c. But David did certainly introduce many instruments of music into God's worship, for which we have already seen he was solemnly reproved by the prophet Amos, chap. vi. 1–6. Here, however, the author of the book states he had the commandment of the prophet Nathan, and Gad the king's seer; and this is stated to have been the commandment of the LORD by his prophets: but the Syriac and Arabic give this a different turn—"Hezekiah appointed Levites in the house of the LORD, with instruments of music, and the sound of harps, and with the HYMNS OF DAVID, and the HYMNS OF GAD, the king's prophet, and of NATHAN, the king's prophet: for David sang the praises of the LORD his God, as from the mouth of his prophets." But were it even evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No; the whole spirit, soul, and genius of the Christian religion are against this: and those who know the church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion:



32 And the number of the burnt-offerings, which the congregation brought, was three-score and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt-offering to the LORD.

33 And the consecrated things were six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not slay all the burnt-offerings: wherefore <sup>a</sup>their brethren the Levites <sup>b</sup>did help them, till the

<sup>a</sup> Ch. xxv. 11.—<sup>b</sup> Heb. strengthened them.

and that where they prevail most, there is least of the power of Christianity. [There is no authority for preferring the Syrian and Arabic version.]

Verse 34. *They could not slay all the burnt-offerings*] Peace-offerings, and such like, the Levites might slay and dress; but the whole burnt-offerings, that is, those which were *entirely consumed* on the altar, could be touched only by the priests, unless in a case of necessity, such as is mentioned here.

*The Levites were more upright in heart*] The priests seem to have been very backward in this good work; the Levites were more ready to help forward this glorious reformation. Why the former should have been so backward is not easy to tell; but it appears to have been the fact. Indeed, it often happens that the higher orders of the priesthood are less concerned for the prosperity of true religion than the lower. A rich priesthood is not favourable either

work was ended, and until the *other* priests had sanctified themselves: <sup>c</sup>for the Levites were more <sup>d</sup>upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings were in abundance, with <sup>e</sup>the fat of the peace-offerings, and <sup>f</sup>the drink-offerings for every burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was done suddenly.

<sup>e</sup> Ch. xxx. 8.—<sup>f</sup> Ps. vii. 10.—<sup>g</sup> Lev. iii. 16.—<sup>h</sup> Num. xv. 5, 7, 10.

to the spread or depth of religion. Earthly gratifications are often put in the place of divine influences; it is almost a miracle to see a very rich man deeply interested in behalf of his own soul, or the souls of others.

Verse 36. *And Hezekiah rejoiced*] Both he and the people rejoiced that God had prepared their hearts to bring about so great a reformation in so short a time; for, it is added, *the thing was done suddenly*. The king's example and influence were here, under God, the grand spring of all those mighty and effectual movements. What amazing power and influence has God lodged with kings! They can sway a whole empire nearly as they please; and when they declare themselves in behalf of religion, they have the people uniformly on their side. *Kings* on this very ground, are no indifferent beings; they must be either a great curse or a great blessing to the people whom they govern.

## CHAPTER XXX.

*Hezekiah invites all Israel and Judah, and writes letters to Ephraim and Manasseh to come up to Jerusalem, and hold a passover to the Lord, 1-4. The posts go out with the king's proclamation from Dan to Beer-sheba, and pass from city to city through the coasts of Ephraim, Manasseh, and Zebulun; but are generally mocked in Israel, 5-10. Yet several of Asher, Manasseh, and Zebulun humble themselves, and come to Jerusalem, 11. But in Judah they are all of one heart, 12, 13. They take away the idolatrous altars, kill the passover, sprinkle the blood, and, as circumstances will permit, sanctify the people, 14, 15. Many having eaten of the passover, who were not purified according to the law, Hezekiah prays for them; and the Lord accepts his prayer, and heals them, 16-20. Hezekiah exhorts; and they hold the feast seven additional days, fourteen in all, and the people greatly rejoice, 21-26. The priest and the Levites bless the people, and God accepts their prayers and thanksgivings, 27.*

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and the princes, and all the congregation in Jerusalem, to keep the passover in the second <sup>a</sup>month.

3 For they could not keep it <sup>b</sup>at that time, <sup>c</sup>be-

<sup>a</sup> Num. ix. 10, 11.—<sup>b</sup> Exod. xii. 6, 18.—<sup>c</sup> Ch. xxix. 34.

Verse 1. *Hezekiah sent to all Israel*] It is not easy to find out how this was permitted by the king of Israel; but it is generally allowed that Hoshea, who then reigned over Israel, was one of their best kings. And as the Jews allow that at this time both the golden calves had been carried away by the Assyrians,—that at Dan by Tiglath-pileser, and that at Beth-el by Salsmaneser,—the people who chose to worship Jehovah at Jerusalem were freely permitted to do it, and Hezekiah had encouragement to make the proclamation in question.

Verse 2. *In the second month*] In Iyar, as they could not celebrate it in Nisan, the *fourteenth* of which month was the proper time. But as they could not complete the purgation of the temple till the *sixteenth* of that month, therefore they were obliged to hold it now, or else adjourn it till the next year, which would have been fatal to that

cause the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing <sup>d</sup>pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they

<sup>d</sup> Heb. was right in the eyes of the king.

spirit of reformation which had now taken place. The law itself had given permission to those who were at a distance, and could not attend on the *fourteenth* of the first month, and to those who were accidentally defiled, and ought not to attend, to celebrate the passover on the *fourteenth* of the second month; see Num. ix. 10, 11. Hezekiah therefore, and his counsellors, thought that they might extend that to the people at large, because of the delay necessarily occasioned by the cleansing of the temple, which was granted to individuals in such cases as the above, and the result showed that they had not mistaken the mind of the Lord upon the subject.

Verse 6. *So the posts went*] Ratsim, the runners or couriers; persons who were usually employed to carry messages; men who were light of foot, and confidential.

had not done it of a long time in such sort as it was written.

6 So the posts went with the letters 'from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, 'turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of 'the kings of Assyria.

7 And be not ye 'like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore 'gave them up to desolation, as ye see.

8 Now 'be ye not 'stiff-necked, as your fathers were, but 'yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, 'that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children shall find 'compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is 'gracious and merciful, and will not turn away his face from you, if ye 'return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but 'they laughed them to scorn, and mocked them.

11 Nevertheless 'divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah 'the hand of God was to give them one heart to do the commandment of the king and of the princes, 'by the word of the LORD.

13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the 'altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were 'ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in 'their place after their manner, according to the law of Moses the man of

God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: 'therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even 'many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, 'yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one.

19 That 'prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were 'present at Jerusalem kept 'the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, singing with 'loud instruments unto the LORD.

22 And Hezekiah spake 'comfortably unto all the Levites 'that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and 'making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep 'other seven days: and they kept other seven days with gladness.

24 For Hezekiah king of Judah 'did "give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests "sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation 'that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27 Then the priests the Levites arose and 'blessed the people: and their voice was heard, and their prayer came up to 'his holy dwelling-place, even unto heaven.

\* Heb. from the hand.—Jer. iv. 1. Joel ii. 13.—2 Kings xv. 19, 29.—Ezek. xx. 18.—Ch. xxix. 8.—Heb. harden not your necks.—Deut. x. 16.—Heb. give the hand. See 1 Chron. xxix. 24. Ezra x. 19.—Ch. xxix. 10.—Ps. cvi. 46.—Exod. xxiv. 6.—Isa. lv. 7.—Ch. xxxvi. 16.—80 ch. xi. 10. Ver. 19, 21.—Phil. ii. 13.—Ch. xxix. 25.—Ch. xxviii. 24.—Ch. xxx. 84.—Heb. their standing.—Ch. xxix. 84.—Ver. 11.—Exod. xii. 43,

&c.—Ch. xix. 3.—Heb. found.—Exod. xii. 15. xiii. 6.—Heb. instruments of strength.—Heb. to the heart of all, &c. Isa. xl. 2.—Ch. xvii. 9. xxxv. 3. Dent. xxxiii. 10.—Ezra x. 11.—See 1 Kings viii. 65.—1 ab. lifted up, or offered.—Ch. xxxv. 7, 8.—Ch. xxix. 24.—Ver. 11, 18.—Num. vi. 23.—Heb. the habitation of his holiness, Ps. lxxviii. 5.

Verse 18. A multitude of the people—had not cleansed themselves] As there were men from Ephraim, Manasseh, Issachar, and Zebulun, they were excusable, because they came from countries that had been wholly devoted to idolatry.

Verse 22. Spake comfortably unto all the Levites] On such occasions the priests and Levites had great fatigue, and suffered many privations; and therefore had need of that encouragement which this prudent and pious king gave. It is a fine and expressive character given of these men, "They taught the good knowledge of God to the people." This is the great work, or should be so, of every Christian minister.

Verse 25. The strangers that came out of the land of Israel] That is, the proselytes of the covenant who had embraced Judaism, and had submitted to the rite of circumcision; for none others could be permitted to eat of the passover.

Verse 26. Since the time of Solomon—there was not the

like in Jerusalem.] For from that time the ten tribes had been separated from the true worship of God, and now many of them for the first time, especially from Asher, Issachar, Ephraim, Manasseh, and Zebulun, joined to celebrate the passover.

Verse 27. And their voice was heard] God accepted the fruits of that pious disposition which himself had infused.

And their prayer came up] As the smoke of their sacrifices ascended to the clouds, so did their prayers, supplications, and thanksgivings, ascend to the heavens. Israel now appeared to be in a fair way of regaining what they had lost; but alas, how soon were all these bright prospects beclouded for ever.

It is not for the want of holy resolutions and heavenly influences that men are not saved, but through their own unsteadiness; they do not persevere, they forget the necessity of continuing in prayer, and thus the Holy Spirit is

grieved, departs from them, and leaves them to their own darkness and hardness of heart. When we consider the heavenly influences which many receive who draw back to perdition, and the good fruits which for a time they bore,

it is blasphemy to say they had no genuine or saving grace; they had it, they showed it, they trifled with it, sinned against it, continued in their rebellions, and therefore are lost.

## CHAPTER XXXI.

*The people destroy all traces of idolatry throughout Judah, Benjamin, Ephraim, and Manasseh, 1. Hezekiah reforms the state of religion in general; and the tithes are brought in from every quarter, and proper officers set over them, 2-13. They bring in also the freewill-offerings, and regulate the priests and Levites, and their families, according to their genealogies, 14-19. Hezekiah does every thing in sincerity and truth, and is prosperous 20, 21.*

**N**OW when all this was finished, all Israel that were <sup>a</sup>present went out to the cities of Judah, and <sup>b</sup>brake the <sup>c</sup>images in pieces, and cut down the groves, and threw down the high places and altars out of all Judah and Benjamin, in Ephraim also and Manasseh,<sup>d</sup> until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession, into their own cities.

2 And Hezekiah appointed <sup>e</sup>the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites <sup>f</sup>for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the <sup>g</sup>law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the <sup>h</sup>portion of the priests and the Levites, that they might be encouraged in <sup>i</sup>the law of the LORD.

5 And as soon as the commandment <sup>j</sup>came abroad, the children of Israel brought in abundance <sup>k</sup>the first-fruits of corn, wine, and oil, and <sup>l</sup>honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the <sup>m</sup>tithe of holy things which were consecrated unto the LORD their God, and laid them <sup>n</sup>by heaps.

7 In the third month they began to lay the founda-

tion of the heaps, and finished them in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, <sup>o</sup>Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.

11 Then Hezekiah commanded to prepare <sup>p</sup>chambers in the house of the LORD; and they prepared them,

12 And brought in the offerings and the tithes and the dedicated things faithfully: <sup>q</sup>over which Cononiah the Levite was ruler, and Shimei his brother was the next.

13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers <sup>r</sup>under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill-offerings of God to distribute the oblations of the LORD, and the most holy things.

15 And <sup>s</sup>next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the <sup>t</sup>cities of the priests, in their <sup>u</sup>set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three

<sup>a</sup> Heb. found.—<sup>b</sup> 2 Kings xviii. 4.—<sup>c</sup> Heb. statues, ch. xxx. 14.—<sup>d</sup> Heb. until to make an end.—<sup>e</sup> 1 Chron. xxiii. 6. xxiv. 1.—<sup>f</sup> 1 Chron. xxiii. 30, 31.—<sup>g</sup> Num. xxviii. xxix.—<sup>h</sup> Num. xviii. 8, &c. Neh. xlii. 10.—<sup>i</sup> Mal. ii. 7.—<sup>j</sup> Heb. brake forth.—<sup>k</sup> Exod. xxii. 29. Neh. xlii. 12.

Verse 1. *Brake the images in pieces*] This species of reformation was not only carried on through Judah, but they carried it into Israel; whether through a transport of religious zeal, or whether with the consent of Hosea the Israelitish king, we cannot tell.

Verse 2. *In the gates of the tents of the Lord.*] That is, in the temple; for this was the house, tabernacle, tent, and camp, of the Most High.

Verse 3. *The king's portion of his substance for the burnt-offerings*] It is conjectured that the Jewish kings, at least from the time of David, furnished the morning and evening sacrifices daily at their own expense, and several others also.

Verse 5. *Brought—the first-fruits*] These were principally for the maintenance of the priests and Levites; they brought tithes of all the produce of the field, whether com-

—<sup>o</sup> Or, dates.—<sup>p</sup> Lev. xx. 8. Deut. xiv. 28.—<sup>q</sup> Heb.

—<sup>r</sup> Mal. iii. 10.—<sup>s</sup> Or, store-houses.—<sup>t</sup> Neh. xlii.

hand.—<sup>u</sup> Heb. at his hand.—<sup>v</sup> Josh. xxi. 9.—<sup>w</sup> Or, trust, 1 Chron. ix. 22.

manded or not, as we see in the instance of honey, which was not to be offered to the Lord, Lev. ii. 11, yet it appears it might be offered to the priests as first-fruits, or in the way of tithes.

Verse 7. *The heaps*] The vast collections of grain which they had from the tithes over and above their own consumption; see ver. 10.

Verse 11. *To prepare chambers*] To make granaries to lay up this superabundance.

Verse 12. *Shimei—was the next.*] He was assistant to Cononiah.

Verse 15. *And Miniamin.*] Instead of *Miniamin*, Benjamin, is the reading of three of Kennicott's and De Rossi's MSS.; and this is the reading of the Vulgate, Syriac, Septuagint, and Arabic.

## II. CHRONICLES.

years old and upward, *even* unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses:

17 Both to the genealogy of the priests by the house of their fathers, and the Levites <sup>a</sup>from twenty years old and upward, in their charges by their courses:

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their <sup>b</sup>set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which*

<sup>a</sup> 1 Chron. xxiii. 24, 27.—<sup>b</sup> Or, *trust*.—<sup>c</sup> Lev. xxv. 34. Num. xxxv. 2.

Verse 17. *From twenty years old*] Moses had ordered that the Levites should not begin their labour till they were thirty years of age; but David changed this order, and obliged them to begin at twenty.

Verse 20. *Wrought—good and right and truth*] Here is the proper character of a worthy king: he is GOOD, and he does good; he is UPRIGHT, and he acts justly and main-

were in <sup>a</sup>the fields of the suburbs of their cities, in every several city, the men that were <sup>a</sup>expressed by name to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and <sup>a</sup>wrought that *which* was good and right and truth before the Lord his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

4 Ver. 12, 13, 14, 15.—2 Kings xx. 8.

tains justice; he is truly RELIGIOUS, and he lives according to that truth which he receives as a revelation from God.

Verse 21. *He did it with all his heart*] In every respect he was a thoroughly excellent man, saw his duty to God and to his people, and performed it with becoming zeal and diligence.

## CHAPTER XXXII.

*Sennacherib invades Judea, 1. Hezekiah takes proper measures for the defence of his kingdom, 2-6. His exhortation, 7, 8. Sennacherib sends a blasphemous message to Hezekiah, and to the people, 9-15. His servants rail against God; and he and they blaspheme most grievously, 16-19. Hezekiah and the prophet Isaiah cry to God; He answers, and the Assyrians are destroyed, and Sennacherib is slain by his own sons, 20, 21. The Lord is magnified, 22, 23. Hezekiah's sickness and recovery, 24. His ingratitude, 25. His humiliation, 26. His riches, 27, 30. His error relative to the Babylonish ambassadors, 31. His acts and death, 32, 33.*

**AFTER** <sup>a</sup>these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought <sup>b</sup>to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that <sup>c</sup>he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that <sup>d</sup>ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also <sup>e</sup>he strengthened himself, and <sup>f</sup>built up

<sup>a</sup> 2 Kings xviii. 13, &c. Isa. xxxvi. 1, &c.—<sup>b</sup> Heb. *to break them up*.—<sup>c</sup> Heb. *his face was to war*.—<sup>d</sup> Heb. *overflowed*.—<sup>e</sup> Isa. xxii. 9. <sup>f</sup> Ch. xxv. 28.—2 Sam. v. 9. 1 Kings ix. 24.—<sup>g</sup> Or, *swords* or

Verse 1. *After these things*] God did not permit this pious prince to be disturbed till he had completed the reformation which he had begun.

Verse 2. *When Hezekiah saw*] This was in the fourteenth year of the reign of Hezekiah; and at first the Jewish king bought him off at the great price of three hundred talents of silver and thirty talents of gold; and even emptied his own treasures, and spoiled the house of the Lord, to gratify the oppressive avarice of the Assyrian king.

Verse 4. *Stopped all the fountains*] This was prudently done, for without water, how could an immense army subsist in an arid country?

Verse 5. *Raised it up to the towers*] He built the wall up

all the wall that was broken, and raised it up to the towers, and another wall without, and repaired <sup>g</sup>Millo in the city of David, and made <sup>h</sup>darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and <sup>i</sup>spake comfortably to them, saying,

7 <sup>j</sup>Be strong and courageous, <sup>k</sup>be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for <sup>l</sup>there be more with us than with him:

8 With him is an <sup>m</sup>arm of flesh; but <sup>n</sup>with us *is* Lord our God to help us, and to fight our battles. And the people <sup>o</sup>rested themselves upon the words of Hezekiah king of Judah.

9 <sup>p</sup>After this did Sennacherib king of Assyria

weapons.—<sup>h</sup> Heb. *spoke to their heart*, ch. xxx. 23. Isa. xl. 2.—<sup>i</sup> Deut. xxxi. 6.—<sup>j</sup> Ch. xx. 15.—<sup>k</sup> 2 Kings vi. 16.—<sup>l</sup> Jer. xvii. 5. 1 John iv. 4.—<sup>m</sup> Ch. xiii. 12. Rom. viii. 31.—<sup>n</sup> Heb. *learned*.—<sup>o</sup> 2 Kings xviii. 17.

to the height of the towers, or, having built the wall, he raised towers on it.

Verse 6. *Set captains of war over the people—in the street of the gate of the city*] That is, the open places at the gate of the city, whither the people came for judgment, &c.

Verse 7. *There be more with us than with him*] We have more power than they have. (These words he quotes from the prophet Elisha, 2 Kings vi. 16.) This was soon proved to be true by the slaughter made by the angel of the Lord in the Assyrian camp.

Verse 9. *After this did Sennacherib*] Having received the silver and gold mentioned above, he withdrew his army but

send his servants to Jerusalem, but he *himself laid siege* against Lachish, and all his <sup>a</sup> power with him), unto Hezekiah king of Judah and unto all Judah that were at Jerusalem, saying,

10 <sup>b</sup> Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide <sup>c</sup> in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying; <sup>d</sup> The Lord our God shall deliver us out of the hand of the king of Assyria?

12 <sup>e</sup> Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of other lands? <sup>f</sup> were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore <sup>g</sup> let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the Lord God, and against his servant Hezekiah.

17 <sup>h</sup> He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, <sup>i</sup> As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 <sup>j</sup> Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem <sup>k</sup> that were on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* <sup>l</sup> the work of the hands of man.

20 <sup>m</sup> And for this *cause* Hezekiah the king, and <sup>n</sup> the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 <sup>o</sup> And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And

<sup>a</sup> Heb. domtuten.—<sup>b</sup> 2 Kings xviii. 19.—<sup>c</sup> Or, in the stronghold.—<sup>d</sup> 2 Kings xviii. 30.—<sup>e</sup> 2 Kings xviii. 22.—<sup>f</sup> 2 Kings xviii. 31, 35.—<sup>g</sup> 2 Kings xviii. 29.—<sup>h</sup> 2 Kings xix. 9.—<sup>i</sup> 2 Kings xix. 12.—<sup>j</sup> 2 Kings xviii. 26.—<sup>k</sup> 2 Kings xix. 26, 27.—<sup>l</sup> 2 Kings xix. 18.—<sup>m</sup> 2 Kings xix. 15.—<sup>n</sup> 2 Kings xix. 2.—<sup>o</sup> 2 Kings xix. 25.—<sup>p</sup> Heb. made himself.—<sup>q</sup> Heb. precious things.—<sup>r</sup> Ch. xvii. 5.—<sup>s</sup> Ch. i. 1.—<sup>t</sup> 2 Kings xx. 1.—<sup>u</sup> Isa. xxxviii. 1.—<sup>v</sup> Or, wrought a miracle for him.—<sup>w</sup> Ps. cxvi.

shortly after he sent Rabshakeh with a blasphemous message, This is the fact mentioned here.

Verse 10. *Thus saith Sennacherib*] See all these circumstances largely explained 2 Kings xviii. 17—36.

Verse 23. *Many brought gifts unto the Lord*] They plainly saw that Jehovah was the protector of the land.

*And presents to Hezekiah*] They saw that God was his friend, and would undertake for him; and they did not wish to have such a man for their enemy.

Verse 24. *Hezekiah was sick*] See 2 Kings xx. 1, &c., and the notes there.

Verse 25. *Hezekiah rendered not again*] He got into a vain confidence, took pleasure in his riches, and vainly

when he was come into the house of his god, *they* that came forth of his own bowels <sup>a</sup> slew him there with the sword.

22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

23 And many brought gifts unto the Lord to Jerusalem and <sup>b</sup> presents <sup>c</sup> to Hezekiah king of Judah: so that he was <sup>d</sup> magnified in the sight of all nations from thenceforth.

24 <sup>e</sup> In those days Hezekiah was sick to the death, and prayed unto the Lord: and spake unto him, and he <sup>f</sup> gave him a sign.

25 But Hezekiah <sup>g</sup> rendered not again according to the benefit *done* unto him; for <sup>h</sup> his heart was lifted up: <sup>i</sup> therefore there was wrath upon him, and upon Judah and Jerusalem.

26 <sup>j</sup> Notwithstanding Hezekiah humbled himself for <sup>k</sup> the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the Lord came upon them <sup>l</sup> in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold; and for precious stones, and for spices, and for shields, and for all manner of <sup>m</sup> pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for <sup>n</sup> God had given him substance very much.

30 <sup>o</sup> This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 Howbeit in the *business* of the <sup>p</sup> ambassadors of the princes of Babylon, who <sup>q</sup> sent unto him to enquire of the wonder that was *done* in the land, God left him, to <sup>r</sup> try him; that he might know all that was in his heart.

32 Now the rest of the acts of Hezekiah, and his <sup>s</sup> goodness, behold, they are written in <sup>t</sup> the vision of Isaiah the prophet, the son of Amoz, and in the <sup>u</sup> book of the kings of Judah and Israel.

33 <sup>v</sup> And Hezekiah slept with his fathers, and they buried him in the <sup>w</sup> chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him <sup>x</sup> honour at his death. And Manasseh his son reigned in his stead.

12.—<sup>a</sup> Ch. xxvi. 16. Hab. ii. 4.—<sup>b</sup> Ch. xiv. 18.—<sup>c</sup> Jer. xvi. 18, 19.—<sup>d</sup> Heb. the lifting up.—<sup>e</sup> 2 Kings xx. 19.—<sup>f</sup> Heb. instruments of desire.—<sup>g</sup> 2 Chron. xxix. 12.—<sup>h</sup> Isa. xlvii. 9, 11.—<sup>i</sup> Heb. interpreters.—<sup>j</sup> 2 Kings xx. 13. Isa. xxxix. 1.—<sup>k</sup> Deut. viii. 2.—<sup>l</sup> Heb. kindness.—<sup>m</sup> Isa. xxxvii. xxxviii. xxxix.—<sup>n</sup> 2 Kings xviii. xix., xx.—<sup>o</sup> 2 Kings xx. 21.—<sup>p</sup> Or, highest.—<sup>q</sup> Prov. x. 7.

showed them to the messengers of the king of Babylon. Verse 26. *Humbled himself*] Awoke from his sleep, was sorry for his sin, deprecated the wrath of God, and the divine displeasure was turned away from him.

Verse 27. *Pleasant jewels*] Desirable vessels or utensils.

Verse 30. *The upper watercourse*] He made canals to bring the waters of Gihon from the west side of Jerusalem to the west side of the city of David.

Verse 31. *Of the ambassadors*] See 2 Kings xx. 18, and the observations at the end of that chapter.

Verse 33. *Chiefest of the sepulchres*] This respect they paid to him who, since David, had been the best of all their kings.

## II. CHRONICLES.

### CHAPTER XXXIII.

*Manasseh reigns fifty-five years, and restores idolatry, pollutes the temple, and practises all kinds of abominations, 1-9. He and the people are warned in vain, 10. He is delivered into the hands of the Assyrians, bound with fetters, and carried to Babylon, 11. He humbles himself, and is restored, 12, 13. He destroys idolatry, and restores the worship of God, 14-16. The people keep the high places, but sacrifice to the Lord on them, 17. His acts, prayer, and death, 18-20. His son Amon succeeds him; and after a wicked and idolatrous reign of two years, is slain by his own servants in his own house, 21-24. The people rise up, and slay his murderers, and make Josiah his son king in his stead, 25.*

**MANASSEH** <sup>a</sup>was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem.

<sup>2</sup> But did that which was evil in the sight of the LORD, like unto the <sup>b</sup>abominations of the heathen, whom the LORD had cast out before the children of Israel.

<sup>3</sup> For <sup>c</sup>he built again the high places which Hezekiah his father had <sup>d</sup>broken down, and he reared up altars for Baalim, and <sup>e</sup>made groves, and worshipped <sup>f</sup>all the host of heaven, and served them.

<sup>4</sup> Also he built altars in the house of the LORD, whereof the LORD had said, <sup>g</sup>In Jerusalem shall my name be for ever.

<sup>5</sup> And he built altars for all the host of heaven <sup>h</sup>in the two courts of the house of the LORD.

<sup>6</sup> And he caused his children to pass through the fire in the valley of the son of Hinnom: <sup>i</sup>also he observed times, and used enchantments, and used witchcraft, and <sup>j</sup>dealt with a familiar spirit, and with wizards: <sup>k</sup>he wrought much evil in the sight of the LORD, to provoke him to anger,

<sup>7</sup> And <sup>l</sup>he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In <sup>m</sup>this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever.

<sup>8</sup> <sup>n</sup>Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

<sup>9</sup> So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

<sup>10</sup> And the LORD spake to Manasseh, and to his people: but they would not hearken.

<sup>11</sup> <sup>o</sup>Wherefore the LORD brought upon them the captains of the host <sup>p</sup>of the king of Assyria, which took Manasseh among the thorns, and <sup>q</sup>bound him with <sup>r</sup>fetters, and carried him to Babylon.

<sup>a</sup> 2 Kings xxi. 1, &c.—<sup>b</sup> Deut. xviii. 9. <sup>c</sup> 2 Chron. xxviii. 8.—<sup>d</sup> Heb. <sup>e</sup>he returned and built.—<sup>f</sup> 2 Kings xviii. 4. Ob. xxx. 14. xxi. 1. xxxii. 23.—<sup>g</sup> Deut. xvi. 21.—<sup>h</sup> Deut. xvii. 3.—<sup>i</sup> Deut. xii. 11. <sup>j</sup> 1 Kings viii. 29. ix. 8. Ch. vi. 6. vii. 18.—<sup>k</sup> Ch. iv. 9.—<sup>l</sup> Lev. xviii. 21. Deut. xviii. 10. <sup>m</sup> 2 Kings xxiii. 10. Ch. xxviii. 3. Ezek. xlii. 37, 39.—<sup>n</sup> Deut. xviii. 10, 11.—<sup>o</sup> 2 Kings xxi. 6.—<sup>p</sup> 2 Kings xxi. 7.—<sup>q</sup> Ps.

Verse 1. *Manasseh was twelve years old*] We do not find that he had any godly director; his youth was therefore the more easily seduced. But surely he had a *pious education*; how then could the principles of it be so soon eradicated?

Verse 3. *Altars for Baalim*] The SUN and MOON. And *made groves, Asheroth, Astarte, VENUS; the host of heaven, all the PLANETS and STARS*. These were the general objects of his devotion.

Verse 5. *He built altars*] See the principal facts in this chapter explained in the notes 2 Kings xxi. 1-17.

Verse 7. *A carved image*] The Turgist supposes he wished to procure himself divine honours.

<sup>12</sup> And when he was in affliction, he besought the LORD his God, and <sup>r</sup>humbled himself greatly before the God of his fathers,

<sup>13</sup> And prayed unto him: and he was <sup>s</sup>entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh <sup>t</sup>knew that the LORD he was God.

<sup>14</sup> Now after this he built a wall without the city of David, on the west side of <sup>u</sup>Gihon, in the valley, even to the entering in at the fish-gate, and commanded <sup>v</sup>about <sup>w</sup>Ophel, and raised it up a very great <sup>x</sup>ht, and put captains of war in all the fenced <sup>y</sup>ities of Judah.

<sup>15</sup> And he took away the <sup>z</sup>strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast <sup>aa</sup>them out of the city.

<sup>16</sup> And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and <sup>ab</sup>thank-offerings, and commanded Judah to serve the LORD God of Israel.

<sup>17</sup> <sup>ac</sup>Nevertheless the people did sacrifice still in the high places, <sup>ad</sup>yet unto the LORD their God only.

<sup>18</sup> Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of <sup>ae</sup>the seers that spake to him in the name of LORD God of Israel, behold, they are written in the book of the kings of Israel.

<sup>19</sup> His prayer also, and <sup>af</sup>how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves, and graven images, before he was humbled: behold, they are written among the sayings of <sup>ag</sup>the seers.

<sup>20</sup> <sup>ah</sup>So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

<sup>21</sup> <sup>ai</sup>Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

<sup>22</sup> But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacri-

ex. xii. 14.—<sup>2</sup> Sam. vii. 10.—<sup>3</sup> Deut. xxviii. 36. Job. xxxvi. 8.—<sup>4</sup> Heb. which were the king's.—<sup>5</sup> Ps. cvii. 10, 11.—<sup>6</sup> Or, chains.—<sup>7</sup> 1 Pet. v. 6.—<sup>8</sup> 1 Chron. v. 30. Ezra viii. 23.—<sup>9</sup> Ps. ix. 16. Dan. iv. 25.—<sup>10</sup> 1 Kings i. 33.—<sup>11</sup> Ch. xxvii. 8.—<sup>12</sup> Or, the tower.—<sup>13</sup> Ver. 8, 5, 7.—<sup>14</sup> Lev. vii. 12.—<sup>15</sup> Ch. xxviii. 12.—<sup>16</sup> 1 Sam. ix. 9.—<sup>17</sup> Or, Head.—<sup>18</sup> 2 Kings xxi. 18.—<sup>19</sup> 2 Kings xxi. 19, &c.

Verse 14. *He built a wall*] This was probably a weak place that he fortified; or part of the wall which the Assyrians had broken down, which he now rebuilt.

Verse 15. *He took away the strange gods*] He appears to have done everything in his power to destroy the idolatry which he had set up, and to restore the pure worship of the true God. His repentance brought forth fruits meet for repentance. How long he was in captivity, and when or by whom he was delivered, we know not. The fact of his restoration is asserted; and we believe it on divine testimony.

Verse 21. *Amon reigned two years*] See on 2 Kings xxi. 19.



ficed unto all the carved images which Manasseh his father had made, and served them ;

23 And humbled not himself before the LORD, \* as Manasseh his father had humbled himself ; but Amon <sup>b</sup> trespassed more and more.

\* Ver. 12.—<sup>b</sup> Heb. multiplied trespass.

Verse 22. *Sacrificed unto all the carved images*] How astonishing is this! with his father's example before his eyes, he copies his father's vices, but not his repentance.

Verse 23. *Trespassed more and more.*] He appears to have exceeded his father, and would take no warning.

Verse 24. *His servants conspired against him*] On what account we cannot tell.

24 \* And his servants conspired against him, and slew him in his own house.

25 But the people of the land slew all them that had conspired against king Amon ; and the people of the land made Josiah his son king in his stead.

\* 2 Kings xxi. 21, 24.

Verse 25. *The people of the land slew all them*] His murder was not a popular act, for the people slew the regicides. They were as prone to idolatry as their king was. We may rest satisfied that idolatry was accompanied with great licentiousness and sensual gratifications, else it never, as a mere religious system, could have had any sway in the world.

## CHAPTER XXXIV.

*Josiah reigns thirty-one years ; destroys idolatry in Judah, as also in Manasseh, Ephraim, Simeon, and even to Naphtali, 1-7. He begins to repair the temple, and collects money for the purpose, and employs workmen, 8-13. Hilkiah the priest finds the book of the law in the temple, which is read by Shaphan before the king, 14-19. He is greatly troubled, and consults Huldah the prophetess, 20, 22. Her exhortation, and message to the king, 23-28. He causes it to be read to the elders of Judah, and they make a covenant with God, 29, 32. Josiah reforms every of abomination, and the people serve God all his days, 33.*

**JOSIAH** \* was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to <sup>b</sup> seek after the God of David his father : and in the twelfth year he began to \* purge Judah and Jerusalem <sup>d</sup> from the high-places, and the groves, and the carved images, and the molten images.

4 \* And they brake down the altars of Baalim in his presence ; and the \* images, that were on high above them, he cut down ; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, \* and strowed it upon the <sup>b</sup> graves of them that had sacrificed unto them.

5 And he <sup>b</sup> burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their <sup>b</sup> mattocks round about.

\* 2 Kings xxii. 1, &c.—<sup>b</sup> Ch. xv. 2.—<sup>c</sup> 1 Kings xiii. 2.—<sup>d</sup> Ch. xxxvi. 17, 22.—<sup>e</sup> Lev. xxvi. 30. 2 Kings xxiii. 4.—<sup>f</sup> Or, sun images.—<sup>g</sup> 2 Kings xxiii. 4.—<sup>h</sup> Heb. face of the graves.—<sup>i</sup> 1 Kings xiii. 2.—<sup>j</sup> Or,

Verse 2. *He declined neither to the right hand, nor to the left.*] He never swerved from God and truth ; he never omitted what he knew to be his duty to God and his kingdom ; he carried on his reformation with a steady hand ; timidity did not prevent him from going far enough ; and zeal did not lead him beyond due bounds. He walked in the golden mean, and his moderation was known unto all men. He went neither to the right nor to the left, he looked inward, looked forward, and looked upward. Reader, let the conduct of this pious youth be thy exemplar through life.

Verse 4. *The altars of Baalim*] How often have these been broken down, and how soon set up again ! We see that the religion of a land is as the religion of its king. If the king were idolatrous, up went the altars, on them were placed the statues, and the smoke of incense ascended in ceaseless clouds to the honour of that which is vanity, and

7 And when he had broken down the altars and the groves, and had <sup>b</sup> beaten the graven images <sup>c</sup> into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 Now \* in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high-priest, they delivered \* the money that was brought into the house of God, which the Levites that kept the doors gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin ; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house :

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and \* to floor the houses which the kings of Judah had destroyed.

mauls.—<sup>a</sup> Deut. ix. 21.—<sup>b</sup> Heb. to make powder.—<sup>c</sup> 2 Kings xxii. 3.—<sup>d</sup> See 2 Kings xii. 4, &c.—<sup>e</sup> Or, to rafters.

nothing in the world ; on the other hand, when the king was truly religious, down went the idolatrous altars, broken in pieces were the images, and the sacrificial smoke ascended only to the true God : in all these cases the people were as one man with the king.

Verse 6. *The cities of Manasseh*] Even those who were under the government of the Israelitish king permitted their idols and places of idolatry to be hewn down and destroyed : after the truth was declared and acknowledged, the *spade* and the *axe* were employed to complete the reformation.

Verse 9. *And they returned to Jerusalem.*] Instead of *vaiyashubu* "they returned," we should read *yoshebey*, "the inhabitants ;" a reading which is supported by many MSS., printed editions, and all the Versions, as well as by necessity and common sense. See the note on chap. xix. 8, where a similar mistake is rectified.

## II. CHRONICLES.

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari: and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward: and other of the Levites, all that could skill of instruments of music.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Assiah a servant of the king's, saying,

21 Go inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasruth, keeper of the wardrobe; (now she dwelt in Jerusalem in the college): and they spake to her to that effect.

23 And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring evil

upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof and humbledst thyself before me, and didst rend thy clothes, and weep before me: I have even heard thee also, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers.

\* 1 Chron. xxiii. 4, 5.—2 Kings xxii. 8, &c.—Heb. by the hand of.—Heb. to the hand of.—Heb. poured out or melted.—Heb. in it.—Or, Achbor, 2 Kings xxii. 12.—2 Kings xxii. 14.—Or, Harhas.—Heb. garments.—Or, in the school, or in the second part.

12. All that could skill of instruments of music.] Did the musicians play on their several instruments to encourage and enliven the workmen? Is not this a probable case from their mention here? If this were really the case, instrumental music was never better applied in any thing that refers to the worship of God. May I be allowed a gentle transition? Is it not the power and harmony of the grace of Jesus Christ in the gospel, that convert, change, and purify the souls of men, and prepare them for and place them in that part of the house of God, the New Jerusalem?

—2 Kings xxii. 1, &c.—Heb. from great even to small.—2 Kings xi. 14. xxiii. 3. Ch. vi. 13.—Heb. found.—1 Kings xi. 5.—Jer. iii. 10.—Heb. from after.

Verse 28. Gathered to thy grave in peace] See particularly the note on 2 Kings xxii. 20.

Verse 31. Made a covenant] See on 2 Kings xxiii. 3. And see the notes on that and the preceding chapter, for the circumstances detailed here.

Verse 32. To stand to it] It is likely that he caused them all to arise when he read the terms of the covenant, and thus testify their approbation of the covenant itself and their resolution to observe it faithfully and perseveringly.

## CHAPTER XXXV.

Josiah celebrates a passover; 1; regulates the courses of the priests; assigns them, the Levites, and the people, their portions; and completes the greatest passover ever celebrated since the days of Solomon, 2-19, Pharaoh Necho passes with his army through Judea, 20. Josiah meets and fights with him at Megiddo, and is mortally wounded, 21-23. He is carried to Jerusalem, where he dies, 24. Jeremiah laments for him, 25. Of his acts deeds, and where recorded, 26, 27.

**MOREOVER** \*Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the <sup>b</sup>fourteenth day of the first month.

2 And he set the priests in their \*charges, and \*encouraged them to the service of the house of the Lord,

3 And said unto the Levites \*that taught all Israel, which were holy unto the Lord, 'Put the holy ark \*in the house which Solomon the son of David king of Israel did build; \*it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel,

4 And prepare yourselves by the <sup>1</sup>houses of your fathers, after your courses, according to the <sup>1</sup>writing of David king of Israel, and according to the <sup>1</sup>writing of Solomon his son.

5 And <sup>1</sup>stand in the holy place according to the divisions of \*the families of the fathers of your brethren \*the people, and after the division of the families of the Levites.

6 So kill the passover, and \*sanctify yourselves and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses.

7 And Josiah \*gave \*to the people of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

8 And his princes \*gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred small cattle, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, \*gave unto the Levites for passover-offerings five thousand small cattle, and five hundred oxen.

10 So the service was prepared, and the priests, \*stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests \*sprinkled the blood from their hands, and the Levites \*flayed them.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as is written \*in the book of Moses. And so did they with the oxen.

13 And they \*roasted the passover with fire according to the ordinance: but the other holy offerings

\*sod they in pots, and in caldrons, and in pans, and \*divided them speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests and the sons of Aaron.

15 And the singers the sons of Asaph were in their \*place, according to the <sup>bb</sup>commandment of David, and Asaph, Heman, and Jeduthun the king's seer: and the porters \*waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Josiah.

17 And the children of Israel that were <sup>dd</sup>present kept the passover at that time, and the feast of \*unleavened bread seven days.

18 And \*there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 \*After all this, when Josiah had prepared the <sup>bb</sup>temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against \*the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but \*disguised himself, that he might fight with him, and hearkened not unto the words of Necho \*from the mouth of God, and came to fight in the valley of Megiddo:

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore \*wounded.

24 \*His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried \*in one of the sepulchres of his fathers. And \*all Judah and Jerusalem mourned for Josiah.

\*2 Kings xxiii. 21, 22. 1 Ead. i. 1, &c.—<sup>b</sup> Exod. xii. 6. Ezra vi. 19.—Ch. xxiii. 18. Ezra vi. 18.—<sup>d</sup> Ch. xxix. 5, 11.—<sup>e</sup> Deut. xxxiii. 10. Ch. xxx. 22. Mal. ii. 7.—<sup>f</sup> See ch. xxix. 14.—Ch. v. 7.—1 Chron. xiii. 28.—1 Chron. ix. 10.—1 Chron. xxiii. xiv. xvv. xvi.—Ch. viii. 14. 1 Ps. cxxix. 1.—<sup>g</sup> Heb. the house of the fathers.—<sup>h</sup> Heb. the sons of the people.—Ch. xxx. 5, 15. xxx. 8, 15. Ezra vi. 21.—<sup>i</sup> Heb. offered.—Ch. xxx. 24.—<sup>j</sup> Heb. offered.—<sup>k</sup> Heb. offered.—Ezra vi. 18.—Ch. xxix. 22.—<sup>l</sup> See ch. xxx. 34.—<sup>m</sup> Lev. iii. 3.—

\* Exod. xii. 8, 9. Deut. xvi. 7.—1 Sam. ii. 13, 14, 15.—<sup>n</sup> Heb. made them run.—<sup>o</sup> Heb. station.—<sup>p</sup> 1 Chron. xxv. 1, &c.—<sup>q</sup> 1 Chron. ix. 17, 18. xxvi. 14, &c.—<sup>r</sup> Heb. found.—<sup>s</sup> Exod. xii. 15. xiii. 6. Ch. xxx. 32.—<sup>t</sup> 2 Kings xxiii. 22, 23.—<sup>u</sup> 2 Kings xxiii. 29.—Jer. xvi. 2. 1 Ead. i. 25.—<sup>v</sup> H. b. house.—<sup>w</sup> Heb. the house of my war.—1 Sol Kings xxii. 34.—<sup>x</sup> 1 Ead. i. 28.—<sup>y</sup> Heb. made sick. 1 Kings xxii. 34.—<sup>z</sup> 2 Kings xxiii. 30.—<sup>aa</sup> Or, among the sepulchres.—<sup>ab</sup> Zech. xii. 11.

Verse 3. Put the holy ark in the house] It is likely that the priests had secured this when they found that the idolatrous kings were determined to destroy every thing that might lead the people to the worship of the true God. And now, as all appears to be well established, the ark is ordered to be put into its own place.

Verse 11. They killed the passover] The people themselves might slay their own paschal lambs, and then present the blood to the priests; that they might sprinkle it before the altar; and the Levites flayed them, and made them ready for dressing.

Verse 20. Necho king of Egypt] Pharaoh the lame says the Targum.

Verse 24. The second chariot] Perhaps this means no more than that they took Josiah out of his own chariot and put him into another, either for secrecy, or because his own had been disabled. The chariot into which he was put might have been that of the officer or aide-de-camp who attended his master to the war. See the note on 2 Kings xxii. 20.

Verse 25. Behold, they are written in the lamentations.] The Hebrews had poetical compositions for all great and

## II. CHRONICLES.

25 And Jeremiah <sup>a</sup> lamented for Josiah : and <sup>b</sup> all the singing men and the singing women spake of Josiah in their lamentations to this day, <sup>c</sup> and made them an ordinance in Israel : and, behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his

<sup>a</sup> Lam. iv. 20.—<sup>b</sup> See Matt. ix. 23.

important events, military songs, songs of triumph, epithalamia or marriage odes, funeral elegies, &c. Several of these are preserved in different parts of the historical books of scripture; and these were generally made by prophets or inspired men. That composed on the

<sup>a</sup> goodness, according to *that which was written in the law of the LORD,*

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

<sup>a</sup> Jer. xxi. 20.—<sup>b</sup> Heb. kindnesses.

tragic end of this good king by Jeremiah is now lost.

Verse 27. *And his deeds, first and last*] These general histories are lost; but in the books of *Kings* and *Chronicles* we have the leading facts.

## CHAPTER XXXVI.

*Jehoaiah made king on the death of his father Josiah, and reigns only three months, 1, 2. He is dethroned by the king of Egypt, and Jehoiakim his brother made king in his stead, who reigns wickedly eleven years, and is dethroned and led captive to Babylon by Nebuchadnezzar, 3-8. Jehoiachin is made king in his stead, and reigns wickedly three months and ten days, and is also led captive to Babylon, 9, 10. Zedekiah begins to reign, and reigns wickedly eleven years, 11, 12. He rebels against Nebuchadnezzar, and he and his people cast all the fear of God behind their backs; the wrath of God comes upon them to the uttermost; their temple is destroyed; and the whole nation is subjugated, and led into captivity, 13-21. Cyrus, king of Persia, makes a proclamation to rebuild the temple of the Lord, 22, 23.*

**THEN** <sup>a</sup> the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt <sup>b</sup> put him down at Jerusalem, <sup>c</sup> and <sup>d</sup> condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 <sup>a</sup> Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem : and he did *that which was evil in the sight of the LORD his God.*

6 <sup>a</sup> Against him came up Nebuchadnezzar king of Babylon, and bound him in <sup>b</sup> fetters to <sup>c</sup> carry him to Babylon.

7 <sup>a</sup> Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah : and <sup>a</sup> Jehoiachin his son reigned in his stead.

<sup>a</sup> 2 Kings xxiii. 30, &c. 1 Esd. i. 34, &c.—<sup>b</sup> Heb. removed him.—<sup>c</sup> 1 Esd. i. 36.—<sup>d</sup> Heb. mulcted.—<sup>e</sup> 2 Kings xxiii. 36, 37.—<sup>f</sup> 2 Kings xxiv. 1.—<sup>g</sup> Or, chains : foretold, Hab. i. 6.—<sup>h</sup> See 2 Kings xxiv. 6. Jer. xxii. 18, 19. xxxvi. 80.—<sup>i</sup> 2 Kings xxiv. 13. Dan. i. 1, 2. v. 2.—<sup>j</sup> Or, Jeconiah 1 Chron. iii. 16 Or. Coniah. Jer. xxii. 24.—<sup>k</sup> 2 Kings xxiv. 8.—<sup>l</sup> Heb. at the return of the year.—<sup>m</sup> 2 Kings xxiv. 10-17.

Verse 1. *Took Jehoahaz*] It seems that after Necho had discomfited Josiah, he proceeded immediately against *Charchemish*, and in the interim, Josiah dying of his wounds, the people made his son king.

Verse 3. *The king of Egypt put him down*] He now considered Judah to be *conquered*, and *tributary* to him; and because the people had set up Jehoahaz without his consent, he dethroned him, and put his brother in his place, perhaps for no other reason but to show his supremacy.

9 <sup>a</sup> Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem; and he did *that which was evil in the sight of the LORD.*

10 And <sup>a</sup> when the year was expired, <sup>b</sup> king Nebuchadnezzar sent, and brought him to Babylon, <sup>c</sup> with the <sup>d</sup> goodly vessels of the house of the LORD, and made <sup>e</sup> Zedekiah <sup>f</sup> his brother king over Judah and Jerusalem.

11 <sup>a</sup> Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.*

13 And <sup>a</sup> he also rebelled against king Nebuchadnezzar, who had made him swear by God : but he <sup>b</sup> stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 <sup>a</sup> And the LORD God of their fathers sent to them <sup>b</sup> by his messengers, rising up <sup>c</sup> betimes, and sending; because he had compassion on his people, and on his dwelling-place :

<sup>a</sup> Dan. i. 1, 2. v. 2.—<sup>b</sup> Heb. vessels of desire.—<sup>c</sup> Or, Mattaniah his father's brother. 2 Kings xxiv. 17.—<sup>d</sup> Jer. xxxvii. 1.—<sup>e</sup> 2 Kings xxiv. 18. Jer. lii. 1, &c.—<sup>f</sup> Jer. lii. 3. Ezek. xvii. 15, 18.—<sup>g</sup> 2 Kings xvii. 14.—<sup>h</sup> Jer. xxv. 3, 4. xxv. 15. xlv. 4.—<sup>i</sup> Heb. by the hand of his messengers.—<sup>j</sup> That is, continually and carefully.

Verse 6. *Came up Nebuchadnezzar*] See the notes on 2 Kings xxiv. 1. Archbishop Usher believes that Jehoiakim remained three years after this tributary to the Chaldeans, and that it is from this period that the *seventy years' captivity*, predicted by Jeremiah, is to be reckoned.

Verse 10. *Made Zedekiah—king*] His name was at first *Mattaniah*, but the king of Babylon changed it to *Zedekiah*. See 2 Kings xxiv. 17.

Verse 13. *Did that which was evil*] Was there ever such a set of weak, infatuated men as the Jewish kings in general?

16 \* But they mocked the messengers of God, and \* despised his words, and \* misused his prophets, until the <sup>d</sup>wrath of the LORD arose against his people, till *there was no* \* remedy.

17 \* Therefore he brought upon them the king of the Chaldees, who \* slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 \* And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 \* And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And \* them \* that had escaped from the sword

<sup>a</sup> Jer. v. 12, 13.—<sup>b</sup> Prov. i. 25, 30.—<sup>c</sup> Jer. xxxii. 3. xxxviii. 6. Matt. xxiii. 34.—<sup>d</sup> Ps. lxxiv. 1. lxxix. 5.—<sup>e</sup> Heb. *healing*.—<sup>f</sup> Deut. xxviii. 49. 2 Kings xxv. 1, &c. Ezra ix. 7.—<sup>g</sup> Ps. lxxiv. 20. lxxix. 2, 3.—<sup>h</sup> 2 Kings xxv. 13, &c.—<sup>i</sup> 2 Kings xxv. 9. Ps. lxxiv. 6, 7. lxxix. 1, 7.—<sup>j</sup> Heb. *the remainder from the sword*.—<sup>k</sup> 2 Kings xxv.

They had the fullest evidence that they were only *deputies* to God Almighty, and that they could not expect to retain the throne any longer than they were faithful to their Lord; and yet with all this conviction they lived wickedly, and endeavoured to establish *idolatry* in the place of the worship of their Maker! After bearing with them long, the divine mercy gave them up, as their case was utterly hopeless. *They sinned till there was no remedy.*

Verse 19. *They burnt the house of God*] Here was an end to the temple; the most superb and costly edifice ever erected by man.

*Brake down the wall of Jerusalem*] So it ceased to be a fortified city.

*Burnt all the palaces*] So it was no longer a dwelling-place for kings or great men.

*Destroyed all the goodly vessels*] Beat up all the silver and gold into masses, keeping only a few of the finest in their own shape. See ver. 18.

Verse 21. *To fulfil the word of the Lord*] See Jer. xxv. 9,

carried he away to Babylon; <sup>1</sup> where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of <sup>m</sup> Jeremiah, until the land \* had enjoyed her sabbaths: *for as long as she lay desolate* \* she kept sabbath, to fulfil *threescore and ten years.*

22 \* Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of <sup>a</sup> Jeremiah might be accomplished, the LORD stirred up the spirit of <sup>c</sup> Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it also in writing, saying,*

23 \* Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God, be with him, and let him go up.

11.—<sup>1</sup> Jer. xxvii. 7.—<sup>m</sup> Jer. xxv. 9, 11, 12. xxvi. 6, 7. xxix. 10.—<sup>n</sup> Lev. xxvi. 34, 35, 43. Dan. ix. 2.—<sup>o</sup> Lev. xxv. 4, 5.—<sup>p</sup> Ezra i. 1.—<sup>q</sup> Jer. xxv. 12, 13. xxix. 10. xxxii. 10, 11, 14.—<sup>r</sup> Isa. xlv. 23.—<sup>s</sup> Ezra i. 2, 3.

12, xxvi. 6, 7, xxix. 12. For the miserable death of Zedekiah, see 2 Kings xxv. 4, &c.

Verse 22. *Now in the first year of Cyrus*] This and the following verse are supposed to have been written by *mis-take* from the *Book of Ezra*, which begins in the same way. The *Book of the Chronicles*, properly speaking, does close with the *twenty-first verse*, as then the *Babylonish captivity commences*: and these *two verses* speak of the transactions of a period *seventy years after*. This was in the first year of the reign of Cyrus over the *empire of the East*, which is reckoned to be A. M. 3468. But he was king of *Persia* from the year 3444 or 3445. See *Calmet* and *Usher*.

Thus ends the history of a people the most fickle, the most ungrateful, and perhaps on the whole the most sinful, that ever existed on the face of the earth. But what a display does all this give of the power, justice, mercy, and long-suffering of the Lord! There was no people like this people, and no God like their God.





